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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
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Dear Colleen,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, JAN. 4, 1938 NO. 1

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

Extracts from a Letter

By James Liu, Native Mission Worker in China Field

This letter was written at Tungming and is dated Nov. 18.—"The Pannabeckers and Voths are at Kikungshan. Only Miss Fast is still at Tamingfu. Pray for her! For, almost everyday the Japanese airplanes come to Kaichow. Kaichow was bombed only once and Tamingfu several times. Many people were killed and many houses were destroyed. It was terrible! Fortunately, we church people and our houses did not get hurt. Praise the Lord! In case the war comes to the Yellow River, we have to move still southward. We don't know where we shall go. We believe God will lead us in His way. Pray for us, please! Many of our school boys and girls cannot go home, because their homes are north of Tamingfu. They stay with us, now. Their homes were destroyed by Japanese soldiers, so they are now homeless. Now, we are all refugees. Most of the students have spent all the money they had. And, of course, we cannot help them much. So they are very hard up to make a living. The territory south of the Yellow River is full of refugees. They are in great need. Many, many children cannot find their parents, so they become beggars. So help from any friend in America will be greatly appreciated. We don't know, how long the war will last, but we hope it will stop soon, so that we can go back to Kaichow. The war began July 7. All the places north of the Yellow River are in the war zone. We don't know how many people have been killed and how many homes were destroyed. Terrible."

THE CHRISTIAN'S WAY AT NEW YEAR

The old year is dead, the new year is born. Humbly, fearfully we sink on our knees, and slowly, in answer, comes back something of the old faith of our childhood, and we rejoice that we are granted one more New Year's day on which to *begin again*—not in our childish way, with utter disregard of the past, but trustingly, patiently, knowing that we must ever carry with us the past, and rejoicing that, with God's help, we may make the future better because of the past. Then, as we rise from our knees, we look bravely forward to the veiled figure that stands at our threshold. We know nothing of what it brings, *we know only that is God's NEW YEAR*. May He bless it to us all!—Golden Rule.

EDITORIALS

THE LORD SHALL PRESERVE THY GOING OUT AND THY COMING IN.—To our heathen ancestors the nights near the turn of the year brought gloomy, uncanny feelings. For they believed that there occurred at that time an illboding crack in the world, through which the forces of evil from the lower regions found entry to this earth, to carry on their unholy performance and to damn the future of unwary mortals. How unfortunate are we as Christions! For we know, *Our times are in God's hands.* It is said that the Jews when they made their pilgrimages to Jerusalem, for their annual festivals, they would, just as soon as they caught sight of the Holy City, begin to chant that wonderful one hundred twenty-first psalm, *I will lift up mine eyes unto the hills, from whence cometh help*, etc. and keep on singing it until they entered the city. How fitting it would be for us Christians, in particular for the readers of THE MENNONITE, to learn this wonderful psalm, if we do not already know it, and prayerfully repeat it on the morning of each of the 365 days in this new year, before we go to our daily tasks!

* * *

A STRANGER AND A SOJOURNER.—*I am a stranger and a sojourner, as all my fathers were.* Ps. 39:13. The church bells are ringing. Another year, once young and fresh, has passed on. The flowers have faded, the trees have shed their leaves, the work is finished, and the time of grace in the year nineteen hundred thirty-seven is gone forever. What is left? Only what has been gathered and garnered for eternity. We have moved one step nearer to the goal of our life. Have we, at the same time, grown closer to our Saviour? Does the heavenly portal appear clearer and brighter before our eyes? Can we joyfully say or sing, "Nearer my God to Thee?" Pilgrims have their longed-for destination. Citizens are at home. The followers of Christ have both: the pilgrimage on this strange earth, so that they might become uprooted here, and the certificate of citizenship in the world above. We are on a pilgrimage to the heavenly home and rejoice in the expectation of the New Year above, where there will be no time, no strife, no sorrow, no separation. Looking backward we say: O Lord, forgive us! Looking forward, however: O Lord, help us succeed!—Translated from the German by the editor.

THE FAITHFUL SEVEN THOUSAND.—Even though we know that God is still very much alive, we Christians, perhaps even the best among us, sometimes get discouraged, when all seems to go wrong in this world, and He seems to be silent to all the wickedness that is being perpetrated. Nineteen hundred years ago the angelic chorus heralded peace on earth, but, alas, that peace appears to be farther away than ever. Wars, the worst imaginable, are raging and the nations are making all possible preparation to get at each others throats for a last death grip. So, when we vision what the world might be at this time and what it actually is, there comes over us a feeling akin to that experienced by the prophet Elijah, when he complained to God, *The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets; and I, I only, am left.* But God had to tell him, *Yet, I have left me seven thousand in Israel, the knees of all of whom have not yet bowed before Baal.* I Kings 19:14-18. So, here, too, while America is steeped in sin and has many very wicked spots, we must not dispair, for there are evidences all about us that God has his seven thousand, yes, even many times seven thousand here, whom he may yet use to do great things, not only for our land but for the world. The movement among the Christian churches for a return to God and Christ is a step in the right direction, for as we draw nigh unto God he will draw nearer to us. May we all pray that the movement continue, with increased fervor and intensity. *The Lord heareth the prayer of the righteous.* Ps. 15:29. *The effectual fervent prayer of the righteous availeth much.* Jas. 5:16.

THE WATCHMAN-EXAMINER makes the following comment on the Breakdown of Treaties and The Outlook of Peace among nations: Such collective security can have only one foundation. That foundation is now a missing factor. *It is the fact of righteousness.* It includes the inviolable sanctity of treaties, the protected security of small nations and racial minorities, religious freedom, an international parliament of all participants, the settling of differences by judicial decision, and force that is limited but adequate to sustain the judicial structure. *The spinal column, however, must be righteousness.* Is there ethical force enough left in the nations to bring this about? If so, we may hope for peace. If not, then the world is moving on to Armageddon.

— PRAYER—Prayer, with our Lord, was a refuge from the storm; almost every word He uttered during that last tremendous scene was prayer; prayer the most earnest, the most urgent, repeated, continued, proceednig from the recesses of the soul, private, solitary; prayer for deliverance, prayer for strength; above everything prayer for resignation. — William Paley.

FOREIGN MISSIONS

P. H. Richert, Sec.

Call to Thanksgiving and Prayer

For China Missions by S. F. Pannabecker

Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not. Jer. 33:3.

DID YOU KNOW?

That there were nearly 1000 inquirers who attended instruction classes during the spring of 1937.

That 160 of these inquirers were baptized last spring.

That we have 15 churches besides a number of preaching places.

That we have nearly 1500 baptized Christians.

That we have 130 workers giving full time to the spread of His message through evangelistic, educational or medical work.

That the hospital had over 400 inpatients in the last nine months.

That there are 2,230,000 people in our China field.

That last summer there were 35 Daily Vacation Bible Schools held, reaching approximately 1000 children.

Let us praise God for this!

PRAY

For the 800 inquirers who were not baptized.

For the 160 new "babes in Christ".

For the 15 Churches which are still weak and struggling.

For the nearly 1500 baptized Christians.

For the Chinese leaders that they might be courageous and calm in the face of anticipated persecution.

For the hundreds of children brought into touch with Christ through the Sunday Schools, Daily Vacation Bible School, Tent staff, etc.

For the schools; Bible School, Junior Middle School, School of Nursing and nine primary schools.

For the hospital.

For the eight missionaries and the children now on the field.

For the four missionaries temporarily detained in America.

For China, stricken by floods, earthquake and war, all in the same summer. (Nov. 1937)

Dear Friends in America:

I greet you with Isaiah 12:2-5. I am writing a short description of the warm welcome the Janjgir folks gave to the missionaries who arrived here on November 13. The entrance of the Compound was beautifully decorated with banana leaves, paper flags and chains, and on high was hung the word "WELCOME". Before sunset all the Christians, boys and girls stood on either side of the road to greet the

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missionaries. Candles were lit on the sides of the road and on Mrs. P. W. Penner's verandah. Rev. P. W. Penner brought them in his car, and as they entered the Compound the congregation marched along side of the car singing "Ah Man aur Munk aur Hath" (Now Thank We All Our God).

A short program then followed consisting of welcome songs and speeches by the Janjgir Church. Then the Bible students illustrated St. Paul's imprisonment and the Christian church at Colosse. Some fireworks were shown and then we thanked together our precious Lord for bringing the missionaries safely back to us again. After that big and little shook hands with them.

The next day, Sunday, Rev. Unruh preached a very impressive sermon on "The Christian being a new creation in Christ". Rev. P. W. Penner then blessed a child and four people were baptized. They had come four miles that morning to be baptized. The choir under Miss Nellie Penner's direction rendered a beautiful song based on John 14, in four parts.

We were all very happy that these four persons could receive baptism. In the districts the Caste System is a great hindrance in the way of inquirers. If any body is baptized, his relatives, high estate Hindus, his Landlord boycott him and try to give him lots of trouble. I think it is a little difficult to understand this in America, because there is no caste system there, but in Chattigareh it is a very difficult problem. But thank our Almighty God that the fields are ripe and so there is a great imperative need for more workers. Whenever we go to preach the people welcome us to hear the Gospel message and in some places they express their desire to become Christians, but they are afraid on account of Caste persecutions. I believe soon a mass movement will break out among the Satnamies and other lower caste people. The field is very extensive but the labourers are very few, who is going to harvest the crop and teach and look after the converts? Please, labourers are needed and fields require labourers. Please pray for us.

We feel in a new sense the love of God manifested in sending back old and new missionaries to this needy field. We express our heart-felt thanks to the Mission Board who was able to send them out where there is financial depression all around. May God bless our brethren and sisters in Christ in America who contribute to the mission work. We are also thankful for their fervent prayer on our behalf. Please put us daily before the glorious throne of our Mighty God.

Yours in the Master's Service,
M. R. Asna, Janjgir, C. P., India.

Next to a good memory for the good things in life the best blessing is a bad memory for the bad things.

* * *

Many a man really thinks he is thinking, when in fact he is only re-arranging his old prejudices.

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HOME MISSIONS

From "Worker's Exchange" of the Pacific District

Greetings from the Portland Mission and its workers:

It has been two months since we started our work here . . . two months of blessing and of gratitude to God for such a privilege.

When we visited various churches of the conference we made a plea for earnest prayer in behalf of the Portland Mission, and the blessing that has attended the work at our little church assures us that our request was granted.

There is an unusual spirit of cooperation among the members. Everyone is doing his part in one way or another. Some are teachers in the Sunday School, some are musicians, others are contributing in a very real way to the improvment of the building. This willing service for the Lord naturally brings spiritual growth.

The attendance at the morning and evening services is greatly increased, and the little group which gathers for the mid-week Prayer and Bible Study Hour shows an interest that makes it a joy to teach them.

Enthusiastic as we are about the work, we must admit there are problems . . . problems peculiar to this place. A challenge is presented which we are accepting with the help of God and the belief that you will support us with your prayers.

Rev. and Mrs. Ed. Miller,
1113 N. E. Webster St., Portland, Oregon.

Home Mission Council Meeting

The Home Missions Council and the Council of Women for Home Missions, interdenominational organizations made up of secretaries and other representatives of the major national home mission and church extension boards, will hold joint annual meetings in New York, January 10, 11 and 12, at Marble Collegiate Church. Sunday, January 9, will be observed throughout Manhattan, Brooklyn and Queens as Home Mission Day, the ministers in some of the churches arranging to have missionaries as speakers in their pulpits. Dr. E. Graham Wilson, secretary of the Presbyterian Board of National Missions, is the chairman of the committee on Home Mission Sunday. The Greater New York Federation of Churches and the Church Federations of Brooklyn and Queens are cooperating with the Councils in the promotion of Home Mission Sunday.

A Young People's conference will be held in Riverside Church during the afternoon of Sunday, January 9, sponsored by the joint committee on young people's work of the two Councils.

Annual Budgets of Conference Boards

The Conference Constitution provides that the Executive Committee annually prepare and publish a budget. This matter has taken the form that each board does or does not set up its tentative budget and submits it to the conference secretary for publication. The following data has been submitted to date:

1. *Foreign Mission:* $85,000.00. We suppose it is not necessary to send you this itemized. This is about $1000.00 more than last year.—P. H. Richert, Board Secretary.

2. *Home Missions:*

Salaries for workers	$16,000.00
Board expenses	1,000.00
Building Fund	7,000.00
Loans to Churches	1,600.00
Repairs and Furnishings	800.00
Miscellaneous	600.00
Total	$27,000.00

These items vary a little every year, but what one item lacks is usually required by another. Building Fund needs much money, now, and loans are frequently requested. Board expenses may be less this year, also repairs, as buildings are all in good shape. —W. S. Gottshall, Board Secretary.

3. *Publication:* The chairman of this board, Bro. J. R. Thierstein, reports that this board desires $10,000.00 or more this year in order to realize a resolution of the conference to acquire our own printing plant. Two thousand dollars have been contributed now, and other larger gifts for this specific purpose will also be greatly appreciated. Solicitors are now about to visit the churches.

4. *Education:* The chairman of this board, Bro. Ed. G. Kaufman, reports a budget of $2,500.00. This board now supplies the manuscript for the English S. S. Quarterlies, among other things.

5. *Relief:* This board finds it difficult to set up any budget as catastrophies and needs cannot be known in advance. But all readers will know that every gift can find good use. This board is at present considering a suggestion that the churches be asked to contribute on an average of $1.00 per member to aid Canadian Mennonite invalids, disabled and needy, and to aid in liquidating transportation debts.

All kinds of requests for support, apart from regular conference activities, are being urged upon our members and churches. But let us loyally see to it that these do not detract from and cripple our own work which the Conference has officially endorsed and undertaken.

C. E. Krehbiel, Conference Secretary.

A Layman's Thought on Preaching

There is a difference between a *great* preacher and a *successful* preacher. There was once a good man of marked ability who had a productive ministry and built up a strong church. A discourse he preached one day on a matter of public interest attracted wide attention. Some praised, some criticised. He announced that he would carry on the discussion. Crowds came. For many weeks there was standing room only. But all this time members of the church were dropping out. Fathers and mothers of families found no atmosphere of worship, no spiritual food for daily life, no Gospel. People who came, tired with the cares of the world, got no nourishment for the soul. In short, as the greatness of the greacher began, his success began to dwindle. The sermon is the only systematic means whereby a minister can instruct his people in the length and breadth of the truth of God. The teaching function of the sermon is too often forgotten. People are densely ignorant concerning religious subjects which are among the most familiar possessions of even an ordinarily well-trained minister. Too often the minister begins beyond the place where even the average of his audience can pick up the thread. *The layman does not want secular sermons, least of all "peptalks", but spiritual sermons on the Bible and about Christ in terms that he can grasp. In short, he wants greater authority in the pulpit, Scriptural authority, the "Thus saith the Lord"; and he wants Christianity made harder for the listener.* The man in the pew of the average church gets off far too easily. He sometimes feels the preacher is afraid of him, afraid he will be offended, will not come back. Let the man of God who stands for God fear no such thing.—The Presbyterian.

A Word of Appreciation and A Plea

from the Editor

We wish to express our sincere appreciation and gratitude to our correspondents for the help and encouragement they have been to us in reporting, how the work of the Lord has been progressing in their church. And we herewith extend our URGENT PLEA to every church, pastor, church board, etc. to be sure to elect or appoint some person as reporter to THE MENNONITE for the year 1938 and to report that person's full address, with name of church, to us as early as possible. We wish to send these correspondents stamped envelopes and cards for their use. Address the editor: J. R. Thierstein (or THE MENNONITE) Bethel College, Kansas.

—Among the increasing number of music loving Mennonite communities is Mountain Lake, Minn. Their Community Chorus gave a highly appreciated Christmas concert, listened to by a capacity audience, and the city schools gave an equally well attended Christmas program.

Sermon Sketch

THE MODERN PREACHER

Outline of a Sermon by J. E. Hartzler

Two things are killing more preachers than anything else, namely (1) lack of study, and (2) pious loafing. Each one of these alone will kill a man beyond redemption as a preacher. Paul, in his advice to his disciples, recognized this fact (II Tim. 2:15).

ESSENTIAL QUALITIES

1. *He Must Be a Man of God.* Isa. 6:1-8. The modern preacher, like the prophet of old, must have the triple vision of God, sin and grace, and this in turn implies:

(1) Spiritual mindedness. I do not mean that one must be a monk or an ascetic. To be spiritually minded means the ability to give to the world "Things" as spiritual interpretation.

(2) Spiritual technique. The scientist has his technique in dealing with the physical world. The modern preacher must acquire a technique that will enable him to deal affectively and efficiently with the minds, the spirits and the souls of men.

(3) Interpretive insight. Houses, lands, wheels and wings are not the ultimate values or realities. Beyond this material world lies the world of spiritual and eternal values. And the preacher must properly relate these two worlds in the thinking of folks.

2. *He Must Be a Student.* I do not mean "midnight oil" necessarily. Midnight was made for sleep. I mean II Tim. 2:15. Anybody can today get more information in six months than Columbus could gather in a life time. To be a student implies:

(1) That one be in love with study. Just recently a preacher told me that he dislikes books and study, that he must simply drive himself to them. Frankly that man is on the wrong job. Books must be among a preacher's best friends.

(2) That one has a working knowledge of human nature. The preacher must deal with human nature constantly and, unless he is willing to spend time and energy on it, he would do better to choose another profession.

(3) That one be in love with personality. Creative personality is, after all, the ultimate goal of the Christian ministry. The restoration of the image of God in the soul is the aim of all preaching.

3. *He Must Be a Man with a Message.* The preacher must be a man who is shot through and through with the spirit and message of Christ. And this message must be:

(1) A product of vital relationship with God. The reading of books is a very good thing, but the vital message for the modern preacher can be had only through an experience with God.

(2) The result of an experimental acquaintance with Christ. In the early Church the world saw a difference when a man had been with Christ. The world has yet to see what God will do through a man who will give Jesus one hundred percent place in his life.

(3) One which is intellectually respectable. The truth in history, philosophy and science is never at variance with Gospel truth. If the preacher would have a hearing, he must present a message which is intellectually respectable.

4. *He Must Be a Man of Good Judgement.* Sincerity and honesty are sterling qualities, but they can not take the place of judgment. You require of your physician something more than sincerity and honesty, you require knowledge and good judgment. The preacher's good judgment must appear:

(1) In his conversation. It is a fine thing for a preacher to have and to exercise a keen sense of wit and humor. He must be able to reflect properly on the character or capabilities of others.

(2) In his remarks about others. When it once becomes known that the preacher engages in the common gossip of the community and is injudicious in his remarks about folks, generally, his influence is ended.

(3) In his pulpit utterances. Words in the pulpit must be well chosen. It is no place for irresponsible remarks, jesting, or professional joking. But a good story which illustrates a point is always in order.

(4) In his treatment of confidences. Many folks in the parish will have personal problems and troubles. That preacher is a traiter who fails to maintain strict confidence in such matters.

FELLOWSHIP GATHERING

Meeting of Friends, Schwenkfelders and Mennonites

JANUARY 10, 1938

Germantown Friends Meeting House,
Coulter and Germantown Ave., Philadelphia, Pa.
Meeting convenes at 4:00 p.m.

1. Echoes from the Edinburg World Church Conference—Alfred Barret
2. Soul Nurture—Harvey K. Heabner
3. Relief Work in Spain—Clarence Picket
4. Evangelism, a Means of Advance—Freeman H. Swartz

Time will be given for discussion, meditation and prayer.

A cordial invitation is extended to all who are interested in these union fellowship gatherings.

Supper will be furnished. Reservations to be made.

A. J. Neuenschwander, East. Dist. Conf. Secr.

— PRAYER—Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—C. H. Spurgeon.

Sunday School Lesson

A. S. Bechtel

January 9, 1938

PREPARING FOR A LIFE OF SERVICE

Mark 1:1-13

Introduction

To get a correct view we should study the parallel passages in Matthew and Luke. John probably was in the wilderness about three years preparing for his work, before he began his actual ministry of our lesson. Likely he began at thirty, the age at which priests began their ministry.

Preparing the Way vs. 1-3

John was sent of God, a messenger to prepare the way for the coming of Jesus Christ, whom Mark announces as the Son of God. John's message to the people, is the beginning of the preaching of the Gospel of Jesus Christ. His coming, and the activity of John, the fore-runner, had been promised many years earlier by Isaiah and Malachi (vs. 2,3). Mark states here that he is relating the story of the Gospel of Jesus Christ from its beginning with John's preaching in the wilderness. John, in his humility, declared himself, only a voice, calling on people to prepare the way for Christ. We must prepare the way into our hearts before He can enter them. He will not go with us in the crooked paths.

John Preaching and Baptizing vs. 4-8

John did his great work away from the crowded centers of population (vs. 4,5). God called him and directly authorized him to baptize and "preach the baptism of repentance, for the remission of sins." Repentance and baptism were to result in the remission of sins committed. Repentance and forsaking sin are essential to remission, forgiveness of sins. "Believers were baptizing under John's ministry, not to save them from sin, but as a public declaration that they had turned from sin."—McLaughlin.

John's preaching was effective (v5) in drawing listeners and moving hearts to confession and making public acknowledgment in baptism. John, though doubtless conscious of his own God-given power, was humble and announced the coming of the much greater one than he (vs. 7,8). He revealed the spirit of the true messengers sent to prepare the way into peoples' hearts, for Christ. John baptized the people with water, by an act of his. Christ, he declares, shall by an act of His, baptize them with the Holy Ghost. Water baptism is but an emblem of that which we must receive from Christ. It leads to the baptism of the Holy Spirit.

Jesus' Baptism vs. 9-11

Jesus came to John to be baptized (v9), not in any sense whatever, as a candidate for the baptism of repentance for the remission of sins, but as He himself says (Matt. 3:15), "for thus it becometh us to fulfill all righteousness". There was seen and heard a marvelous attestation to the fact that He is the Son of God. The dove, symbolizing the Holy Spirit, descended upon Him (v10). At the same time, God, in an audible voice, announced His delight in Jesus, His Son (v10). Here, by the voice and the descent of the Spirit, His mission was publicly accredited. In this incident, too, the trinity appears—the voice of the Father, the Son in person and the Holy Spirit in the form of the dove.

Jesus in the Wilderness vs. 12, 13

Matthew says, "Jesus was led of the Spirit into the wilderness". The same Spirit that descended upon Him, led Him into the wilderness, into retirement for free converse with God—further preparation for His work. Satan seized the opportunity to tempt Him with outward solicitations. Unusual evidences of God's favor are so frequently followed by unusual temptations. Meeting great temptations victoriously, makes strong Christians. Jesus, though tempted, was at peace, even with the wild beasts (v13). Satan did the tempting. Jesus did not walk into temptation. God's ministering angels were with Him.

Spiritual preparation is the first necessity for a life of highest service.

SUNDAY SCHOOL LESSON

January 16, 1938

BEGINNING A LIFE OF SERVICE

Mark 1:14-28

Introduction

Mark does not record the events in Jesus' ministry during the year elapsed between the time of our last lesson and this one. Jesus began His personal ministry, preaching that "the time is fulfilled", after John's imprisonment ended his preaching ministry. Jesus preached in the synagogues of Galilee for about a year before His baptism.

Jesus Preaching vs. 14, 15

Jesus came from Judea, where He had been preaching for a time, into Galilee, taking up the preaching message where John left off—"the Gospel of the kingdom of God". The time is now fulfilled for the coming of the long-time prophecied and promised Messiah (v15). The kingdom is now to be inaugurated.

Jesus began His gospel ministry, preaching repentance, the first step in becoming His follower. Repentance is primarily a change in mental attitude toward God, from disbelieving to believing and obeying Him. The mind, purpose, opinions changed, and in consequence a total change of actions and conduct results. There is real anguish of soul because of sin against God.

"Believe the gospel". Believing is an act of the will, voluntary, and entirely in our control. We can believe or refuse and are held responsible for our beliefs.

Jesus Calls four Disciples vs. 16-29

Simon and Andrew had met Jesus about a year before this (John 1:35-42). They had been baptized by John and returned to their fishing business. This was the second call—this time for training for their later life-work—"fishers of men.. (v17). Doubtless they had heard Jesus preaching and teaching. Their response was willing and prompt. James and John were partners of Peter (Luke 5:10) and disciples of John and had learned about Jesus. Complete faith led them to leave all and cast their lot unreservedly with Jesus. We may not let anything stand between us and our duty to Christ.

Jesus selected ordinary people, of ordinary ability and industry for His disciples—men who were industrious and at least of ordinary intelligence. These were to preach the kingdom of heaven.

Jesus' Teaching vs. 21-22

Jesus was chiefly a teacher and in His teaching came close to the people. The teaching ministry is much needed today. Jesus used the sabbath day opportunity in the synagogue. His teaching greatly impressed hearers (v22). It was so different. The scribes used the prophets as authority for their teaching. Jesus indicated that He had authority in himself for His teaching, declaring that He had come to fulfill what the prophets said.

Jesus' Healing vs. 23-28

Within the synagogue precincts, Jesus found an opportunity for a healing service, a man in dire need was there (vs 23,24). The evil spirit in him recognized Jesus and was much disturbed. Evil doers usually want to be left alone to follow their own way. The evil spirit was acting with and in the man. We are the medium through whom the spirit possessing us, acts. Jesus had come to destroy the works of the evil spirit and deliver the man from his power, and this evil spirit knew the mission of Jesus. Jesus rebuked the spirit (v25), even though he acknowledged His divinity. Christ disdains the insincere witness of those who are using this merely as a cloak to hide their real heart spirit. Jesus, by His right to command, released the man from the power of the evil one (v26). Satan however did not relinquish his power without a severe struggle. The grip of evil is broken with difficulty and only by the help of Christ.

Jesus came to destroy the works of the devil; to set man free from the power of evil.

— PRAYER—We kneel, how weak; we rise, how full
of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be.
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—Trench.

THE O.B.A. SPECIAL BIBLE COURSE

You have noticed in the December 14 issue of the Mennonite, pp. 8-9, that this Special Bible Course was to begin January3. But since the churches are observing Prayer Week the first week in January, ministers have suggested that we postpone the beginning of the course one week. It will, therefore, begin January 10, 1938, instead.

Rev. Sol. Mouttet and J. B. Frey will be the teachers the first week. Other teachers will be announced later.

Again we extend a cordial invitation to all who wish to avail themselves of this opportunity. Drop a card in the mail box and let Rev. August Schmidt, Meno, Oklahoma, know that you are planning to come. Pray that God may richly bless this undertaking and the O.B.A. Examine the program in the Mennonite.—J. B. Frey.

Universal Week of Prayer, January 3-9

January 3—*In the Beginning God*—Prayer for the rediscovery of the Reality of God

January 4—*Barriers Burned Away*—Prayer for Forgiveness

January 5—*The Body and the Bride of Christ*—Prayer for the Holy Catholic Church

January 6—*From the East and the West, the North and the South*—Prayer for the Nations

January 7—*Power fron on High*—Prayer for a Spiritual Awakening

January 9—*Thy Kingdom Come*—Prayer for the Coming of the Kingdom of Heaven on Earth

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THE CHRISTIAN CHURCH AND THE SOCIAL PROGRAM. The Christian Church has no right to lay down a social program—if she knows what true Christianity really is—because it is not her business to establish any kind of system. The Church's commission is *to make disciples of Jesus* by the word of God, and when she fulfills that commission she accomplishes more than she can do by any social program or any social and political enterprise. *What the world needs is not first of all new systems, but new men and women.* But this personalism must not be confounded with individualism. True faith is the very opposite of all individualism. For genuine faith means to be incorporated into the Body of Christ: a true disciple of Christ cannot possibly remain a private individual. The most personal kind of faith also involves the most universal responsibility.—Dr. Emil Bruner at the Oxford Conference.

If we had to write down everything we say before we say it, we should discover that much of it is not worth saying.

THE C.B.C. ROUND TABLE

December 10th a group of ministers and brethren from various congregations and branches assembled at Newton, Kansas, and decided to organize themselves into a CHRISTIAN BIBLE CONFERENCE ASSOCIATION.

The readers will, henceforth, have no difficulty in guessing that "C. B. C." stands for "Christian Bible Conferences", which are to be held annually in various centrally located communities.

To begin with we wish to inform all members of our various denominational branches and congregations that the Christian Bible Conference Association has been organized for the following purposes:

(1) To promote and to finance fundamental Christion Bible Conferences once a year in districts where our members live.

(2) To promote closer fellowship among Christians who seek to serve Christ more actively.

(3) To promote and to sponsor more spiritual life and activities in behalf of Christ within our churches.

(4) To assist with its activities the work of our ministers and church organizations.

Who is to become a member?

The C.B.C. Association is primarily a laymen's organization. Yet we look forward for the time when every one of our ministers will be an active member. This does not hinder us from urging first of all the laymen in our churches to join us for active work. We feel that we have many a brother who is aware of the fact that he owes the Lord a great debt, and that he can repay at least a fractional part of this debt by joining hands with brethren who have set out to become more active for

JESUS ONLY

For the above reasons we invite every Christian who happens to read these lines to communicate with us, and to write for more particulars about membership, aims and fields of activity of the C.B.C. Association. This invitation goes first of all to Christians of our own denominations, regardless of the denominational branch to which they may belong.

In order to avoid any misunderstanding we wish to announce here at least a few principles and aims of the C.B.C. Association:

The Promotion of Christian Bible Conferences

This is the chief aim of the organization. All of us know how helpful fundamentalist Bible Conferences can be for the spiritual life of our churches. Most everybody knows, also, what a blessing such universally known conferences as the "Keswick" conferences in England and here, or the Blankenburg Conferences in Germany, have been in the years since they were organized.

The conferences which are to be called by the C.B.C. Association will never deal with anything but fundamental Bible themes. At no time will any of these conferences concern itself with matters that belong before our established denominational church conferences or before individual church boards. Neither will the C.B.C. Association permit that any one of its members brings up for discussion any controversial doctrinal principle, such as have been accepted by one or the other denominational group. All that the C.B.C. Association is to accept for its conference programs is the discussion of the Word of God and its fundamental truths and teachings. Modernistic interpretations as well as promiscuous perversion of the Gospel into any sort of liberalistic Social Gospel will have no room at the C.B.C.

Why an Organization?

This is another question which we wish to clarify right now. We all know that conferences cost money. It is the expenses which have kept many of our churches from calling conferences of the proposed type in the past. Often enough, whenever the conferences were being held, the collections would come in small and slowly, an experience which has caused many a preacher to abstain from calling a conference a second time.

Another well known fact is that every church has a number of brethren and sisters who both long for such conferences and who would gladly contribute toward the finances safeguarding of same. If, now, such Christians organize themselves and join their resources, we will soon be able to have at least one Bible conference annually in every major district. Besides, we will be able to do much to bring more spiritual life and activities for the Lord into our churches. Just in what form such activities will have to express themselves only the future can reveal. This much is certain: it can never be activities which tend to trespass the limits set by the fundamental teachings of the Bible. Neither will it be activities which could, eventually, interfere with activities and prerogatives of our existing Conferences, churches and denominational organizations.

* * *

God willing, the first conference is to be held in Spring of 1938. Place and date will be announced at a later time. The C.B.C. Association will seek to invite outstanding men of God to serve on the programs of the conferences. Special lecture series for ministers and activities for our young people will be arranged in connection with the conferences.

In conclusion we wish to add that at the meeting in Newton, a C.B.C. Association committee of five brethren was appointed. They are Dr. J. V. Wiebe, M. D., Hillsboro, Kansas; H. H. Wiebe, B. E. Regier, Theo. Claassen and J. J. Kroeker, all of Newton and vicinity. This committee will enlarge itself by taking in other brethren from various districts. A regional committee is being formed at Berne, Indiana, and others will follow.

Lastly we wish to ask all those who care for the upbuilding and strengthening of the Church of Jesus Christ in our midst to remember this work and the committee in their prayers.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor. 4:7.

All inquiries about memberships and other details are to be addressed to the Christian Bible Conference Association, 305 West Fifth Street, Newton, Kansas. —J. J. Kroeker.

Stuffing the Cranium

The French call it "bourrage de cranes," literally, stuffing the cranium, which the soldiers in the trenches defined simply and eloquently as "mesonges," lies. The Americans call it propaganda which has been classically explained as "a longer way of spelling lies."

Never before has there been so much "stuffing of the cranium" and never before have people been so mistrustful of their news as today. Not that there are not plenty of simple souls who believe everything they read, or many fanatical partisans who accept everything as true if it agrees with their prejudices. Yet the fact remains that there is an extraordinary alertness and hesitation about all press reports and a disastrous loss of confidence by the press in general.

More than that. A systematic effort is being made in various countries to make widely known the propaganda work of the last war. The "Register and Tribune" of Des Moines, Iowa, recently honored itself and the entire press by publishing a series on World War propaganda. Other phases of news-juggling and falsification have been dealt with in a series of recent books, notably that of George Seldes on the "Freedom of the Press." And now that well-known French journal, "Crapouillot," has devoted an entire issue to propaganda, dealing with the World War period, the Ethiopian and Spanish wars, and similar matters.

The press, to be sure, works at such tremendous speed that errors are inevitable. But it is not honest and inadvertent mistakes with which we are dealing here. It is deliberate deception and gross fraud. In its more subtle phases this includes misinterpretation or complete suppression of vital news or relegation to an obscure spot on page 23. That is practiced every day in every country.

Frequently much bolder deception is resorted to. From the World War period there are many photographs which are deliberately falsified. In 1916, for instance, the Kaiser was depicted standing before a map and the picture was captioned: "The Kaiser is shown indicating the territories which he would add to his empire." In reality the picture was taken in 1914 while the Kaiser was examining the plans and maps of the new Niederfinow (?) Canal. Another photo, widely spread by use as a postcard, shows two horribly mutilated bodies surrounded by a curious and indignant crowd. The picture was said to represent the ravages committed by the German soldiery in Poland in 1915, but in reality it was a scene from the pogroms at Odessa in 1905. There are many such illustrations from various countries.

Unfortunately this deception is not dead and buried history. Everything is ready to repeat the "stuffing of the cranium," particularly in times of war. Last year, for instance, a new Handbook of Military Science was edited by Major General Franke of the German army which devotes entire sections to propaganda. Never has there been a more Machiavellian statement as to the need of deceiving the people. Even the most obvious untruthfulness is readily believed by the unsuspecting masses of the population," says this propaganda guide. But, it adds cautiously, "lies have short lives and their poisoned arrow may fall back on him who used it first."

"Stuffing the cranium," however, must not wait on war. It is far better if it "precedes military warfare and continues after the arms have been laid down." Moreover, if anyone harbors romantic ideas about secret spies and underground work, let him sit up and note this further statement: "To carry on propaganda . . . is, in the first place, the job of the Foreign Office. They must command the deepest phychological insight into the enemy and the neutral mind."

Among the purposes of propaganda this frank writer notes the following: "To disparage the enemy in the public opinion of the world; to incite the enemy people against their government; to convince the neutral powers of one's own love of peace and one's own righteousness, as well as of the breaking of peace and international law on the enemy's part; to strengthen one's own nation in their faith that they are fighting for a just cause." These goals cannot be achieved "without making use of the poets and thinkers and without exploiting to this end the national patrimony which has come down to them from the great national heroes in the realm of the spirit and mind."

There is one certain way of combating this propaganda and that is a determined war resistance. People who hate war will hardly be victims of the "bourrage de cranes."

THE MENNONITE

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

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ALTONA, MAN., CAN., DEC., 1937

Dear Readers of the Mennonite:

Nobody from here can be found in "Who's Who Among the Mennonites", and I am not at all sure that any of you care to know where, what and how Altona is. However one of the last cookies in our Cookie Jar, last summer, said: "Friendships are never established on a one-way road." So I reasoned that it might be my turn to say "Hello" to whoever may chance to think Altona-ward, occasionally.

I was much pleased to see the last issue of our paper that other readers of the "Mennonite" have missed the "cookies" also. To my understanding the "Mennonite" has gained greatly these last couple years, in integrity in every phase of its contents, and I am praying that it may continue to do so this coming new year.

Like some others, I had hoped and have expected that the first meeting of the General Conference in Canada would take place in Manitoba. In that case, those of you who would attend, could learn all you like to know about us. As it is, the thought came to me that possibly some of you might not mind planning your trip to the Conference at Saskatoon, Sask., next summer so that you can stop in this part of southern Manitoba for a day and night or longer. We would be glad to have you do so.

Looking at your map you will find Altona in the Red River Valley, eight miles north of our boundary line, and about 70 miles south of Winnipeg. More than 90 percent of its population of about 700 belong to either the Bergthal, Sommerfeld, Mennonite Brethren or Rudnerweide Church. Socially and economically we are quite cooperative-minded. Spiritually and mentally we are as flat as the prairie grainfields round about us, but I am afraid not as fertile. As congregations we are in the adolescent stage, and are expecting our older sister-churches "across the line" to give us a helping hand more than ever at this next General Conference.

So I am looking forward to that event as to something this is especially designed to keep our road of friendship warm, and to lead us all towards our common Master's fold.

With my heartiest good wishes to every one of you for the coming new year.—Helena H. Siemens.

Standards for the New Year

One of the basic principles of success in any undertaking is a clear, understandable, specific set of attainable goals. In Mennonite Churches everywhere, especially with reference to work in young people's organizations, this consciousness that we are working for something very definite, very specific, and very desirable is something which needs to be cultivated.

For instance, with reference to the spiritual lives of the individual members of your society: Do they keep the quiet hour daily, in some form or other? Especially the young married couples, do they receive any help in fusing their spiritual lives and habits? To what extent are your members present at the programs of your C. E.? Is the percentage encouraging or not? If not, why not? To what extent do your members become active members of the senior church, as evidenced by their actual attendance and participation? Do 80 per cent attend church services, say, three Sundays out of four regularly? Does your C. E. program committee have a definite plan for meetings, so many missionary programs in a year, and so on. Are your members active in winning new members for the church? Are they interested mainly in themselves, or do they go out of their way to give programs for less fortunate ones, shutins, etc. Do they give for missions and for educational work for future missionaries? Do they receive sufficient help in constructive, clean, wholesome recreational activities?

A lot of questions? Surely, but it is in the asking of questions, and in the answering of questions such as these that the work of a C. E. grows and becomes increasingly more effective in a church and in the lives of its members.

The formulation of these questions in a fine, workable and presentable chart has been done by a committee of the Eastern District Conference, of which John E. Fretz, 115 East 5th Street, Lansdale, Pennsylvania, is chairman. We have suggested to him that this chart, which was presented some time ago in these columns, be prepared in poster form, and made available at a nominal cost to all the churches in our conference. Why don't you write to him for copies of this chart? You should have more than one copy—Get a copy of this chart for each of your major committees.

For example, your committee which prepares the programs should know definitely the standards for instructional activities of your C. E. Your service committee should have a chart, and guide itself in standards of service for a C. E. group. Your Fellowship Committee should have one copy to guide itself definitely in its activities. In this way not only the committees but the work of the entire C. E. will be properly coordinated and integrated, and your group will join with other groups in a great crusade for the more effective working in Christ's Kingdom. Sooner or later the fine ideals which we always talk about must take on specific form and FUNCTION in the lives of individuals, in the work of the group, and the community in which we live. —B. B.

"Planning to Make Each Week Count"

Luke 6:27-31, 35-38

Young People's Topic for January 16, 1938

Meditation:

M., Jan. 10. Finding Spiritual Treasure. Matt. 6: 19-21
T., Jan. 11. Helping the Needy. James 1:27
W., Jan. 12. Planning Our Time. Eph. 5:16
T., Jan. 13. Planning Our Giving. I Cor. 16:1-3
F., Jan. 14. Planning to Win Souls. John 1:40-51
S., Jan. 15. Helping to Teach Others. II Tim. 2:15, 16

Suggested Hymns:

"One More Day's Work for Jesus"
"Rescue the Perishing"

Problems:

I. The Christian's Enemies:

Jesus commands us to love our enemies. But who are the Christian's enemies? Jesus mentions five classes of People who come under this classification. They are:

First, those that hate. According to John 15:25 hatred may sometimes be directed against an individual without cause. It was so directed against Christ. It is the world's natural attitude toward the Christian.

Second, those that curse. This refers to the use of vile language. Man even apply vile names to God. And even though it would sometimes seem easier to suffer physical violence than to be cursed, yet we may experience just that.

Third, those that abuse. Of course this refers to persecution but it also refers to any one who mistreats another in his daily life.

Fourth, those that smite. A blow on the cheek is not the only method of smiting. Men may be contemptuous without literally striking.

Fifth, those that wrongfully take things. This may come about through theft, robbery or even oppression. In Russia oppression has actually existed and probably still does, in that the Christians have been deprived of their property. But which is worse, literal, openhanded oppression or secret acquisition of wealth through underhanded business methods?

Thus we have listed a number of the Christian's enemies. Are we, even we who profess to be Christians, very sure that we do not participate in any of these activities which Christ assigns to the Christian's enemies? Let each one examine himself and make sure that he is not a Christian's enemy.

II. The Christian's Opportunities.

"Give to every man that asketh of Thee." If we have the necessary materials of physical life and see a neighbor in need, that is our opportunity to help. But some do not ask, they take, of you. In such a case we must "give the cloak also." That is our opportunity to make our adversary extremely conscious of what he is doing.

In this connection we have "The Golden Rule". This rule expresses the Christian's opportunity for setting the right example in conduct. We have opportunity to speak for Christ, but we also have opportunity to live what we preach, thus giving a practical demonstration of what we are. And it is not untrue that "what you do speaks so loudly that I can not hear what you say".

III. The Christian's Attitudes.

The noblest possible attitude is that of love. It is inclusive of all the others. The others are the outworking of love, so let us just briefly list them.

1. "Do good to them which hate you." In this case the treatment is the antedote. Hatred seeks to do harm, love seeks to do good.

2. "Bless them that curse you." In other words, speak words of kindness, in return for hard ones. Express a wish for the well-being of your adversary.

3. "Pray for them which despitefully use you." When we express that wish for the well-being of our adversary it must be a heartfelt wish, one so true that we can even pray for him.

4. "Lend" in order to help, regardless of what the prospects are of its being returned.

5. "Offer also the other cheek" and the fight will be over.

6. "Judge not . . . condemn not." Do not yield to wrong to be sure, but never condemn the man who does the wrong. Deal with him kindly and help him to see his wrong and thus lead him into the right way of life.

7. "Be merciful" and thereby portray the nature of our Heavenly Father, who is merciful.

8. "Forgive." Forgive and forget an injury done us. It is unchristian to bear a grudge and hope for retaliation.

9. "Give" of our substance as well as of our time, liberally and cheerfully.

These attitudes are impossible? Without the love of Christ they certainly are impossible. But in Christ we can do all things.

IV. The Christian's Rewards.

We are assured that there is a reward. A reward, not that we have earned even if our works will have been good. It is a great reward that will be fully realized only in Heaven. But even in this life there are rewards which we shall receive. They all come to us through the love of Christ. Among these rewards which we shall receive there are:

1. "We shall be the children of the Highest." Our deeds prove that we are God's children. It is, however, not our deeds that bring us these blessings, but rather the love of God toward us.

2. "We shall not be judged, nor condemned." We shall never be called into judgment for our wrong deeds. They were all judged in the person of Christ on the Cross. And now Christ "maketh intercession for us."

3. "We shall have forgiveness." Men shall forgive us, and so will God.

4. "We shall have returned to us far more than we gave." Maybe giving does look expensive. But we must sow wheat by the bushels if we want another crop. What we give we give to God and it is never wasted, and He can make our "little" great.

We can best make our lives count for God by deliberately planning to put them under His control.

We Need the Church

Isaiah 2.3; Ephesians 3:8-12

Young People's Topic for January 23, 1938

Meditation:

M., Jan. 17. Because Christ Works Through It. Matt. 28:19-20
T., Jan. 18. It Embodies Christ's Spirit. Phil.2:1-11
W., Jan. 19. It Stands for High Ideals. Eph. 4:17-24
T., Jan. 20. It Is Light in Moral Darkness. Matt. 5:13-16
F., Jan. 21. Without It Man Becomes Degraded. Rom. 1:18-32
S., Jan. 22. To Hold Us True to Our Lord. I Peter 1:1-9

Suggested Hymns:

"The Church's One Foundation"
"One Holy Church of God Appears"

Problems:

It is not so much that we *need* the church, but, that we *are* the church because we are members of Christ's Body. It is a great privilege to be a part of it. Of course, by church we mean the great, universal church of Jesus Christ.

I. *The Revelation of the Church.*—The Old Testament has types, figures and foreshadowings of the church but there is no direct revelation of the coming of the church. The church has its beginning among men on the day of Pentecost. At that time the disciples preached and many were saved and added to the church, but even then the Christians remained as a sect of Judaism. The teachings that directly apply to the church, and its work today, are to be found in the church epistles.

II. *The Range of the Church.* Judaism was very narrow and exclusive. And it took a special revelation from God, to make Peter willing to go into the house of the Gentile, Cornelius. (Acts 10:15, 19, 20). But God wiped out these differences between Jew and Gentile peoples. Paul says, "That the Gentiles should be fellowheirs, and of the some Body, and partakers of His promise in Christ by the Gospel." Thus all believers, regardless of whether they are Jew or Gentile, are partakers of the same promises in Christ.

III. *The Representation of the Church.* God waited until Paul had been converted and to him, as His chosen instrument, He made known the truth concerning the church. Paul was God's chosen interpreter of the mystery concerning the church. But Paul understood its meaning and remained humble. And so it is with us. The greatness of God's grace, when properly received, will always humble us into the dust. Paul calls his ministry, the preaching of "the unsearchable riches of Christ". There are riches of grace and glory which the human mind can not fathom.

IV. *The Resplendence of the Church.* The church has several aspects in which the glory lies:

1. Its Universality: Paul's ministry was to make ALL men see the glorious plan of God. It is the glory of Christianity that all human differences fall away before it. It brings the message to all, and when there is faith in Christ, it unites all into one spiritual brotherhood.

2. Its Eternity: Men glory in things that have had a long existence, that have stood the test of time. The church existed in the mind of God from the beginning of the world. He then created only a material world, but He had planned a new, spiritual creation to be brought into existence by His Son Jesus Christ. So if it is a mark of distinction to belong to an order that has stood the test of time, certainly the Christian has that distinction in belonging to the church.

3. Its Manifestation: The church will be manifested in glory when Christ comes again (Col. 3:4), but even now, in its present existence, it is a clear manifestation to the Heavenly beings of the wisdom of God. They see the glory that awaits it in the end.

V. *The Realization of the Church.* The Church is founded upon Christ (I Cor. 3:11) and it is dependent upon Him. Christ is the governing head of the church. As a body depends upon the life in the head for its life, so the church depends upon Christ.

And so we as members of the church have access to Christ. We can draw nigh unto God, enter into His presence for fellowship and prayer. What a blessed privilege! What a wonderful creation is the church of Christ!

JUNIOR CORNER

Program Suggestions for January 23, 1938

GOD THE KNOWING ONE

"The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

Let this verse be before the group on blackboard or on poster. I have sometimes seen a wonderful verse of scripture put on the board in large, crude letters, letters that were hunch-backed and lame and falling. All such a verse says is: "I was done in a hurry. I wasn't given time nor thought nor love." How much more can a verse speak to the heart when it is put before us in the beauty due the things of God. If you, yourself, can not do this, some young person in the church will be glad to be the Junior "artist."

Opening Service of Worship

1. Call to quietness by prelude
2. In unison: "The Lord is in His holy temple"
3. Remain standing for the unison prayer, Ps. 19:14
4. Song in unison: "We praise Thee, O God, our Redeemer, Creator"
5. Scripture by a junior: Psalm 139:1-6
6. Sing in unison: "Dear Lord and Father of mankind", verses 1,2,4,5

Mission Minutes

Announcements

Study Period

1. Review of past weeks studies by lighting candles (see past issues) and introduction to theme of evening: Junior chairman
2. Bow heads in prayer singing one verse of "Wonderful Words of Life"
3. Repeat in unison verse of the month: Ps. 139:1,2
4. Learning from the Bible that God Knows All Things: Removing the top and bottom of a suitably sized box, coloring this red and covering two pieces of cardboard in black to replace bottom and top in such a way that the three sides protrude a Bible like book can be made. Into this put the following scripture verses. The chairman choses the first junior who steps to the front, out of this "Bible" he draws a verse, reads it and then choses another junior. Repeat this until all verses have been used. I. Sa. 2:3; I Sa. 16:17; Job 12:13; Job 28:10; Ps. 33:13; Prov. 15:11; Eze. 11:5; Matt. 6:8; Matt. 10:29,30; Heb. 4:14
5. Special music: "He Knows, My Father Knows"
6. God Knows Me: Talks by Juniors:
    a. God knows when I do right
    b. God knows when I sin. Acts 5:1-6
    c. God knows when I am sorry for my sin. Dan. 4:28-37
    d. God knows when I am in danger
    e. God knows when I am hungry
    f. God knows when I am weak and need help
    g. God knows when my heart is seeking Him
7. A story by leader: "God Knows"
8. Leader's prayer
9. Closing song: "I Need Thee Every Hour"

CORRESPONDENCE

BRUDERTHAL CHURCH, HILLSBORO, KS.

As we near the close of another year, the words of the Psalmist come to mind: "Bless the Lord, oh my soul, and forget not all his benefits." There have been many material as well as spiritual blessings for which to be thankful.

In later part of August we, as church, had a farewell for Elizabeth Goertz, who was to return to China. But on account of the war raging near the mission fields, the Mission Board thought it wise for her not to go. She is now in a hospital in Seattle, Wash., taking a post graduate course which will end Jan. 3, but anxiously waiting for the doors to open to China land, so that she may help where it is so badly needed.

Before Rev. John P. Sudermans left for their mission field in Arizona in the fall, the church arranged for services, morning and evening, led by Rev. Suderman, and also a common meal was partaken of in the church basement, where they could meet face to face with their many friends.—Rev. H. J. Kliewer from Newton gave us the Thanksgiving message, but due to bad roads, the church was not filled.

The grim reaper entered into our community this last year and has taken two of our dear mothers. Mrs. P. B. Funk died following a car accident. She was the mother of twelve children, four being at home, the husband and father having preceded her in death a number of years ago. On Dec. 16 Mrs. John W. Penner passed to her reward, at the Bethel Hospital, Newton, Kansas, after reaching the ripe age of 80 years.

The first week in January evangelistic meetings will be held in our church and in Johannestal alternately. Rev. S. M. Musselman of the sister church will lead the morning meetings and Prof. A. E. Kreider of Bethel College will lead the evening services.—Mrs. Jacob E. Rempel.

DEATHS

SUSANNA MOYER-FRETZ, widow of the late Abraham G. Fretz, died on October 29, 1937, aged 78 years, 10 months, and 6 days. The deceased was a daughter of Peter A. Moyer, for many years deacon of the Springfield congregation. Funeral was held on November 3, at Springfield church. Her pastor, A. M. Fretz, officiated.

MRS. EMMA H. LANDIS.—Emma H. Landis, daughter of Aaron and Sarah Hager Landis, was born February 24, 1857 in Haycock Township, Bucks County, Pennslyvania. On March 29, 1872, she was baptized upon her confession of faith in Jesus Christ and admitted into the Flatland Mennonite Church, where she retained her active membership until her end.

She was united in marriage to Daniel M. Landis on June 17, 1880, and for more than fifty years shared with him the tasks and joys of married life. This union was blest with two daughters, Mrs. Clarence E. Hunter, Montclair, N. J., Mrs. William H. Ort, Philadelphia, and a son, Harry Penrose, who died in infancy.

Mrs. Landis is survived by her two daughters, two grandchildren, Daniel Henry Ort and Mrs. Edwin M. Ross, both of Philadelphia, a sister, Mrs. Mary Fellman, and a brother, John H. Landis of Quakertown.

Her life and joy was in the work of the church. During the earlier years she and her husband were regular and faithful workers in the Flatland church. Later, when they moved to Philadelphia, she worked and worshipped in First Church. During the summers, while living in Perkasie Park, she lost few opportunities to attend worship somewhere.

After an illness of about five weeks, she was released from her suffering on the morning of December 9th. Age 80 years, 9 months and 15 days.—Text: John 16:33, Rev. A. J. Neuenschwander.—Interment Trinity Lutheran Cemetery, Perkasie, Pa.

* * *

ELIZABETH PENNER, daughter of Wilhelm and Anna Ewert, was born August 4, 1857, near Thorn, West Prussia. There she attended school until fourteen and received a thorough elementary education. On May 17, 1871, she was baptized on her confession of faith by her father, Rev. Wilhelm Ewert. In the year 1874 she, together with her parents and the other children and friends, migrated to America and settled in Bruderthal, Marion county, Kansas. When this church was organized, she became a charter member and remained a faithful member in this fellowship to the end of her life. She was one of the persons privileged to be a participant both at the organization and at the fiftieth anniversary jubilee of the Bruderthal Church.

On February 18, 1878, she married John W. Penner. This union was blessed with nine children, four of whom have preceded her in death. By the grace of God the couple shared the blessings and adversities of married life for a period of nearly sixty years. The deceased was an ardent and devoted worker in the Sunday School, teaching a class for many years. Charitable activities and organizations had in her a warm friend, and she always had an encouraging word for the depressed and down-hearted.

Sister Penner had been seriously ill on several occasions, but she was always granted a return to health. During the last years of her life the heat of the summer seemed to intensify her suffering. But she bore it all uncomplainly, looking forward to the day of release, to be with her Lord. On Nov. 31, she was taken to the Bethel Hospital at Newton, where, in the morning of Dec. 16, she entered into heavenly rest.

She reached the age of 80 years, 4 months, 12 days. She is survived by her husband, 5 children, 27 grandchildren, 7 great grandchildren, 1 brother, 1 sister, and many relatives and friends to mourn her passing.

DR. H. A. IRONSIDE EVERY WEEK IN THE SUNDAY SCHOOL TIMES

One of the most sought-after Bible teachers in America, Dr. H. A. Ironside, pastor of Moody Church, Chicago, will write every week on the International Uniform Sunday School Lessons in The Sunday School Times (Philadelphia), beginning with the first lesson of January.

This greatly beloved and deservedly influential Bible teacher has had a remarkable preparation for his new "pulpit" in the TIMES, from which his teaching will now go every week into every state of the United States, every province of Canada, and more than one hundred foreign countries.

Harry Ironside was saved when he was a boy of fourteen; the next year he had become an officer in the Salvation Army and continued in that work for nearly six years. He resigned from the Army to take up independent evangelistic work and Bible teaching, and he has continued in this ever-widening ministry through the years since. When Dallas Theological Seminary was founded in 1924 by Dr. Lewis Sperry Chafer, Dr. Ironside became a non-resident faculty member and has continued as teacher of the English Bible, in addition to his large responsibilities elsewhere.

In 1930 he was called to be pastor of the great Moody Memorial Church at Chicago. The Church has a membership of nearly 4,000; he pereaches twice on Sundays to great congregations of over 3,000.

Out of Dr. Ironside's teaching ministry at Moody Church will come his matured lesson articles for The Sunday School Times. Every Friday night he teaches the Uniform Lessons to the teachers of his Sunday school; every Sunday morning he teaches the same lesson in the Pastor's Bible Class of men and woman.

Dr. Ironside came into fresh prominence recently when the American Tract Society announced the award to him of its prize of one thousand dollars for the best book on an essential evangelical doctrine. "Except Ye Repent" is the title of his prize-winning volume, reviewed in The Sunday School Times of August 14 as "simple, scholarly, yet convincingly spiritual."—Dr. Ironside is a man with a message from God, which he delivers in the power of God.

« « JOTTINGS » »

A CORRECTION

In the last number of THE MENNONITE, in making mention of the gift of Brother and Sister L. M. Ledig, Upland, Calif. for a printing plant, somehow the figure which was intended to be $1000.00 came out in the paper as $100.00. We are very sorry for this regretable error, and herewith repeat, the gift was $1000.

—*The Worker's Exchange of the Pacific District* gave the following needs as worthy of White Christmas gifts, or gifts in general: India-Birra flood damages, traveling expenses for missionaries, Canadian relief, street organ at Oraibi,Pacific District work, Portland Mission, Dallas pastor's salary, visitation and support of work at Deer Park and Newport, Wash.

—*The Berne (Indiana) Witness* on Oct. 22 brought an article under the caption, "Proposal to Move Mennonite Book Concern Studied." This was in connection with an offer of a store building and printshop at Newton, Kansas, which the Executive Committee of the General Conference was considering. The article briefly reviewed the history of the Concern and expressed regret that the Berne community might lose the store. While the editor has no authority to give out a definite statement, he feels that the dear people of Berne may be assured that, with their cooperation, ways can probably be found to leave the store there. For neither the Executive Committee nor the Board of Publication would willfully want to deprive the good people of that section of the splendid moral influence of a religious book-store in their midst.

—*Tabor College, a Mennonite Institution,* originally founded by a group of individuals, and then taken over by the Mennonite Brethren Conference, as a conference school, is to receive, annually, $10,000 from the conference constituency, which sum has been nicely forthcoming thus far. This year THE CHRISTIAN LEADER, a magazine for young people, reports that by December only about $1000.00 had come in. But, as previously, the amount will no doubt soon be realized. We mention this with the suggestion that our General Conference would do well to follow the example set by the M. B. Church and obligate itself for aid to its colleges in definite amounts each year.

—*The Bluffton College Alumni* on the East Coast held a meeting at the Grace Mennonite Church of Lansdale on Thanksgiving day. Sixty-eight alumni and former students, including President and Mrs. A. S. Rosenberger, and Professor Otto Holtkamp of Bluffton, took part in the gathering and entertainment, and appreciated the fine program that was given.

—*Bethel College* is making strong efforts to get the necessary cash for the erection of the first story of the Memorial Hall. Rev. P. H. Richert, long time director and also president of the school's directorate, is now making a tour of the churches soliciting ten dollar donations for the Dr. and Mrs. J. W. Kliewer Memorial Peace and Mission Chair, in return for which donors will get a copy of Dr. Kliewer's "Memoirs".

—*Goshen College featured a Homecoming Banquet* on November 25, which was representative of a Pilgrim Thanksgiving, with Professor Miller of Illinois State Normal University as Presiding Elder, Mr. William Brewster. Professor Samuel Yoder of Wheaton College, as Governor Bradford discussed "A True Relation of Things Remarkable in Goshen." Professor B. F. Hartzler, as Miles Standish sang, "Green Pastures", and Stanley Miller as Chief Massasoyte discussed "Arguments and Articles of Friendship." Marian Wisseman Gerber, as Tissuanta, sang "Morning." Mary Esch, as Squanto, discussed "Other Things of Import." President Yoder gave an impromptu talk after which everyone joined in singing the college song.—Weekly Review.

—*The Sisters of the Bethel Deaconess Home and Hospital, Newton, Kansas,* are giving the institution and the community a taste of a genuine Christmas and holiday atmosphere. On the lawn, in front of the Hospital, stands a large sphere of the earth, upon which the Christchild descends. Its head is brightly illuminated and its hands are extended in blessing the earth. The scene was suggested to Sister Frieda by a Christmas card from Germany. Hans Bartch, an artist drew the design, a Mr. Cecil McAllister executed it, and others effected the illumination on nearby trees and otherwise. The scene is beautiful to behold and very suggestive for serious meditation.

—*Elder David Toews* was brought to his home last week by Rev. Jacob Thiessen. His condition has improved to such an extent that the doctors could dismiss him. The state of his health is improving steadily, so that he can dictate letters to his secretary.—Der Bote, Dec. 15.—Rev. Toews had been in the city hospital at Saskatoon, Sask., for several weeks, a very sick man. Two rather dangerous operations were necessary. These with the aid of the many, many prayers that friends sent to the throne of God for the much needed patient's recovery, helped to bring it about that he is now getting well rapidly and can return to his arduous duties as chairman of the Canadian Colonization Board and other tasks. May God be praised for his help!

—More than 200 were in attendance at Berne, Ind., when the large choir, assisted by the Bluffton College orchestra, rendered the Messiah by Haendel. It was a thrilling scene, when the vast throng rose to their feet as the Hallelujah Chorus was sung. And it made us think of the wonderful time, when we shall be gathered there before Him whose birthday we honor, to join in the great Hallelujah and Amen choruses.—The Vine Press.

—One hundred-fifty voices, with orchestra and organ accompaniment sang Haendel's Messiah to an audience that overflowed the enlarged chapel at Bethel College, before Christmas.

—*Salem Mennonite Church, Freeman, S. D.*—From Weekly News Letter: How can we improve our meetings in the Church? There are many unused talents among us. How go about it to hitch them up? Various instruments are played quite well by many of our people. Duets, trios, quartets, men's groups, girl's groups and others could be used for the edification of all in the different types of services. We should have more musical numbers to the glory of Christ. For "worthy is the lamb that has been slain to receive power," etc., Rev. 5.—We have about 465 members and 150 children. There are so many talents and gifts among them that it takes a big bushel to hide them, as long as they are not fully used.

—*First Mennonite Church, Bluffton, Ohio.*—Had a Mother and Daughter church banquet last night, Dec. 10, 177 present. High school boys served at tables. Mrs. Dr. S. K. Mosiman was the speaker.—What about your church paper? Have you paid your subscription? Twenty-six new subscribers were secured. This will surely be good news for the Board of Publication. The Busy Mothers class and others helped get subscriptions.

—*First Mennonite Church, Reedley, Calif.* gives evidence of being a very busy body. We pick the following from the program of Sunday, Dec. 19: German services at 9:00, Sunday school at 9:45, Worship at 11:00; Junior, Intermediate, and Adult C. E. at 7:00 p. m.; Evening Meditation: Presentation of "A Christmas Blessing, a Religious Drama for Christmas", followed by a brief meditation on the Meaning of the Lord's Supper, at 8 p. m. On Wednesday evening, prayer meeting; Thursday evening: Meeting of the Pioneers, of the Y. P. Choir, and of the Men's Chorus. Saturday at 10:00 a. m., Christmas Worship. Sunday at 10:45, Communion service.—*Members of this congregation contributed $1,115.00 to Bethel College through the College Fellowship.*

—*Lorraine Avenue Menn. Church, Wichita, Kansas,* Ed. D. Schmidt, the new pastor, reports an interesting Christmas program and the making of baskets for needy families. On Sunday before Christmas the pastor preached on the theme, "King of Kings and Lord of Lords."

—*Brazil* which recently experienced a coup d'etat, whereby Getulio Vargas became President-Dictator, more than any other country is trying to absorb all the people within her borders and to create a Brazilian population. Intermarriage is common and urged by the government. The 5,000,000 negroes in the country are growing whiter with each year; the 150,000 Japanese, 700,000 Germans, and 1,500,000 Italians are more and more becoming lost in the Brazilian population.

—*Bethany Menn. Church, Freeman, S. D.*—The series of meetings sponsored by the local Ministerial Association and F.T.C. ended Sunday evening, Dec. 19. Dr. Herrstrom of Akron, Ohio, delivered his series of prophetic lectures before record crowds in the college auditorium. The attendance the last evening was about 1200. The speaker also spoke before the student body at chapel during the week.—Late report: Rev. Jacob A. Thieszen of the Bethesda Church near Marion is very ill in the hospital with a ruptured appendix.—Harold Gross.

—*First Mennonite Church, Aberdeen, Idaho,* is quietly, without noice and publicity, going about a large undertaking. Something for which they have long felt the necessity has become a possibility and will soon be a reality—a NEW CHURCH HOME.—Worker's Exchange.

—THE HERALD, *Mennonite Church, Upland, Calif. It Does not seem possible* that another year has passed and New Year is here again! Many grown-ups feel that way. As for the children, it seems a very long time from one Christmas to the next. The older we get, the more rapidly time appears to fly. The seasons come and go—summer and winter, seedtime and harvest, youth and old age. Is it all vanity, an endless, purposeless round? Or is it all interesting and full of meaning, each season speaking of God's loving-kindness and each year adding to our spiritual stature. The answer depends on whether life is lived selfishly, without God, or lived with God and the purpose to know and to do His will.—Lester Hostetler.

—*Second Menn. Church, Beatrice, Nebr.*—The Christmas season was a blessed and very busy one. The organizations of the church did not forget the poor and needy. About thirty baskets and boxes were distributed. The Intermediate C̄. E. enjoyed distributing gifts to children of their own age. Members of the C. E. Mission Com. and S. S. Home Department again arranged for Christmas services in the County jail and the County poor farm. The inmates received small treats and Christian reading matter. The culmination of all these festal gatherings was the S. S. children's program Sunday evening, Dec. 26. Very faithful work is done by our S. S. officers and teachers.

—One of the churches in the Eastern Conference proposes to its members the following plan for giving, using $5.00 as a basis: $1.50 for local church; $1.20 for missions; $1.00 for Christian education (S. S., colleges, etc.); $.60 for conference work (Gen. Dist.); for charities (Red Cross, Chest.) $.40; for relief $.20; for special causes $.10.—This is an *excellent* division, mainly for the reason that these good people are planning to spend $3.50 for the good of NEIGHBORS in need, whom we are to love as ourselves, and only $1.50 on themselves. We had thought that a fifty-fifty division was pretty good, but this is so much better, and this church may be assured of God's blessings.—Editor.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Of Whom The World Was Not Worthy

Hebrews 11:38

God's greatest heroes are to men unknown,
They move as strangers on the earth, among,
And die by poet and by bard unsung,
Then go to heaven for a victor's crown.
No storied urn marks where their bodies lie,
No tow'ring obelisk preserves their fame;
They kept the faith, upheld God's holy name,
Then unto earth breathed out their last goodbye.
These heroes, now, above an arching blue,
Rank high among God's noblest and His best:
They fought their fight as men of matchless worth,
And but await in heaven's dazzling hue,
The moment when their names shall be confessed,
That they may reign with Christ on earth.

—Gems of Gold.

God give us heroes, faithful, true,
Who never serve for revenue,
Who stand prepared to do, or die,
Who never stop to question, "Why?"
Who gladly pay the fullest price,
And give their lives a sacrifice;
Whose faith surmounts each trying test,
Who always do their very best.

—Gems of Gold.

* * *

All is on His altar laid,
With no reservations made—All-in-all;
Gladly count I all but loss,
Gladly reckon it but dross,
Gladly take I up His cross—at his call.

EDITORIALS

THE CHURCH PAPER HELPING A PASTOR.—"From the midwest there comes to hand the order of *a successful minister,* requesting that again we send *The Presbyterian* to each member of his session for the year 1938, and advises that it is the Christmas gift of the pastor. We note from *The Minutes* that this church received over 300 on confession of faith in 1936-37, and that the membership is over 3300. Other pastors would find church life *stimulated* by the presence of *The Presbyterian* in the homes of their key families. Our congratulations to our friend and to his great church."—The Presbyterian.

Brother Pastor and Church Boards: Kindly read the above. Perhaps THE MENNONITE or DER BUNDESBOTE does not nearly measure up to *The Presbyterian* in value and stimulating influence. But, such as they are, don't you think you owe it to the families in your church to do what you possibly can to induce them to take and read one of our papers to get what stimulation they may provide?

* * *

BUDGETTED GIVING.—Most of our churches hold their annual business meeting around New Year's Day. Elections are held and budgets are set up, providing for the pastor's salary, for the needs of the Sunday school, for the upkeep of the church property, for a weekday or daily vacation Bible school, etc., items intended for the upbuilding of God's kingdom within the range of the local church, the church household, as we might call it. But this is only half of the budget to be set up, if we want to act true to Christ's teaching, to love our neighbor, "unsern Naechsten", as the German puts it, as ourselves, which means to be concerned about his welfare as well as we are about our own. But who is our neighbor, "Naechster?" Jesus answers this question very plainly in the parable of the good Samaritan. It is those in need, the wounded, the hungry, the thirsty, the sick, the naked, the imprisoned, the lost, for whom we are to provide in our mission, relief and charity work. And should the amount intended for these be any less than what we spend our own church household? *No, if we truly mean to love our neighbor as ourselves,* we should provide for this need a fifty-fifty basis, should we not? And if the church falls short in doing this, we must do it in a special personal or family budget. For the WORD says, *Inasmuch as ye did it not unto one of these least (those mentioned above), ye did it not unto me.* It also behooves us to remember our church schools and publication work in budgeting our giving.

GOD-CONSCIENCE, BEFORE THE STATE.—In Old Testament times *God* claimed man as his own, for he had created him, sustained and protected him, and bound him to Himself by laws. In the New Testament dispensation Christ claims man as His possession, by virtue of the fact that he bought him with His vicarious atonement. But, alas, the world, even the Christian world, has been pitifully slow in accepting this truth, and has thus retarded man's quest for true and lasting happiness. The rise of democracy helped some to emancipate man from the stronghold of the State upon him. The principle that the State was for man and not man for the State was gaining ground. Now comes fascism, "purposing to remould not merely the form of human life, but its contents, man himself, his character, his faith" according to an Italian cyclopedia, as quoted in "The British Weekly". States, governments may do violence to man, his rights and the intent of His creator, and may contrive to enslave him in one way or another, but it is still true what "Religion in Life" says in the following statement, *Since the valuation of every man as an image of God is a general Christian principle, every form of government has to be denied which disregards, by its very structure, this Christian valuation of man and treats him as a means for ends which are finally sub-personal, e. g. power, wealth, organization, etc.* "Thou madest him (man) a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands." Heb. 2:7.

* * *

MAKING LIVES.—Recently the papers reported the passing of a man who had been a teacher by profession, and a staunch Christian at that. He had devoted a good many years to superintending town and rural schools. Having proven himself proficient in wisely handling boys and girls, he was called by the governor of his state to the superintendency of the State Orphans Home, a position requiring much grace, skill, and insight into human nature, and fraught with grave responsibilities. Our friend undertook the task, looking to God for help and guidance, and with the avowed purpose of trying his best to train the boys and girls in the art of Christian living. And success seemed to attend his efforts. However, as a result of a change in state administration this good man lost "his job," and temporarily went into the livery business. Asked by the writer, how he liked the change and how he was faring, he replied, "Business is good. I am making considerably more money than I did as a school man, but I would much prefer to return to the Home *to make lives rather than money*." This man was a true disciple of Christ. For, to what purpose did Christ come on earth than to make lives, *regenerated lives*. Would that all Christians, especially those that deal with children: parents, teachers, preachers, Sunday school workers, might follow suit, doing their best to make lives rather than money.

FOREIGN MISSIONS

P. H. Richert, Sec.

46th MISSIONARY CONFERENCE AT CHAMPA, INDIA, NOV. 7th to 11th, 1937

I.—DEVOTIONS

Sunday, Nov. 7th:—Morning, regular worship, compound Church, Rev. W. F. Unruh, preaching. *Afternoon,* regular Sunday Schools; worship, Leper Home Church, Rev. W. F. Unruh, preaching. *Evening,* Prayer Service, conducted by Miss H. E. Nickel.

Monday, Nov. 8th:—Morning and Afternoon, Prayer and Praise services conducted by Rev. W. F. Unruh. *Evening,* Oratorio, "Holy City"

Tuesday, Nov. 9th:—Morning, Prayer Meeting and Bible Study by Mrs. W. F. Unruh.

Wednesday, Nov. 10th—Morning. Prayer Meeting and Bible Study by Miss H. E. Nickel.

Thursday, Nov. 11th:—Morning, Prayer Meeting and Bible Study by Miss Eva Pauls.

Note:—The afternoon Conference Sessions of the last three days will be opened with ordinary devotions, the evenings left at the disposal of the Entertainment Committee.

II—BUSINESS

A—Division of time. B—Messages and greetings to Conference from elsewhere. C—Reading of the minutes of the 45th Conference, 1936. D—Appointment of Committees by the Chairman: (a) Auditing, (b) Budget, (c) Resolutions, (d) Stationing. E—Temporary adjournment for Committee work. F—Reports by individuals, Committees, etc.: (a) Chairman, (b) Secretary-Treasurer, (c) Standing Committees: Executive, Evangelistic, Joint-Evangelistic, Educational, Medical, Building, (d) Temporary Committees, (e) Delegates to the M.I.R.C. Council, i.e., if any special point is called for. The printed reports have been circulated. (g) On the last year's resolution No. 21—translation of Prof. C. H. Wedel's book "Words to Young Christians", (h) On the last year's resolution No. 23—Manku Ghat Mela situation.

III.—DISCUSSIONS

A—The Missionary Conference ask for three new couples to be send to India during 1937 and 1938. S.T.M. B—The Champa workers recommend: (a) Resolved, that we annually repeat the need of new workers. (b) Resolved, that we sell the Baraduar outstation property. (c) Resolved, that we send full Conference minutes to the co-workers on their regular furlough. C—Shall the Birra Station on account of flood danger be abandoned, or at least the educational work be removed? If so, where to? Some other station? New location? Ex. Com. D—Shall we as a Conference suggest to the Mission Board to propose to our churches that those missionaries who have finished three terms of faithful service on the field should, if they feel that their time of useful service is over, be allowed at least one half of their basic salary as long as they live? J.T. E—Would it not be necessary to discuss the printing of the Bible Reading Calendar for devotions, the revised edition of the Aradhna and the Dehati Gitwala? P.W.P. F—Have our rules about charging school fees of parents been changed in the last year or two? F.J.I. G—Would Conference allow us to stay two years beyond our regular furlough which falls due in 1940? The Isaacs. H—The Building Committee recommends: (a) That Basna re-roof the old small bungalow with tin. Therefore request with the 1938 budget Rs. 1,500 for that purpose. (b) That Champa request with the 1938 budget Rs. 275 for putting tin on the front veranda of the small bungalow. I—What help can Conference give with reference Jagdishpur? S.T.M.

IV—MISCELLANEOUS

A—Missionaries proceeding on furlough to America and elsewhere. B—Election of officers. C—Report of the Committee on resolutions.

The Executive Committee, P. W. Penner, Sec.-Treas.

JONATHAN AND SUKHWARA

Dasharam (State of Ram) was born in Kirit. The mission opened a boys' school. Dasharam attended this in his early days. The school closed, but the Gospel stories created in Dasharam's mind a yearning to change his life. Some ten years passed. The Bible students camped there several weeks. Dasharam exchanged Hinduism for Christianity.

Dasharam's decision gained momentum; the parents and villagers became aware. The resentment began, attempts ensued to dislodge the lad's conception. These became vehement, delegations petitioned the missionaries to discourage the step of discarding Hinduism and caste.

When Dasharam knelt before a crowded church, receiving baptism, his father occupied the last pew, his piercing eyes burned with anger, sobbed loudly. His face in spite of his father's distress glowed with unspeakable joy, experiencing, *"And in the stone a new name written, which no man knoweth, saving he that receiveth it!"* His name was changed to Jonathan.

He had barely left the church gate when his father and helpers dragged him through the dust, cursing, forced him to denounce what he had done. The subsequent persecutions crystallized his piety.

Jonathan passed the Birra school; married Sukhwara, a Christian farmer's daughter. Both entered and passed the three-year Bible School.

Jonathan's father died in the meanwhile; the mother moved to another distant village. Visiting her, she insisted on him staying several weeks, assuring him shelter and food. The yard was constantly thronged by villagers to hear his testimony.

The Kirit villagers seek opportunities to visit Jonathan's family, listening eagerly to the messages. Themselves testify, "*We rejoice over his changed life!*"

Friend, *"When you passed into this blessed stage, did the love of Christ constrain irrevocably?"*

P. W. Penner

A THIEF REFUNDS

Brother Wu was preaching in Ching Jien, when suddenly an inquirer arose and confessed that several years ago he and a friend, while returning from a certain market where they had sold some animals, stayed overnight in an inn, since they could not reach home that day any more. During the night he got up and emptied the contents of his friend's pocketbook into his own. No one had ever really suspected him of this deed. Now, however, conviction had come upon him. He confessed to the theft and was willing to meet the friend whom he had robbed, and ready to pay back the full amount, even including interest. Only that the officers of the church would intercede for him, so that restitution could be made without making a court case of it.

The friend was notified and asked to come to church. Brother Wu was sure to be present and assist in the matter, so that everything should lead to a just settlement. The friend arrived during the time that Brother Wu was preaching. After he had finished the sermon, he looked for the parties; but the deacon had already taken charge of the affair, had the men meet. When the inquirer handed his friend the whole amount plus interest, the latter accepted only the original amount refusing interest. Both went home happy, but the inquirer was most happy after confession and restitution.

THE UNSEEN PASSENGER

What burden of fears an uneasy conscience piles on its posessor! In St. Louis a policeman used nothing more deadly than a hard stare to stop an automobile thief. While directing traffic at a street intersection, officer Eldred Hinch, "for no particular reason," he said, glared hard at the driver of an approaching car. To his surprise the motorist pulled up alongside him and said, "Yep, I stole the car." At the station he said he came from Terre Haute. Seeing the keys in the ignition of a parked automobile there, he had suddenly decided "to take a ride." But he had a passenger with him on his ride that he had not reckoned on, his own uneasy conscience. *If a policeman's eye can be so disconcerting, how will wrong-doers face the presence of the Lord, when "every eye shall see him, and they also which pierced him" (Rev. 1:7)?* What heart's ease in being able to say, with Paul, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." (Acts 24:16)—*The Evangelical-Messenger.*

Well, well, lie it so, thou strongest thief of all; for thou hast stolen my will, and made it thine.—Tennyson.

Christian Education

A MENNONITE SEMINARY

Lester Hostetler, Member Board of Education

The need for a Mennonite Theological Seminary has long been felt. If our denomination is to have well trained ministers, teachers, missionaries, and other church leaders there should be a Mennonite School to provide for this training. To be sure there are plenty of other seminaries in the land, everyone of which would be glad to have some of our students. But they have no special interest in our church. They know our history only in a general way; they know very little of our church teachings or traditions, or polity. Furthermore, many of them are not sympathetic with the ideals of the small denominations. They believe that the best interests of the Kingdom of God would be served if the denominations would unite. They look upon small groups like the Mennonites as peculiar sects which are interesting but unimportant. They have no special interest in promoting their progress. In fact they frequently offer strong inducements to our best students to leave their own church and enter religious work in one of the larger denominations.

It has been felt that if all of our prospective candididates for church positions could be trained in an institution of our own it would tend to better acquaintance, better understanding, and greater unity. Under the present conditions, our young people attend many different schools scattered over wide sections of the country and representing still wider differences of view-point in theology and in church methods. So that we have brought into the stream of our life and thought, from the different schools, all manners of doctrines, many of them new and strange, some of them flatly opposed to our historic teachings and tradition — fundamentalism, modernism, millenialism, eternal security, for-ordination, militarism, socialism, facism, and some think, communism.

We are therefore not developing anything like a unified system of Mennonite faith and doctrine for our time. We are rather in the process of disintegration. The impact of the world upon our widely scattered communities under the leadership of men and women of all sorts of training is resulting in a diversifying rather than a solidifying process in our work. The best illustration of this is our impotency as a force for peace. We are one of the historic peace churches. But today we are not agreed on the question of world peace. We differ regarding its theological implications, the practical Bible teachings concerning it, and our duty as Christians in time of peace or war. In this respect both the Quaker and the Church of the Brethren surpass us. They have a more united testimony. It happens that they have their own training schools for their leaders. Is there a cause and effect relation here? I for one believe that there is.

What Makes The Home Happy?

There are many unhappy homes in our land. Here we shall note some of the causes of such unsatisfactory family life:

Misplaced authority. If the father is tyrannical or harsh, making every one bow to his will, whether he be right or wrong, or the mother takes the reins into her own hands and becomes the real head of the house, or one or all of the children rise up and rebel against the rules of home and take things into their own hands, the home is bound to be unhappy. In the normal home there is respect for law and order with the proper regard for parental authority. When for any reason this normal condition is disturbed unhappiness is the result. No home can be happy when any member gets out of his place and usurps authority over the rest.

Lack of self-control. Perhaps there is no more serious hindrance to home happiness than this. One parent or both allows the habit of "flying off the handle" to grow upon him till every mishap sets him on edge. They plead "nerves" when too often it is lack of self-command. They allow their feelings to rule them instead of mastering self. Every parent that displays a pettish, cranky, quarrelsome disposition before his children is as guilty of moral poisoning as he would be of physical poisoning if he fed the children mild doses of arsenic. Such parents teach their children how to be despotic, temperamental, restless, and unmanageable.

A lack of natural affection. No home can be truly happy without love. Natural affection is not always spontaneous, but there are few homes where it could not be cultivated. Natural affection grows on little thoughtful acts of kindness, gentle words, kind looks, helpful atmosphere, right motives, and such. Even a good case of natural affection can be killed by neglect and unkindness. It is not safe to wait long in starting the cultivation of natural affection.

A wrong estimate upon money. Money is an absolute necessity in every home. It is bound to fill a large place, for it is the medium by which all the comforts of life are obtained. But it is very easy to allow money a place in the home that it never should have. The man who makes his wife feel like a slave every time she has to approach him for money is dropping rocks into the machinery of home. Every wife who spends unwisely and unjustly of the hard-earned wages of her husband, is guilty of robbing the home of happiness. Children who are allowed to get and spend every penny they can without any thought of where or how it comes, are being permitted to build an obstruction to all future happiness. If people would have happy homes they must learn how to get and properly use money.

A lack of child-training. Children are home's greatest blessing, but that blessing can be turned to a curse if the children are not taught obedience. A child who is not trained to respect and obedience to the laws of home is robbed of its chief means of equilibrium, and is almost certain to upset family life sooner or later. There is nothing that will so completely rob a home of all peace and happiness as disobedient, rebellious children.

Disagreement on religion. Because every man and woman is human, the matter of religion is a critical one. What we believe or do not believe religiously goes deep into the heart, affecting the emotions. So a fruitful cause of unhappiness is friction in religion. Persons contemplating marriage should remember this. Where disagreement exists in a home, the least contention, coercion or "I am better than thou" attitude will stir up family strife. Agree if possible, and, if not, do not openly disagree.

There are other causes of unhappiness in home life, but practically every one has its origin in selfishness somewhere. A group of people can live together and be reasonably happy any time they will each give the others an equal chance with themselves. Our homes would be happier if we were always careful to be courteous one to another. Little words and acts of kindness cost nothing but a moment of thoughtfulness, and they reap a wonderful harvest of happiness and satisfaction. If the home is unhappy, right about face, and go in the direction of peace and hapiness. Do not wait till the others do, but lead the way.—*Mable Hale, in Gospel Trumpet.*

The O.B.A. Course at Meno, Okla.

Which starts January 10 and continues until Feb. 6, will be topped off by the Oklahoma Christian Worker's Bible Conference, beginning Feb. 7, closing on Sunday, Feb. 13. This Bible conference will be of great importance to preachers, and to what extent the church is fulfilling its mission.

We expect to have Dr. A. Warkentin of Bethel College as our main speaker, who will speak three times a day and once in the evening. The program will be as follows through the week:

FORENOON

8:45- 9:30—Rev. J. B. Frey
9:30- 9:45—Devotion
9:45-10:30—Dr. Warkentin
10:30-11:15—Rev. J. B. Frey
11:15-12:00—Dr. Warkentin

AFTERNOON and EVENING

1:45-2:30—Dr. Warkentin
2:30-3:15—J. B. Frey
7:30- —Dr. Warkentin

—J. W. Bergen

A Bible and a clean newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality and civil liberty.—Franklin.

To Subscribers and Others

The 1938 Mennonite YEAR BOOK is now being delivered to those who are entitled to it. It is a 64 page book, 16 pages larger than usual, full of interesting information and with many illustrations pertaining to our conferences, also about other Mennonite bodies. Especially interesting are the articles concerning the next Conference session at Saskatoon, Saskatchewan, with illustrations of the buildings, where the Conference will be held.

The book is given gratis to those who pay the regular subscription price, $1.50, with arrears, if any, a year ahead, that is, at least up to January 1939.

New subscribers that get THE MENNONITE at the special price of $1.00 for one year, may get the YEAR BOOK for 25 cents additional.

Almost anybody that sees this book will want to own a copy, for it is certainly worth the money. Singly they are 25 cents.

Send your advance subscription or order for the book to: MENNONITE BOOK CONCERN, BERNE, INDIANA.

Call for a Forum

A young minister in the Eastern Conference writes, "In an article in *The Mennonite of Dec. 28,* Brother John C. Kaufman, although expressing himself strongly along some lines relative to the pamphlet on "The Eternal Security Teaching, by John L. Stauffer, *didn't definitely state whether he endorses the 'Once Saved Always Saved' doctrine or not.* Maybe he would kindly point out just what position he holds relative to this matter. I believe it could be helpful to have a Forum discussion in *the Mennonite* on this subject for the purpose of enlightenment to the readers."

Note by the Editor: The Mennonite is open for expression on this subject, but only to articles that are concise and to the point. The space of a 16 page paper is too limited for long drawn out articles, the gist of which could often be given in half the space with more meaning.

DYING WORDS OF AN UNBELIEVER

If a man die, shall he live again?—Job 14:14. The dying words of the late Harriet Martineau were: "I have no reason to believe in another world. I have had enough of life in one, and can see no good reason why Harriet Mortineau should be perpetuated." What gloom and sadness! Now listen to St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Who, in the light of such experiences, can refrain from exclaiming, "Let me die the death of the righteous, and let my last end be like his"?

Sunday School Lesson

A. S. Bechtel

January 23, 1938

MINISTERING TO PHYSICAL NEEDS

Mark 1:29-45

Busy Sabbath Day in Capernaum vs. 29-34

After the morning synagogue service of our last week's lesson, Jesus and the four disciples went to the hospitable home of Simon and Andrew, always open in welcome to Jesus. A Christian home is open to guests at all times. Paul urges that we practice Christian hospitality.

In this friendly home, Jesus found an opportunity to bestow his loving, healing touch. They tell him of the loved one, sick with a fever (v30). No prayer for her healing is uttered. Probably Jesus saw and heard the prayer in the solicitous words about the sick one. Perhaps, too, they felt that the mere mention of her illness was sufficient. If we have the right sort of faith, we will find peace and comfort in telling Him about our troubles. Jesus understood (v31). He came, with tender, loving hand he raised her up, by His supernatural power He healed her, instantly, completely. The touch and power of Christ can and will heal the sin-sick soul.

Many more were brought to Him for bodily and soul healing (vs 32-34) as His fame spread. No ailment or affliction was beyond His power to heal. The ills and afflictions of people were of real concern to Him. He was and is no respector of persons. He heals all who come in sincerity.

Jesus Praying vs. 35-37

Jesus, the Son of God, found it needful to go alone for prayer (v35). He who had shown his power over demons and disease, He who amazed the entire city—went early in the morning and prayed alone with the Father. How much greater must be our need for prayer. Prayer is God's way of bringing us into intimate fellowship with Him. Many sought Him, mostly for physical healing, probably (v37), while He was praying. People usually are much more concerned about physical than about spiritual healing.

Ministering in Galilee vs. 38-45

Jesus' mission primarily was to preach and teach, rather than to heal the sick (v38). He saw a golden opportunity for preaching—healing souls—in the towns throughout all Galilee (v39). Jesus sought frequently to seek those to whom He could preach the gospel of the kingdom. The sick, the afflicted came to Him—the gospel had to be taken to them. It is even so today. He went about among the people, many followed Him.

A leper came to Him (v40), his heart filled with faith in Jesus' power to cleanse him. Oh, that all believers had such abundant faith. Jesus moved with compassion for those unclean through the leprosy of sin. He alone can cure it.

Jesus, Creator with God of all things, has power over all disease, physical, mental and spiritual. His healings were instant, complete, permanent—perfect cures. So He can cure perfectly the sin-sick soul. They were works of mercy, love, grace.

Jesus touched the leper. He is willing to touch any sinner no matter how miserable.

The gift of salvation, cleansing from sin, ought to bring a joyous message (v45) from the lips of every one who experiences it.

No obstacle can be great enough to keep a needy one away from the healing Savior.

Sermon Sketch

A SERMON TO SEATS

Introduction—Tonight I wish to speak to the seats. We have special days set apart for old people, children, mothers, colleges, missionaries, etc., but none for the seats. I shall divide my talk into two parts.—Things praiseworthy and things blameworthy.

1. *Praiseworthy Things* (some things which cannot be said of all men). You are always present. No matter what the weather is. It is never too cold, warm, wet, or dry for you. No matter what is going on in the other churches you are always here. I can depend on you. You do not attend the theater, do not dance or play cards, do not go to Sunday baseball, or Sunday picnics, nor even go visiting.

You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayer meeting, Sunday school, or the missionary meetings.

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did not think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late so all could see it. You never look around when anyone comes in late. You never whisper or read books or papers to let the preacher know that you are not interested in what he has to say. You never find fault with the preacher nor his sermon. You are a peaceable set, you never quarrel among yourselves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon which changes every quarter. You are not chasing after something new all the time. You are loyal. I can depend on you. Nevertheless I have some things against you.

2. *Blameworthy Things*. Some of you full seats are as guilty as the empty ones. The service is no help to you. The preacher's efforts are all a failure as far as you are concerned. You are no better now than you

were a year ago. You have no feeling. You are not moved by anything the preacher says. You act like you listen but you don't. The message only goes to the surface. You are no help to the preacher in his work. You never invite anyone to church, visit the sick, nor speak to souls. When I put on a Sunday school rally, you never get stirred but sit and look like you wondered what it was all about.

You never pray. You are always at prayer meeting but you never take part. You never work around the altar and try to help souls get saved.

You never give anything. God loves a cheerful giver but you never give a cent. You are so tight you squeak. You would let the preacher starve. A preacher complained that his people would not support him except with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other nor to strangers. You never visit each other nor the new-comers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power but you would cool off the furnace of the three Hebrew children. You never say "Amen." You never get blest. You are dead. Your preacher may not be a spiritualist and believe in talking to the dead but he has a lot of it to do.

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church but saw so many empty seats that they went out and would not come back. Your emptiness says, "stay away." When people see so many of you empty seats here, they lose confidence in your preacher and some get the idea there should be a change.

Your message to the world is no good. You empty seats speak louder than unbelief that religion is a failure. The world, Satan, and all unbelievers know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the Church of Christ to triumph.

Now in conclusion, my dear seats, let me say to those of you who are always here but empty. I hope you will see your responsibility and try not only to be present but to be filled. To those who are always present and filled, don't get discouraged, but be faithful and some day those who sit in you will sit in the Church Triumphant where there will be no empty seats.—Author Unknown.—Selected from "Evangelical Visitor."

—*The Swiss people of Berne, Indiana*, like their kin in Ohio last summer, are planning to celebrate the centenary of their coming to America some time during this year.

—*Rev. A. A. Wiebe*, veteran minister of the Delft-Bergfelder Mennonite Church near Mt. Lake, Minn., has recently passed away.

One World

J. J. Balzer

John 3:16, *"For God so loved the world."*
Matt. 13:38, *"The field is the world."*

Lovers of art have commented on the marked difference between the pictures of Watts and Turner. Watts looks in at things and portrays them close at hand, Turner looks out at things and sees them in a distance.

For the greater part of our existence we see life in the range of vision suggested by Watt's pictures. The world is close about us, and to very many it consists of the home in which they live, and the neighborhood. Sometimes we meet people who would not care to know anybody outside of their church relations. It is often a difficult task for such people to break the chains of their captivity and view things in the sense of Turner's distances into the picture. We must learn to step back and higher up, so that we see the world in its wonderful relationships.

To Christ the field of His vision was the World, "FOR GOD SO LOVED THE WORLD."

When a monk of a Carthensian monastary was asked, why the windows of the monastary faced inward on a courtyard, instead of outward upon the beautiful hills and mountains, he replied that he and his fellows had not come there to look upon the mountains. *It is easy*, to let all the windows of our life turn inward at our own affairs, our business, our successes, our own friendships, our pleasures. These fill the whole view. This state of preoccupation reduces our life to a very small and pithy compass. We must find a place for a new outlook, so that we may open windows in our blind walls and see the landscapes of the world.

By the devices of modern civilization the whole world has become one neighborhood; and I know my home and my life is set in a great net of relationships, that encircle the whole world, yea, the universe. A women's cooking, even for a day, includes articles which have grown in the ends of the earth. She uses coffee from Brazil, India or Java, tea from China, bananas from Mexico, Oranges from California or Palestine, etc. These new conditions and situations demand new studies.

The task of the Church and all Christian people is world conquest, and in order to conquer the world, we must first understand the world, the world of our own time. Have we ever made this our study? If not, we ought to.

1. *By Conquest of Distances*

The distances that once divided East and West have been conquered. The old sense of remoteness has given place to a new sense of nearness. East and West are now within speaking distance of each other. The world has contacted by the conquest of its distances.

For long ages this world was a growing thing. The boundaries which men had fixed, had to be shifted farther afield. They discovered new seas. There is that in man which makes him continually search for things which are out of his reach.

There came a period of *Discoveries*. New islands were chartered, new continents were found. *Columbus discovered America,* and soon they called it *"the New World,"* because of its size. New passageways were made in the seas, the great Pacific Ocean was crossed, Australia, New Zealand and the isles of the South Sea were found. Africa was circumnavigated, and the earth was growing perplexingly big. Discoveries turned to the North and South, and new coastlines were revealed, new countries were added to the knowledge and possession of the world.

When the landmarks were finally fixed, discoveries turned in another direction. A new era of development set in; processes of expansion yielded place to devices of contraction. Distances were to be conquered by new inventions. Foot travel, ox cart, pack-mule, and camel gave way to steam engine, motor car, electricity, and airship.

John Corvino traveled from Europe to China in the thirteenth century, and his journey took three years. In the sixteenth century it took John Lambert two years. In the 19th century it took James Gilmore less than three months. Cross the English Channel from London, take a train at Hamburg, cross Germany, Poland, and Russia, and on by way of the Trans-Siberian Railway and after 7 days you are at the capitol of China, Peking. John Chinaman has become our neighbor. Are we a neighbor to him? When Missionary Henry Dirks, our first Mennonite Missionary from Russia, left Hamburg for the Island of Sumatra on a sailship, in 1869, it took just 100 days until he and his dear wife landed at Batavia.

2. *By Rapid Communication*

The correspondence, which Stanley in 1872 carried to Livingstone, when he went in search for the lost missionary and traveler, was actually two years old, before he reached him. Then the self-exiled man cried out: "Tell me the latest news of my home parish! Tell me how the world is getting on!" By wireless Livingstone's country is today within speaking distance of London.

The Cable-system has done much for the conquest of distance. England's King and America's President exchange greetings as if facing each other. Only a few years ago another cable was laid across the Atlantic, capable of transmitting 1200 messages at the same moment, 600 going west and 600 going east. The cable system links the continents together like the nervous system a living body. Every morning paper brings to us the news of yesterday from the ends of the earth.

And how wonderful the rapidity of communication! When the King of England opened the Wembly Exhibition a few years ago, a message was sent to the Empire: "I have this moment opened the British Empire Exhibition." This message traveled via Canada, to Australia, New Zealand, Fiji Isles, India, South Africa, Egypt, Malta, Gibraltar, and back to London, and at the close of *2 minutes and 20 seconds* the messenger boy brought it back to the King, and he read it before more than 100,000 people.

Our *Radio waves* are making words and songs and music vocal over an area of 1,500,000 square miles. The German premier and their ambassador at Washington not only speak with each other but, by television, see one another face to face in a picture.

3. *By Interdependence of Commerce and Industrial Products.*

The unification of the world goes forward by commercial and industrial interdependence. No nation is self-sufficient. Each provides for the other's necessity. The products of one region are exchanged for the products of another. Every month is a harvest month in some part of the world.

The great fact is that the isolations are all past. American isolation only exists in some minds, as a prejudice and a fear. American capital and American interests are all over the earth, affecting everywhere industry, population, social conditions, and national attitudes.

When President Harding was conducting the tour that became so fatal to him, he preached in a speech at St. Louis, American isolation. At the close a bouquet was given to Mrs. Harding composed of flowers cut from plants that were imported from Brazil, Mexico, Cuba, China, Ceylon, and Guatmala. A whole League of Nations was bound up in that bouquet.

The American telephone is all democratic, but the material is chiefly international. It is produced from a slab of rubber, a bundle of vegetable and animal fibre and a curious medley of minerals brought from every corner of he earth. We must use Japanese silk, Indian mica, Russian platinum, Brazilian rubber, Egyptian cotton, and Irish flax.

4. *By Cooperative Service.*

The unification of the world goes forward by the cooperative service of all peoples. Hunger and thirst, sickness and disease acknowledge scarcely any boundaries. They are everywhere and no barrier can shut them out. Trouble travels on the wings of the wind. How often have we heard the expression from Belgium, Germany, Russia and the Near East: You Americans have saved the lives of our millions by providing food and clothing in after war years, especially 1921-1923, and even up to this day.

So medical research and discovery yield their advantage to the whole world. Cures for disease are no more the exclusive right of any institute or country.

World history tends to become one history by the co-operative elements of world service.

(Concluded on page 13)

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
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Education's Challenge to Youth

For the deepest need of our souls is to feel ourselves benefactors of mankind. Only as we identify ourselves with the most sublime interests of humanity do we find a thoroughly social, and therefore the most complete, self-realization. We function as satisfied ends only through asserting ourselves voluntarily as means. History's most constructive geniuses have been those great personalities, from Jeremiah to Lincoln, who, answering the call of God in their souls, gave themselves for the race. And they are but conspicuous types of undistinguished millions in whose breasts the same divine fire has burned. The universal and latent force of this instinct in human nature is beyond the dreams of contemporaneous theory. What marvels might be wrought in the plastic souls of our youths if we ourselves but had the vision of a great faith! The passing generation of psychologists expatiated on the idealism of adolescence, but our high schools have scarcely made a beginning in the art of cultivating and harnessing it to social uses. What altruistic aspirations to social service might be kindled in the souls of our youth were they never deformed by the hard, misshapen fingers of a sordid, unbelieving world. A teacher before a room full of youths is standing on holy ground, for he cannot tell at what unexpected spot the divine fire may flame forth, producing a hero, a martyr, or a prophetic genius—if only he knew how to touch their souls. Upon the generation of this social idealism the progress of society depends no less than upon scientific discovery. This is the leaven that keeps institutions from hardening into tyrannies. It is the ultimate objective of moral education.

Nevertheless, this is the new and characteristic temper of the age. It is the new religion! For in this new social hope concenter all contemporaneous thought and feeling. It is the democratic passion of the times. It is the religion of all scientists. Toward this polar star point all the great movements of the period. It is the new world view, by faith in which modern man is to save his soul. And yet it is not new at all; for what is it, indeed, but the philosophy of life expounded so long ago by him who called himself the Son of Man.*

* Ross L. Finney, *A Sociological Philosophy of Education* (New York: The Macmillan Company, 1928) pp. 312-15.

C. E. Week Celerabation

January 30 to February 6, is C. E. Week. And C. E. Week is a celebration of the 57th anniversary of Christian Endeavor.

Fifty seven years ago on February second, Christian Endeavor was founded by Dr. and Mrs. Francis E. Clark, for the young people of the Williston Congregational Church at Portland, Maine. Because the plan worked it grew and within a short time six more societies were formed. After that the movement grew very rapidly until his death, in 1927, Dr. Clark was the world's greatest Christian youth leader and was called "Father Endeavor" Clark by millions who were Endeavorers.

Four million Endeavorers from the corners of the earth will join January 30 to February 6, in celebrating the 57th anniversary of the founding of the Christian Endeavor. One hundred denominations, about eighty thousand societies from every nation of earth will take a part in this great united movement of Christian youth.

Today (Jan. 30) is the first day of this special C. E. week. It is denominational day, therefore the topic, "The Church Needs Us".

The Church Needs Us

I Cor. 12:28-31; I Tim. 4:12-16

Young People's Topic for January 30, 1938

Meditations:

M., Jan. 24. To Teach Christ's Little Ones. John 21:15-17
T., Jan. 25. To Live Transformed Lives. Rom. 12:1-3
W., Jan. 26. To Carry Christ's Message Abroad. Mark 16:14-20
T., Jan. 27. To Serve With Song. Psalms 79:13
F., Jan. 28. To Win Men "One by One". Acts 8:26-40
S., Jan. 29. To Support Its Ministers. Phil. 4:10-19

Problems:

Who are the Members of the Church?

In the New Testament, the church is spoken of as the body (Eph. 1:22,23). A body speaks of life, unity, and purpose. The life of a body depends on its head. And Christ is the head of the church. Because He lives, the church lives also. It is Christ's own life that makes the church a living organism. As bodily members are directed from the head, so the church is under the direction of Christ.

In the church, the members of the body consist ot those individuals who believe and have been saved through faith in Christ.

These members are numerous. Even though many whose names are on the church rolls may not be members of the Body of Christ, it is still true that the church has many members. And God has set each one of us in his place in the church of Christ. But we belong together to the same church.

What is the Function of the Church?

The church exists for a purpose, and this purpose can be accomplished only through its members. The Lord has divided gifts and abilities among those who belong to the church of Christ according to the needs of the work. We as young people may, perhaps, see our ability in the way of carrying the message of His Truth to others. But whatever it is, let us find it, and serve with it.

Although the body has various parts (members) there is perfect harmony among them. They all belong to the body, and all work together for the good of the body. Thus it should be in the church of Christ. That is why it is so very important for us to find our proper places in the church. Paul says there should be no division in the body.

The Youny People in the Church—Their Walk:

There are five particulars in which young people should not only follow but set the example:

(1) In Word—That is in speech. Speech is a wonderful gift but it is so often misused. Let us be careful to use it properly.

(2) In Conversation—That is in conduct or behavior.

(3) In Charity. Jesus emphasized the need of love among His followers, and that still needs emphasis. It is one of the marks of a child of God to love our neighbor.

(4) In Faith. It is a real challenge to young people to believe all of the Word of God. But its truthfulness has been established by several thousand years of history, so it is a challenge, not impossible to face.

(5) In Purity. One of the great battle grounds for the present generation is to think clean, speak clean, and live clean. But if youth faces the battle and sets the example, God will be glorified, mankind will be helped, and the cause of Christ will be extended.

The Young People of the Church—Their Work.

For the Christian youth there is always enough to do. "Killing time" need never be the practice of a Christian.

Reading and meditation is a very important phase of a Christian's work. "Think on these Things" (Phil. 4:8) means that, having read we should "practice" or "give diligence". Do we give much thought to our Christian conduct? How much do we meditate on the teachings of the Bible?

Exhortation and teaching speak of public activity. To us it means to give personal words of instruction and bring Christ to our fellow men.

Where these things are done, there will be abundant blessing for the church and all its members. Such a church will also be a blessing to the community in which it serves.

INTERMEDIATE DEPARTMENT

Our Missionary Gifts

Intermediate C. E. Topic, January 30, 1938

For Daily Study

Jan. 24. Gifts help support Paul. Phil. 4:10-19
Jan. 25. "Worthy of his hire." Luke 10:1-9
Jan. 26. Gifts of clothing. Acts 9:36-43
Jan. 27. Gifts of heart sympathy. Num. 6:23-26
Jan. 28. Support through prayer. I Tim. 2:1-8
Jan. 29. Generosity in giving. 2 Cor. 8:1-7; 9:5-15
Jan. 30. Topic: Our missionary gifts. Rom. 12:3-8; Heb. 13:16

Fourth Missionary Meeting

This is the last of the series of missionary meetings and should be made the high point for the Intermediates by providing opportunity for practical expression of missionary interest that has been aroused. If offering boxes have been kept during this month they should be brought in. An interesting project would be to start correspondence with some young people on the mission field. Missionaries would be glad to supply names of young native Christians or of the children of missionaries. Prayer lists should be given to those interested. A missionary play, with an offering for missions could be given before the church. The missionary map should be completed with blue streamers for loyalty, showing what we may give to missions.

Pre-Prayer Circle

There should be prayer for definite missionaries and their needs. The following poem can be used now or in the talk on prayer.

The Joy of Intercession

"The weary ones had rest, the sad had joy
That day, and wondered "How?"
A ploughman singing at his work had prayed
'Lord, help them now.'
Away in foreign lands they wondered "How"
Their simple words had power.
At home the Christians, two and three had met
To pray an hour.

Yes, we're always wondering, wondering "How,"
Because we do not see
Someone, unknown perhaps, and far away
On bended knee." —Unknown.

Quiet Worship (After praise service of selected songs and announcements)

Sing: "Give of Your Best"

Scripture: Rom. 12:3-8; Heb. 13:16

Prayer chain (Explain that the leader will begin the chain of sentence prayers then call on someone else, who will continue the chain by doing the same.

Sing: "I Gave My Life for Thee", Stanzas 1 and 4

Discussing the Topic

1. Leader's remarks. Bring out the fact that our missionary gifts include more than money. Sometimes clothing and other articles are needed. Special gifts to missionaries bring encouragement. Letters and cards are a form of gift needed. Prayer is a gift that costs time and interest.

   "We give thee but thine own,
   Whate'er the gift may be;
   All that we have is Thine alone—
   A trust, O Lord, from thee."

   Life is a stewardship. To offer our life for His service is the greatest gift we can give.
2. Topics for Talks
   a. Our Missionary gift of money. How much should we give? What does it mean to "tithe"? Is that a good plan of giving? Why? What has your society given in the past and for what purpose? Your church? What are some ways for your society to get money to give to missions?
   b. Other missionary gifts. What other things do people give to missions? What things should go into a missionary box or barrel? See the "Missionary News and Notes" for other articles wanted. What do your mission societies send?
   c. Prayer for missions. Why do missionaries always ask for our prayers? What does praying for missionary work cost us? Why do people find it hard to pray much for missions? For what should we pray when we pray for missions?
   d. Giving ourselves to God. Should everyone who is a follower of Christ be willing to be a missionary? Why is giving ourselves greatest, yet the hardest gift to give? How do people get calls to be missionaries? How can we know whether God wants us in the mission field? Can we be just as much in His service in the home field? How?

Closing Moments

The leader lighting a candle that has been on the table during the meeting reads:

"The beauty of a candle touches me,
It is so softly gay,
So steadfast and so careless of itself,
Giving itself away."

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Sing: "Take My Life and Let It Be." Stanza one

Benediction

JUNIOR CORNER

TO THE LEADER

"Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions they fail not;
As Thou hast been Thou forever wilt be."

"Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided—
Great is Thy faithfulness, Lord, unto me!"

God's Faithfulness

Program Suggestion for January 30, 1938

Call to Quietness by hymn played softly

Opening service

1. Eight-minute song service
2. Scripture: Psalm 36:5-10
3. Prayer for blessing by a junior speaking the words of "Break Thou the Bread of Life"

Mission minutes

In these days of "war and rumors of war" the question, "Is Christ coming soon?" seems an ever present companion reminding us of the great commission which the heart of Christ left to the Church. As leaders of youth, a double responsibility is ours: we are not only burden bearers in this task but it is ours also to lead young lives to consecrate themselves unto it. Five minutes pass so quickly but if they come at each meeting bringing to the young minds and hearts the vital needs of our mission fields, bringing before them the joy of the fruitage and allowing them to be sharers in both, then we may hope that out of the *sharer* will grow a *burden-bearer*. The year is still before us, a new year it is. There will be a new spring, a new summer with spring in its flowering stage; there will be a new fall with the gathering in of fresh fruits, and then there will be the winter with another opportunity to worship the Savior once born in a manger bed. O if we could bring with us young hearts, rich fruitage to lay at His feet!

Announcements

Study period

1. Review topics studied and introduce the theme of the evening by allowing the chairman to light all five candles, repeating the thought of each candle:
   1. God the loving Father
   2. God the ever present one
   3. God the all powerful one

   4. God the all knowing one
   5. God the faithful one
2. Repeating of the verse of the month in charge of leader
3. Special music: "Great Is Thy Faithfulness"
4. God Is Faithful: Give the following verses to several juniors. Let them come one by one, put the reference on the board and read the scripture to the group. The board could be a snow scene with "Great Is Thy Faithfulness" printed as a heading. Verses: Ps. 36:5; Ps. 89:33; II Thess. 3:3, II Tim. 2:13; Heb. 10:23; I John 1:9; Isa. 11:5; Lam. 3:22,23
5. "Great Is Thy Faithfulness": Talks by juniors.
   a. God was faithful to Abraham: Gen. 28:15
   b. God was faithful to the children of Israel: Deut. 7:8,9
   c. God is faithful, He keeps every promise: Joshua 23:14; Ps. 105:8
   d. God is faithful in keeping those who love Him: I Sa. 12:22; I Ch. 28:20; Ps. 37:28; Ps. 121:3,4
   e. God is faithful in forgiving us: I John 1:9
6. Song in unison: "We Praise Thee, O God, Our Redeemer, Creator"
7. Heart-talks: "I have declared", "I will make known", "I will show forth". By guest speaker or leader using Ps. 40:10b; Ps. 89:1b; Ps. 92:2b
8. Leader's prayer
9. Rise to sing: "Praise God from whom all blessings flow"

Business Like Orderliness

Charlotte Young

Alan was three and a half, and a "big man" just like Daddy. His parents were very orderly, so Alan had learned quite early to put his things away. "What the kids say" was the only influence that rivalled his daddy's example. One of the neighbor boys, whose mother was always worn out because she had to "pick up" after the whole family, told Alan that only sissies put their things away. From that time on, he systematically avoided putting anything where it belonged. His mother soon discovered what had caused this transformation and talked it over with her husband. However, they did not let Alan know that they had noticed any change.

Now because Alan's father was a business man with a big office, his mind naturally formulated the plan given below. Had he been a farmer, a storekeeper or a carpenter, either he or his wife might have thought out some other plan that would have been equally effective, since order is necessary for success in any occupation. Happy indeed is the little boy or girl who, needing this lesson, has a parent who will think up a suitable play plan of orderliness that will fit into the child's experience.

One Saturday, Alan and his mother went in to the city to have lunch with daddy when he finished work at noon. To Alan's surprise, they did not wait in the downstairs reception room but went right on up to Daddy's office. Daddy and the other people in the office were busy closing things for the week end. Alan sat quietly with his mother and watched the file clerks putting things away in the files. He saw his daddy clean off his desk and put everything in its proper place in the drawers. He saw another man putting scraps of paper into his waste basket. Finally Daddy looked in a big book and said, "Well, everything's cleaned up for this week. We can go now."

This was an entirely new experience for Alan, so he could think and talk of nothing but Daddy's office. He was delighted when, after his nap, Daddy suggested that they play office. Very soon, Alan's room was transformed into a real office—at least in Alan's eyes. Little label cards were tied on the handles of the bureau drawers. On one was printed "play suits" and a picture of a play suit cut from an advertisement was pasted on. All of the hooks in the closet were labelled with both words and pictures, as also were the pegs on the shoe rack hanging inside the closet door. Then Daddy taught Alan how to file his clothes, what things to put into the waste basket and how to keep his office in good shape generally.

But the greatest thrill of all for Allen was the ledger Daddy had bought at the Ten Cent Store for him. On each page he had listed Alan's *office duties*. For instance: "Clothes put away," "Toys in their proper places." Of course, Alan couldn't read but he soon came to know exactly what each entry was. There were pictures there to help, and every evening after supper, Daddy would go to Alan's office to see if his book "balanced." When everything was in order, Dady signed the book "O. K.—D. J. B." with his black ink. But when something had been overlooked, he checked the neglected item with red and drew a red line at the bottom of the page. Alan has discovered that every good business man tries to keep out of the red. And nobody could possibly call a big business man with a real office a "sissy."

— *Mennonite Church, Halstead, Kansas.*—The Young People's Choir rendered a Christmas cantata before Christmas, the children's program and pageant was given Christmas eve, followed by a very impressive Christmas service and communion on Sunday morning, Dec. 26. In the afternoon, as a fitting climax, a musical vesper service was held in the Presbyterian church, given by the best musical talent in Halstead. May these Christmas holidays have been days of real consecration: "Though Christ a thousand times in Bethlehem be born, if He's not born in thee, thy soul is all forlorn."

ONE WORLD—*J. J. Balzer* (Concluded)

5. *By Community of Race.*

Community of race makes the whole world one. We may exclude the yellow race, but still John Chinaman and the skillful Japanese shall continue to live in America. In the mind of Christ *the world is one,* for He taught us that *God made of one blood all nations.* Not of one color but of one blood. That is the *fundamental unity, ONE in the heart and purpose of God.* In every man's heart there is an altar to the unknown God, and that Macedonian cry which St. Paul heard at Troas forced him to cross over to Europe, to bring that Gospel of God for all men to Greece and Rome, to make its way to the uttermost parts of the earth.

"The field is the world." For in religion all men are equal as all our pennies are equal, as they all bear the image of a King, or Premier, or President.

In the savage bosom the image may be defaced and obliterated, but the forfeited glory may be recovered. *Our task as Chistians is distinctive and defined. "The field is the world." "For God so loved the world."* Have we any reason to change our conception of the world? Have we any reason to ask the question: *"But who is my neighbor?* Are we to continue to preach isolation and national prejudice? It seems so little and so foolish to apply all kinds of means and make Americans out of foreigners or exclude them, if we do not follow those principles of our eternal father in whose heart and purpose there is but *ONE WORLD.*

CORRESPONDENCE

WHITEWATER, KANSAS

We all know how difficult it is to interest a Christian Endeavorer in Foreign and Home Missions. So, in order to have an active Christian Endeavor, the members should know who and where our missionaries are. A big map hanging in the church, where everyone sees it when coming into the church, showing who the missionaries are and where they are located, will interest every one. Missionary news can be posted on this map, also. Then when interest is aroused, a missionary committee plans different projects for each quarter and posts them. The projects may be such as Christmas gifts for the Indians in Oklahoma, relief in flood districts or whatever the committee feels should be supported. Our committee attached envelopes to the map where we can leave our gifts. There is good interest in these projects and the envelopes fill readily.

The Emmaus Christian Endeavor, Anna Harder

* * *

REEDLEY, CALIF., DEC. 28, 1937

A few more days and the year 1937 will be numbered with the things of the past. Before it comes to a close, I desire to comply with a resolution I made at the beginning of the year, i.e. that I would send in, during the year, four reports to THE MENNONITE; so I am sending hastily report number four, before the year closes.

Near the close of the year we inevitably look back over the year and think of some of the outstanding incidents that have happened. We have had eight funerals in our church, mostly aged people. I travelled one hundred miles to conduct funerals at other places. But we have also had seven weddings, a baptismal service, at which ten young people united with the church, and we have had ten other accessions to our church by letters.

The fourteen organizations of our church are functioning efficiently, each making its contribution to the spiritual growth of the congregation. It would lead too far to mention each one of them, and the work they are doing, but I must mention the splendid Christmas play, *An Old Fashioned Christmas*, put on by the "Worth While Circle," on Sunday evening, Dec. 19. I am certain the whole audience left the church that night with a better understanding of the meaning of Christmas. I must also mention the splendid musical program, given last Sunday evening by the Men's Chorus, assisted by the Junior Choir. The leader of the Men's Chorus is sick in bed, and I was afraid that because of his absence the program would not be as good as usual, but it exceeded my expectation. During the program nine ladies sang a kind of a Christmas cantata, as a triple trio, which was so beautiful that I doubt whether the Anthem of the Angels at Bethlehem, at the first Christmas, surpassed it.

At the annual meeting of the congregation we found that we have a financial deficit of $600 for this year, and immediate steps were taken to cancel this shortage before the close of the year. I am told that this effort will be crowned with success. The good Lord has given us an abundant harvest this year, but the prices are considerably lower than the preceding year. We expected a good price for raisins, as there was no surplus holdover from 1936; but they got into a controversy about the Prorate Marketing Method and, because of this strife, the farmers are getting $10 per ton less for their raisins.

Before I close, I must mention the delightful banquet and reunion we had in the basement of our church on Christmas evening, arranged and conducted by our Young People's Society. It was given as a reception to the alumni of the C. E. and the church who are living in other communities and had returned for the holidays. The seventy-six present represented four states, and with toasts and songs and addresses we had a most delightful time. It was suggested that we make this an annual event, and I think this suggestion will be carried out. Other churches might find such a meeting very profitable. Another innovation was that we had communion on Sunday, Dec. 26 in stead of in October, the usual time. We did this in order that those who came home for the holidays might participate with us. We had such a large attendance that many of the chairs in the S. S. rooms had to be brought into the auditorium. On this occasion Brother Langenwalter, our pastor, spoke in English and I spoke in German. It was another spiritual feast enjoyed by all. Sister Helen Fast has been elected as correspondent of THE MENNONITE to become my successor. Thus we shall have the infusion of younger blood into our correspondence and matters will be viewed from a different angle, and the reports, no doubt, will be more interesting. With best wishes for the new year, to the editor and all readers. —H. J. Krehbiel.

* * *

FIRST MENN. CHURCH, COLFAX, WASH.

As we are on the threshold of a new year, it is well to pause, to count our blessings and consecrate ourselves to a more thankful living this coming year.

We had our Christmas program Christmas eve, a big crowd was present. Rev. Harley King and family are nicely settled in their new home, which is more convenient, as it is close to the church. On Sunday morning, Sept. 19, we enjoyed the rare treat of having our Senior Missionary to the Cheyenne Indians, Dr. Rodolphe Petter, of Lame Deer, Mont., with us. His very vivid picture of the progress of the mission work was a real inspiration to the large audience present. Sunday, Nov. 21, we had the pleasure of a visit by Rev. Menno Galle, from Odessa, Wash.; in the morning he gave us the message and in the afternoon the C. E. program, which was enjoyed very much. Thanksgiving services by Rev. H. King in the morning and a generous offering for foreign missions. Mission sale in the afternoon, lunch in basement.

Sunday, Nov. 28, the missionaries Rev. and Mrs. N. M. Cressman who have served their second term in Canbodia, French Indo-China, spent the day with us, while enroute through the States, to their home at Bethlehem, Pa. Bro. Cressman brought the message from the Word in the morning and together, as a family, they brought several selections of special music. both in English and in Canbodian. The evening's topic being of a missionary nature, it was more than a co-incidence to have missionaries present to give a missionary address. Thus we were made to wonder the more—what if there had been no missionaries.

Wishing you and all readers God's richest blessings and a happy new year.—Pauline Schrag, corr.

* * *

HANSTON, KANS., MENN. CHURCH

Christmas has come and gone again. We had a delightful Christmas time in our Church and homes. On Christmas morning we had the usual Christmas worship service. On Sunday morning we partook of the Holy Communion of the Lord and had a large attendance. On Sunday evening, December 26th, our choir of twenty-four voices sang the cantata, "The Song and the Star", before an audience that filled every available seat in the church, with some standing. The choir was directed by Miss Mabel Bechtel, who for the past two years was a member of the Bethel College A Cappella Chorus. Mrs. A. S. Bechtel, was the choir pianist.

We had a New Year's day service on New Year morning. This was followed by the yearly Church meeting. The reports of the Church and Mission treasurer, and also the treasurers of the different organizations, all showed that the finances of the Church are in a good condition and that even with the repeated poor crops and failures of the past number of years, all the reports indicate a healthy condition in the Church.

We are looking forward in our work, we are even thinking of Easter and the proper observance of that festive time of the Church year.—A. S. Bechtel.

FAMILY CHRONICLE

MARRIAGES

The following couples were married by the Reverend Phil. A. Wedel, in the First Mennonite Church, Aberdeen, Idaho.

BRUCKS-LEHRMAN.—Elva Lehrman and Emmanuel Brucks, both of Aberdeen, Idaho, Oct. 6, 1937.

HARBART-BOLDT.—Nettie Boldt of Aberdeen and Edwin Harbart of Madara, California, Nov. 15, 1937.

HEGE-WILSON.—Hazel E. Wilson of American Falls and Herbert Hege of Aberdeen, Idaho, Nov. 21, 1937.

HORSCH-HOFMEISTER.—Emma Hofmeister of Pleasant Valley and Walter Horsch of Aberdeen, Idaho, Dec. 29, 1937.

* * *

DEATHS

RACHEL (REUSSER) KREHBIEL, our loving mother, was born March 28, 1875, and passed away at St. Anthony's Hospital, Thursday, Dec. 30, after a serious illness of eight weeks. All that loving hands could do to save her life was done, but in vain. God thought it best to call our dear mother to her home in glory.

On April 22, 1889, she was baptized by Elder Valentine Krehbiel and became a member of the Christian Mennonite Church near Moundridge, Kansas. —In 1911 she joined the First Mennonite Church of Geary, Okla., of which she remained a faithful member until death.—On Oct. 4, 1896, she was united in marriage with Peter P. Krehbiel. This union was blessed with five children: Erich P. Krehbiel of Newport, Wash.; Mrs. Susie Penner of Hillsboro, Kans.; Abraham V. Krehbiel of Geary, Okla.; Mrs. Ellen Greischar of Emporia, Kans.; Mrs. Irma Loganbill of Mission, Texas, all of whom were present except one son, Erich.—She reached the age of 62 years, 9 months and 2 days. She leaves to mourn her departure, her bereaved husband, sons, and daughters, three sons-in-law, two daughters-in-law, and 13 grandchildren, two sisters and four brothers and many friends.

The funeral was held at the Geary Mennonite Church on Sunday afternoon, January 2, 1938, the Reverend P. E. Frantz, pastor of the church, officiating.

* * *

ABRAHAM SCHMIDT, son of Jacob P. and Maria Friesen Schmidt, was born in McPherson county, Kansas, Nov. 5, 1897, and departed this life Dec. 19, 1937, at Walton, Kansas, making his age 40 years, 1 month, and 14 days. At the age of seven he lost his father. On Dec. 26, 1917, he was baptized, upon confession of his faith, by Elder P. H. Unruh, and united with the Alexanderwohl church, but later transferred his membership to the Tabor church. Aug. 13, 1925, he was united in marriage with Agnes Klassen. To this union were born three sons and one daughter. One son passed away before him. His greatest desire was to serve God and mankind as best he could, and he served the Tabor church in different capacities. He attended Los Angeles Bible Institute, taught for seven years in different districts of the community, and was a student at Bethel College, off and on, for several years, lacking but one year to complete his work for the Bachelor of Arts degree. He was enrolled when he became ill. In spite of the fact that it was hard to give up his life plans, he accepted his illness patiently and bravely. On Dec. 16 his condition became worse. Very peacefully and with a look of perfect contentment he passed away to his Heavenly Home, to be with the Lord. He lived in marriage a little more than twelve years. He leaves to mourn, his wife, two sons, one daughter, two brothers, three sisters, one half brother and sister, and many relatives and friends.

Funeral services were held on Dec. 22, 1937, in Bethel College Chapel, with Rev. P. H. Richert officiating and Rev. J. N. Smucker assisting. Music was furnished by quartets from the Bethel College and Alexanderwohl churches. Interment was made in Tabor church cemetery.—Dan. S. Thiessen, Church, Sec.

* * *

MRS. C. R. WIDMER, 70, a resident of Albany, Oregon, for the last 41 years, died at the home of her daughter, Mrs. H. L. Burck, Albany, at noon Sunday, December 12, 1937. Death came very quietly and peaceably after a lingering illness of almost two years. It was with the greatest of joy that she looked forward to be with the Lord whom she loved so dearly. During the last weeks of her life her constant prayer had been "Come, Lord Jesus."

Mrs. Widmer was born at St. Louis, Alsace, France, December 25, 1866. She was united in holy matrimony to C. R. Widmer at Basel, Switzerland, on April 3, 1883. After their marriage, Mr. and Mrs. Widmer came to America, locating first in Iowa, and residing there until 1896 when they came to Albany, where they have lived ever since.

The departed sister was a life member of the Mennonite church, and a charter member of the Grace Mennonite Church of Albany. It can truly be said of her that she loved her Lord with her whole heart, and served him faithfully until her departure. In sickness, as well as in health, her prayer was, "Not my will, but Thine."

Besides her husband, she is survived by eight children, forty granchildren, two great grandchildren, and three sisters and four brothers. The children are: Mrs. H. L. Burck, Mrs. George Kenagy, Mrs. Floyd Whitaker, Elmer and Ezra Widmer of Albany; Daniel Widmer of Sheridan, Rev. Herbert Widmer of Dallas, and Dr. J. N. Widmer of Corvallis, Oregon. The sisters are Mrs. Fannie Widmer and Mrs. Anna Gerig of Albany, and Mrs. Josephine Graber of Wayland, Iowa. The brothers are N. N. Roth of Albany, Ben, Joseph, and Peter Roth of Wayland, Iowa.

Funeral services were held from the Grace Mennonite Church, Tuesday, December 14, with her pastor, Rev. W. R. Augsburger, officiating, using the text Mrs. Widmer herself had chosen for the funeral service. II Timothy 4:6-8. "May we be able to have the same testimony, when our days on earth are over."

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts — December, 1937

Emmanuel, Fred C. Wedel, $21.00; Bergtal, Pawnee Rock, H. C. Schultz, $11.43; Buhler, J. B. Regier, $48.34; Kidron, F. W. Koehn, $3.00; Second Ch. Beatrice, E. G. Wiebe, $14.40; Garden Twp., Paul E. Vogt, $43.90; Hoffnungsau, A. B. Reimer, $120.02; Buhler, J. B. Regier, $32.50; Hebron, D. B. Neufeld, $20.57; New Hopedale, H. D. Koehn, $20.40; Alexanderwohl, H. J. Reimer, $54.64; Hoffnungsau Sewing Society, Mrs. G. B. Entz, $50.00; Herold, J. A. Harms, $7.96; Pleasant Valley, D. R. Koehn, $21.37; Emmaus, J. A. Busenitz, $59.17; Ebenezer, P. G. Kliewer, $11.00; First Ch., Newton, H. J. Andres ,$21.00; Kidron, F. W. Koehn, $2.75; Goessel, I. B. Fast, $13.25; Ransom, Elmer Huxman, $80.00; Greenfield, Isaac Base, $14.54.

Gratefully acknowledged,
H. J. Dyck, Treas.
Elbing, Kansas.

« « JOTTINGS » »

— *Rev. E. S. Mullett, Napanee, Ind.*—"Mrs. Edna Schrock was elected corresponding secretary of our church. She will respond with occasional news. I am enjoying THE MENNONITE . . . Will do all we can to increase its circulation."

— Dr. J. E. Hartzler who had to undergo an appendix operation at the Bethel Hospital, Newton, a few weeks ago, was dismissed last week, and he and Mrs. Hartzler left for their home in the East.

—*Miss Loretta Lehman,* well known missionary to India, was married to Rev. Robert M. Blackwood, D. D., of Pittsburgh, Pa., at Alexandria, Egypt, Dec. 9.—It was a sunset wedding, at "Fairhaven," a Presbyterian mission home, the ceremony being performed by Dr. Phillips, missionary in Alexandria. The couple planned to travel in Palestine, before returning to the United States, their future home.—Berne Witness.

—*Freeman College* has the good fortune to receive the profits from a gas station that loyal friends of the school built for it four years ago. The investment was $4000.00. This was paid off in two years, $768.00 turned over to the College, and there was a cash balance of $1400.00, with a book account amounting to $1400.00.—Freeman Courier.—Thus this station has become a good income producer for the school, and a great help in these trying years.

—*Mennonite Church, Hutchinson, Kansas.*—Before us lies a comprehensive and very interesting Pastor's Report to the congregation of this church, which shows good normal growth and activity. Of the items that may interest outsiders too, we mention the following: The pastor, Rev. C. H. Dirks, preached 92 sermons, conducted 38 of the 73 prayer meetings, made 229 visits (not counting short calls), traveled 13,000 miles (mostly during vacation), conducted a service at the County Home each fourth Sunday of the month, and ten radio services were conducted by the church. Their plans for the new year are: (1) A more consecrated and loyal membership (2) Two extended series of meetings a year—A Bible Conference in the spring—A Revival Campaign in the fall (3) An adequate financial program (4) A devoted choir at every service (5)At least 25 new members (6) The presence of at least 50% of the members at the midweek services (7) A membership speaking and acting encouragingly about the Church.

—*Mennonite Church, Wadsworth, Ohio.*—Rev. W. S. Shelly, pastor of this church, has recently issued a graph on the attendance in his church, with interesting observations, and an appeal for more regular attendance. We quote the following excerpt, which would appear to have meaning for other churches, "To those of you who are responsible for the drop (from a high mark on Oct. 3, '37), can we not appeal that you consider *each* Lord's Day equally important as far as your spiritual life is concerned? We are willing to admit that the church needs your faithful attendance, and we also believe you need to admit that you need the church."

—*Missionary Paul Wenger, Korba via Champa, India,* writes to Rev. M. J. Galle, Sec. of the Board of Publication, "I would like to congratulate the Board of Publications for the business methods you are adopting and for the improvements found in THE MENNONITE. It is more readable, interesting, instructive, and helpful. We wish your Board much success."

—*First Mennonite Church, Philadelphia, Pa.*—Miss Catherine Niswander who a number of years faithfully served our mission at Portland, Oregon, is now visiting assistant to the pastor of this church, Rev. J. J. Plenert. Her address is 2011 North Seventh Street, Philadelphia. Brother Plenert writes: "Sister Niswander is doing fine work, just the type of work that the First Church needed. We have just closed a blessed year in our church. The Lord has been good to us. But there is one thing in which the First Church is falling short, and that is, not enough subscribers to our church papers. It seems very hard. But we will keep on in our efforts."

—*Grace Mennonite Church, Lansdale, Pa.*—Rev. Olin A. Krehbiel, pastor of this church, has sent us a beautiful Christmas folder, with scene of Christ's nativity which contains among other things, a letter of greetings to the church. We cull the following, "My family and I have enjoyed the nine months that we have spent in your midst and we look forward to greater spiritual service in the year to come, trusting that you will cooperate in making this possible . . . Our message to you who are faithful is to continue in the good work and be steadfast in fervor for the Lord. And we call the attention of you, who have been lax in the things of the spirit, to the fact that God has not been lax in protecting and sustaining you and extending unto you his infinite love."

—*Thirty-fifth Anniversary, Mennonite Church, Upland, Calif.*—"January 4 marks the 35th year since the First Church of Upland was organized, with eighteen members. Henry Rees and William Harms were the first Board of Deacons, with Rev. M. M. Horsch as chairman, and pastor of the church. The Record states that "the meetings of the Sunday school and church were held in the roomy Schmutz kitchen." The membership has since increased to over 300, with one of the most modern church plants in our denomination. We will celebrate this 35th anniversary in connection with our annual business meeting.—"The Hearld," L. Hostetler, Editor.

—*First Mennonite Church, Aberdeen, Ida., Phil. A. Wedel, Pastor.*—The cantata, "The Music of Christmas," was presented over Radio Station, KSEI, Sunday before Christmas at Pocotello, Idaho, and on Sunday following in the Mennonite church at Aberdeen, to a large and appreciative audience. The cantata of 60 members was directed by Gus Klempel.—The congregation is enlarging its church to a more spacious building. The weather has been very mild and favorable, permitting rapid progress of the work.—The annual meeting was held Dec. 27, with the election of officers and completion of further plans for the year. Mr. John H. Friesen is the newly elected Deacon, the other three are J. P. Wedel, Frank Wenger, and Rudolf Horsch.

—At Winnipeg the coldest day this winter was 45 below zero, a little farther north 70 below.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, JAN. 18, 1938 NO. 3

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EDITORIALS

THE CHURCH PAPER.—The religious periodical commonly called "the church paper" fills a distinct place in the field of journalism. It is distinct from the newspaper or the secular magazine, and serves a different mission from that of the independent religious journal. Its function is to serve the membership of its particular denomination not primarily presenting the personal views of the editor or of a chosen group of writers, but as the voice of that church emphasizing its doctrines and its standards, assist in the promotion of its entire program, and inerpreting the message of the church in the light of current religious happenings.

The church paper fills an important place in the church. It is one of the most important factors in promoting unity of action throughout the church. It is informational, presenting current events in the general church world, emphasizing the program of the whole denomination, printing news of local churches, district activities, schools, missionary fields and evangelists. All church members should be consistent readers of their own denominational paper not only for the personal spiritual benefit obtained, but also to keep informed and intelligent concerning the activities of the church. All pastors should be active in promoting the church paper among the membership and friends of the church for it serves as an able assistant pastor in giving silent witness to the message of the church and in keeping the members interested in the whole church program. Folks intelligently informed on the church program are better members.

The distinct objective of this church paper is to emphasize the cardinal doctrines of Christianity, especially the distinguishing doctrine of our church, entire sanctification; to stress the standards of our church; to provide its readers with a variety of sane, spiritual articles, to encourage aggressive evangelistic activities at home and abroad; and to promote all of the departments of the church work.—Herald of Holiness.

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THE ECONOMIC TRIANGLE—AND OTHERS. —So much is usually made of the doings of capital and labor that the patient consumer is usually all but overlooked. The general feeling is, that in the long run, it is the consumer who pays and pays. And that is that.

Even so, consumers have something in common with the worm, which will suffer much, but at long last has been known to execute a surprise turn. A recent market break in the price of butter was recorded as the sharpest pre-Christmas reduction that has ever occurred. And the cause? Consumer resistance to high prices.

Indeed, no matter what is offered or planned, it is the consumer who has the last word. It is he who decides what he wants, in what quantity, and at what price. Of course his decision is vitally affected by such extraneous factors as wages and size of bank roll. Even so, it is the consumer deciding when buyers strikes develop.

These triangle relations obtain in many other than economic fields. It is not just a question of what is created or offered for acceptance. The final judge is the public—or individuals in the mass. Does the proffered article or idea seem useful or helpful to the average man? The final test is really a matter of results or fruits as appraised by the third member in any of life's essential triangles.—Gospel Messenger.

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GOD'S WILL BE DONE.—A great many Christians conceive of this as a matter of resignation. Where did we get this idea that God's will is something to which we must be resigned? Why haven't we known all along that it is something to strive for without ceasing? Surely if there is one thing in all this universe more glorious than anything else, it must be God's will for us. That glimpse you get of yourself now and then as the person you could be, if only you would be brought up to the highest expression of your possibilities, radiant, powerful, generous, contributing to your world something beneficial and inspiring—that, it seems, is a glimpse of God's will for you. Do you suppose that the Great Artist wants a lot of blundering humans as the "work of His hands"? Would you? No! He wants a beauty and power, joy and enduring light in every individual. In the beginning man was created complete, without shortcomings. With our free wills, we have gathered unto ourselves, in this long journey that is life, weakness, blind spots, willfulness, suffering, sickness, poverty. None of them is God's will for us. Surely we cannot believe that He who is behind the order of the stars and moon and sun, back of the perfection of seasons and night and day, and of the beauty of aspiration in the soul of man, would so will the lonely, seeking, troubled life of man. It simply doesn't make sense. But it does make sense, that with our free wills we must find our way until we once more contact the will of God and, by obeying it, and looking to Jesus for help, redeem ourselves from our mistakes.—Adapted from an Exchange.

A New Book on Peace and War Especially Valuable for Young People

The new book, entitled "War, Peace, Amity," by Rev. H. P. Krehbiel will be a great help to any one who wishes to study this problem.

As a member of the Peace Committee of the Western District Conference I am naturally very much interested in any such contribution to the fast growing peace literature of our day. So fast is this growth, that it is already a real task to select the few best books on the subject. This book, while one cannot endorse every single statement, is to be classed among the best, and we wish to recommend it to the younger generation, which will have to take a very personal stand in regard to participation in war, if it should break out today or tomorrow. A study of this book will help young men of military age to learn for themselves what they should do in case of war.

The book is a unique combination of a study of both, the history and the nature of peace and war on the one hand, and of the teachings of Christ and the Bible on the other hand. These two studies together are able to bring one to a real conviction, a conviction which enables not only to take a stand, if necessary, against the whole world for Christ and Christian peace, but which also helps to defend intelligently and convincingly such a stand. In this many of our young men were weak during the last war, when officers and others took them to task for their stand by subtle reasoning for war. Thus they often missed one of the best opportunities in history to teach Chrisian peace, besides living it.

One feels gratified that such an outstanding book on this subject is published by a member of our committee, and I wish for it the widest circulation both in our church and outside of it. Millions are now looking for just such a help in their study of the peace problem. The author's exceptional experience in peace work and his contacts with government officials and army officers, makes him well qualified to write this book. It is hoped that it will be used not only for private study, but also for class study in church and schools.—P. H. Richert.

FOREIGN MISSIONS

P. H. Richert, Sec.

Paul Wenger

"With God all things are possible." "Is there anything too hard for the Lord?"

Often the request has come for accounts to be written relating the experiences of non-Christians being saved and brought into the Kingdom of God; of lives transformed by the power of God. Is it not possible that there are some among professing Christians who also are in need of this transforming power? And is the miracle not even greater when one who has long known the Word of God, but while nominally passing as a Christian, has fiercely and stubbornly rebelled against and resisted God, finally yields to His love and turns to God for forgiveness and cleansing. And for such how gracious the words of our God,—"I will heal their backsliding, I will love them freely."

It causes pain to go back in memory and review the doings of such an one, and we do it only to show what God hath wrought. This young man was an orphan, cared for from childhood by the mission, supported for years by kind friends at home, and educated in our own and other mission schools. He was given a special course in carpentry, and presented with a splendid set of tools by the mission. In spite of all this he gave himself into the power of Satan, and has been very hard of heart for years, and seemingly taking pride in his hardness, while things went from bad to worse.

The list of his mis-doings is long and grievous. He lost his job through dishonesty. He formed the habit of using narcotics and drink; in quarreling, fighting, disrespect and abuse there were no bounds; he beat his wife mercilessly; he hated missionaries shamelessly; he threatened to take life, and walked about armed with clubs or an axe for months, even taking weapons along to church. On several occasions he and others under his influence, went to church armed and definitely planning mischief; he illegally tried to sell land which was bought by the church and given to him to farm and to be paid for on long term payments; he sold all his carpentry tools, and even the cooking vessels of his home.

It would be too long a story to tell of all that took place in bringing about a change. Reasoning and pleading seemed futile; ex-communication from church seemingly did not help. But once in a time of feeling particularly burdened about him there came like a flash, with the first waking thought of the morning, the words, "J . . ., a new creature in Christ." It seemed prophetic, and yet how many times there came occasions to doubt and to feel that this had had no meaning and that it was impossible. Sometimes the question even came to mind, "Why does not God punish him for his great wickedness and make of him an example." But our gracious God had a better way of making him an example, if we would only have the patience to await His own time.

This definite promise was also given us and claimed in his behalf, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." Once he seemed to be completely broken by the power of the Spirit and wept like a child on the shoulder of one whom he had despised, but because he failed (no doubt due to the influence of others) to go and make right wrongs which he had committed, he again slipped back to a certain extent, though there was nevertheless from that time a marked change, and fruits of repentance have not been entirly lacking.

Last Sunday, we had the great joy of seeing him humbly and gratefully being re-instated as a member in the church, and of hearing him testify that "the love of God is great."

May that love bind him ever more closely and possess him much more fully than he was possessed before by the spirit of evil and may those who have seen him dishonor his Lord, come to know that love through him. Again and again the temptation wants to come to fear that it will not last, but we put this thought from us. Is He who has wrought such a great change not able to keep? Reader will you not pray that this lost and re-claimed one may become a great power in the church and in the Kingdom of God?

BIBLE WEEK AT BLUFFTON COLLEGE

The annual Bible lectures at Bluffton College will be given this year by Dr. J. H. Langenwalter, pastor of the First Mennonite Church of Reedley, California. The lectures will be given from February 6 to 11, 1938.

A meeting is also being planned during the Bible lecture week for the ministers of the Middle District by the officers of the Conference.

BIBLE WEEK AT BETHEL COLLEGE

Januray 30—February 3, Dr. D. W. Kurtz, Lecturer

Themes for Evening Lectures, at 7:30

Sunday morning, Jan. 30—"The Gospel of Truth and Freedom"
Sunday evening, Jan. 30—"The Gospel of Peace"
Monday evening, Jan. 31—"The Gospel of Love"
Tuesday evening, Feb. 1,—"The Gospel of Suffering"
Wednesday evening, Feb. 2—"The Gospel of Victory"
Thursday evening, Feb. 3—"The Human Problem"

Chapel Series (9:30 A. M.)

(This series is primarily for students. Outsiders are welcome but are asked to occupy the balcony, since the students fill the lower floor of the chapel.)

Monday morning, Jan. 31—"A Man Foursquare"
Tuesday morning, Feb. 1—"Science and Religion"
Wednesday morning, Feb. 2—"Christianity and Culture"
Thursday morning, Feb. 3—"Choosing a Hero"

Christian Education

DEAR FRIENDS OF CHRISTIAN EDUCATION:

The United States Government spent several million dollars in an attempt to save the life of one citizen lost in the South Seas. Whether you were in sympthy with such an expenditure or not, you will agree that it was a noble tribute to the value of one human life. Ninety thousand people paid one million dollars to see two men fight. Whether you were interested or not, this revealed the intense loyalty and interest of the boxing fans of America.

Today, as a testimony to the faith of our fathers and as a legacy for the uplift of posterity, we are offered the opportunity of making large, permanent investments in the Fiftieth Anniversary Memorial Fund of a college which for half a century has been a stronghold of Christian idealism. Bethel has outgrown its old dining hall and has never had a large auditorium. A new building is greatly needed. Isn't the value of one life adequately trained for sane Christian living and for service in this chaotic world greater than the total cost of the proposed Memorial Hall? I believe that it is. Do you?

Sincerely,
A friend of youth

P. S. Investments in the Fiftieth Anniversary Memorial Fund may be made for any of the following purposes:

1. To balance the current budget
2. To build the proposed Memorial Hall
3. To reduce indebtedness
4. To increase the Endowment Fund
5. To improve the plant and equipment

A NOBLE RESOLVE

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I will try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another gets ahead.

FOUR THINGS TO DO

Four things a man must learn to do
To think, without confusion, clearly;
If he would keep his record true:
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry Van Dyke

WAR AND YOU

By S. C. Wittmer

The rapidly evolving political conditions through the world, and the attitude of the American government and other forms of government, in regards to threatening wars and war activities, are being seriously discussed by many people in the United States and elsewhere. There are peace loving people everywhere in the world who will make any sacrifice in their personal lives and positions to prevent war and bring peace not only to their own country, but among any and all peoples and nations of the world.

All sane and thinking people look upon war and the shedding of blood as not only a horrible catastrophe, a useless, senseless waste and destruction of property, and a retrogression of civilization, but as a fruitless method of attaining or acquiring anything. The inevitable result of all warfare is that even the victor is the loser. Looking at war cooly and unemotionally and free from any spiritual or mystical point of view, nothing is really attained that is constructive and beneficial by such wanton destruction of life and property. And the setback in the progress of the science, arts, culture, morals, and the ethics, is a horrible and terrible price to pay for supposed benefit that would accrue from any kind of war.

Yet, there is another angle to the entire matter and it is only fair as enlightened people and true citizens of our country to view the matter from both angles and both sides of the question.

Next to your duty to God and to your fellow man is your duty to your country, to the nation in which you are living, to the collective body of peoples who represent your fellow citizens. If you are living in a country and enjoying the benefits of its protection, the benefits of its development, and the blessings of the land, and the guidance of its officials, you are duty bound to repay your country or the land in which you live, and the government which protects you, by obeying its official decrees and participating in its official activities, whether you personally believe they are right or wrong.

The proper time to determine whether your country is right or wrong in its attitudes, in its principles, and its activities is when you are given an opportunity to express your opinion by vote, or when you assist in the making of its laws and in the creation of its fundamental constitutional laws and amendments. If you, through failure to vote, or an indifference in voting, are part of a nation whose majority of individual citizens approves of war and you elect officials and directors who approve of war, or who will institute war, then you are duty bound to comply with the conditions and accept the results of war.

Viewing it from the other angle, would it be fair for you to decide in the face of possible war that you are not a part of the majority, or part of the nation or country, because you have a different opinion regarding war and do not want to participate in war? Would it be fair for you to say that you are one with your country in all of its blessings, in all of its peaceful activities, and ready to accept everything that you approve of, but that when it comes to something you do not approve of, you will isolate yourselves and let the other citizens do what you are unwilling to do? In other words, is it fair for you to stay at home and remain in a peaceful, inactive, non-partisan attitude, and allow the other fellow to risk his life, to shed the blood of another, to participate in war, and to do the things that may bitterly arouse his antipathy, but to which he submits as a duty and obligation which he owes to his country?

Your individual responsibility is so closely connected with, and effects your country's conditions so much that you as a citizen have no right to support only the things that are pleasant and agreeable to you. The time for you to make a distinction between what you think is right and wrong, and to avoid having you and your children called into unpleasant or unfortunate duties is at the ballot box, or in the assistance of the formation of national and international movements that will do away with the wrong ideas, the errors of thought, the causes of war and the misunderstanding and disagreements.

As Christians, may we be serious in asking ourselves a few questions as Mennonites, both as individuals and a denomination—Are we doing our part in keeping our country out of war? Are we doing our part, as non-participants in any form of war, to keep our fellowmen from being forced to participate in war? Will the efforts we are putting forth for peace really warrant our exemption should America become engaged in another war?

Just how tolerant are we in co-operating with other organizations to bring about peace and maintain peace?

Our Master said, "Not everyone that saith, Lord, Lord, shall enter the kingdom . . ." Also he said, "By their fruits shall ye know them." The time is here when church affiliation will no longer be recognized as a stamp that one is a Christian. It is also obvious that our cry, "We be Abraham's seed", "We are Mennonites, Noncombantants, etc." will hardly grant us an exemption on religious grounds from serving our country in time of war. Does it not bear reason that it demands more than claims, to show we are sincere, in the program of peace on earth, and to be worthy of exemption?

Again, are we tolerant enough to co-operate with other peace loving people and organizations or still, only, when they do it our way? If willing, right now you have an opportunity to express yourself against war. The Veterans of Foreign Wars of the U. S. are carrying on a campaign to keep America out of war. Many newspapers in the U. S. are having ballots printed in their paper so that you, a citizen, might have an opportunity to express yourself against war.

No nation is any stronger or any weaker than the opinions of its people. No nation can do anything except with the approval of the majority of its people. If all American citizens of British, Japanese, Chinese, Italian, Russian and German extraction determine unanimously that they do not want any more war, there would be no officials, dictators, or rulers who would dare to suggest starting a war or participating in a war. to suggest starting a war or participating in a war. The small minority that seem to want war constantly, and to benefit by war, or glorify war, would be afraid to make even the slightest suggestion of war in the future.

Is it not true that the fault does not lie with the government, the rulers, or with luck or chance? The fault is right with each one of us and if throughout the peaceful years we make no move and fail to use our mind power to direct and control the laws of our country to do away with war, then it is too late when our nations begin to plan war for us to crawl into convenient shells and raise the white flag and proclaim ourselves conscientious objectors, spiritual being, noncombatants, and everything else that the average individual deems himself when he refuses to participate in war. Instead of remaining silent objectors throughout the peaceful years and becoming conscientious objectors only when war is at hand, we should be conscientious and determined objectors from morning until night, and from one end of the year to the other, until war is so outlawed in the human consciousness and in the statutes and laws of every country, and in our plans and thoughts of the future, that the question of war will never arise and there will never be an occasion for men and women to decide among themselves, on which side they will be or what attitude they will take.

But first, we should prepare ourselves to understand how to bring about universal peace by creating universal love and toleration in our own heart. As true Christians we should pray, hope, and aspire for universal peace and universal brotherhood. Then we are ready to help spread it to the hearts of other human beings. This truly is Christian and a Christian's duty. But this duty should not supplant the other great duty—that of assisting in preventing war by exercising our privilege as a citizen and a voter, rather than by shirking our duty or modifying it in time of war.

OTHERS MAY, YOU CANNOT.—If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Sunday School Lesson

A. S. Bechtel

January 30, 1938

MINISTERING TO SPIRITUAL NEEDS

Mark 2:1-12

In this lesson our Lord is exercising His prerogative of divine forgiveness. The whole presentation of Christianity deals with forgiveness of sin. The Son of man hath power on earth to forgive sin.

Jesus Preaching to a Large Audience vs. 1, 2

Many heard of Jesus' return from his journey through Galilee, into Capernaum. His coming was welcome news to them. A good man's coming is always welcomed. Jesus preached the word to them. He took every possible opportunity to do this, speaking about the things of eternal value. He preached too, in a wise way, discussing that which best met the spiritual needs of His hearers. He knew needs and ministered to them.

Four Men Help a Friend in Need vs. 3-5

The sick came and some were brought to Jesus for healing. One especially helpless, was carried by four good friends who would not let any obstacle prevent their bringing him to Jesus. They had faith that he could help him. The one weak and helpless spiritually, should be helped along by one or more of the spiritually strong. It frequently requires the united efforts of strong Christians to lead another to Christ. Most people have to be brought to Christ, they are so palsied with sin.

Jesus saw the faith of the five men in the act and manner of bringing him. Effective prayer is faith expressed in words or deeds. Their faith was eloquent in action. The four brought the man into Jesus' presence, a true prayer of faith. Jesus saw the man's greatest need, saw him truly penitent and spoke the word of forgiveness. The man had expected only the lesser-physical healing. He received also the greater-spiritual healing. Christ knows our hearts and sees our faith.

Critical Scribes vs. 6-8

These Scribes tried hard to find some way to condemn Christ. He declared himself God in forgiving the man's sins. This was blasphemy according to the Mosaic law. They considered him merely as a good man. Jesus knew the thoughts, the reasonings of their hearts and faced them directly. He had nothing to fear from them. He gave full proof of His power to forgive sins.

The Divine Physician vs. 9-12

To convince them of His power to forgive sins, Jesus performs a visible miracle, healing the man's body. This which they could see, proved His invisible power over the sinful heart. Both, healing the body and healing the soul are God's work. At the word of Jesus, the man arose fully recovered from his helplessness (contrast verses 3 and 12). He returned to his home walking, strong and free in spirit, peace in his heart. This is a true picture of what spiritual salvation does for us. The spiritual healing is as complete as the physical. Such healing amazes people and glorifies God today.

Jesus forgives sin and saves FROM sin and cleanses from all unrighteousness.

Faith put into action brings results.

There is no joy equal to the full assurance of sins forgiven.

Jesus does more than claim to forgive sin.

Jesus sees beneath the surface and into our inner hearts.

HELD ANNUAL DINNER

With approximately 90 members and friends in attendance, the annual fellowship dinner of the Deep Run New Mennonite church was held in the fire hall at Dublin on Saturday evening. In spite of the inclemency of the weather, a learge proportion of the members of the congregation attended the event which was featured by the serving of a turkey dinner by the ladies' auxiliary of the Dublin Fire Company.

Following the dinner a brief program was presented under the direction of Theodore W. Moyer, Line Lexington, who served as master of ceremonies. With Millard Detweiler, of Doylestown, directing, several quartet numbers were rendered and William Frei, Kellers Church, was the director of a trio which rendered instrumental selections. Several humorous readings were also given by Mrs. Ely R. Fretz, Pleasant Valley.

The main speaker of the evening was the Rev. A. J. Neuenschwander, Quakertown, who gave an illustrated address on the life of Christ. Others who spoke briefly were Harvey D. Hunsberger, president of the board of trustees of the church; Ely R. Fretz, Pleasant Valley; Edwin T. Landes, Pipersville and Rev. Allen M. Fretz.

During a service held in the church at Deep Run, Sunday afternoon two recently elected deacons, Levi S. Moyer, Chalfont and Charles F. Wasser, Bedminster, were ordained by the pastor, the Rev. Allen M. Fretz, of Perkasie.

The ordination sermon was delivered by Rev. Olin A. Krehbiel, pastor of Grace Mennonite Church, Lansdale. Rev. Freeman H. Swartz, Norristown, a son of this congregation, pastor of Eden Mennonite Church, at Schwenksville, also took part in the service which was largely attended.

OTHERS MAY, YOU CANNOT.—Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely that God will keep you poor, because He wants you to have something for better than gold, namely a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

CORRESPONDENCE

HOFFNUNGSFELD (HOPEFIELD) CHURCH, MOUNDRIDGE, KANSAS

Dear Readers: It is sometime since a correspondence from our church has appeared in your columns. We wish to say that our church is still on the map of Kansas and that since April, 1937, we again have a minister, so that the church activities can be carried on as usual. On November 8, our church had its annual business meeting, and plans were made for another year. Our Sunday school was also reorganized under the leadership of Bro. Peter B. Stucky. Our young people are actively engaged in Christian Endeavor work, and our sisters in the Women's Missionary society. Since our pastor is with us, we had an addition to our church of 26 members, 14 by baptism and 12 by letter. May God bless these souls in our midst. Our pastor and wife made a trip in November, north and east, to visit relatives and at the same time attend a business meeting at Bluffton, O. December 2, they returned safely home. Beginning Monday, January 10, our pastor is to begin a series of meetings at the Friedenstal church, Tampa, Kans., Rev. H. H. Schmidt, pastor. Our dear Lord has blessed us abnudantly in the last year, both temporally and spiritually. Do we render unto him in gratitude, in words and deeds? Health conditions are quite good. We had a scarlet fever scare, so that schools and churches were closed for a while, but as far as we know no deaths have resulted and no cases have appeared recently. The disease is, therefore, by the help of God, pretty well wiped out.—May God abundantly bless the editor as well as all the readers of the Mennonite this year, is our desire for all.—Corr.

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BETHEL CHURCH, FORTUNA, MO.

Greetings to all readers: As we look over the year so shortly gone, we find many reasons for thankfulness and rejoice that the Lord lead us in his own way.

March 1, 1937, Rev. and Mrs. Jacob Unruh from Pennsylvania came to serve our congregation. Their zeal for the Lord and his work, together with their sincere interest in us, certainly makes us love and respect them. The latter part of May our pastor and wife, with several assistants, conducted a Daily Vacation Bible School for children of the church and community. The closing program was given June 4, and the number of verses and songs rendered by the pupils was proof that they had learned something worthwhile.

In October we had a Young Peoples' Conference, consisting of a series of sermons by Rev. Dan Unruh of Pandora, Ohio, and two ministers from nearby towns. The messages were very inspiring and practical, to the life of an everyday Christian.

This fall we had the privilege of having two of our former pastors in our midst. Rev. J. M. Regier and wife stopped here on their return from taking their daughter to nurses' school at St. Louis. Rev. Regier delivered a message the evening of Sept. 22. On Sunday, October 31, Rev. C. H. Dirks, who moved to Hutchinson, Kansas, a little over a year ago, gave the morning message. We enjoyed having these good friends with us and wish them success in their present fields.—Mr. Hiram Hilty also preached in our church one Sunday morning, during his summer vacation. Mr. Hilty is attending the Theological Seminary at Hartford, Conn., this winter.

The A Capella choirs of both Bluffton and Bethel colleges gave programs to appreciative audiences in our church the past year.

The crops, the past year, while still below normal, were much better than the previous year, for which we are indeed thankful.

We are sorry to report two accidental deaths during the past year. Carl Garber, son of Wm. Garber, while on the highway examining his truck, was instantly killed when struck by a passing car.—On December 8, Mr. Bauman, father of Mrs. C. H. Dirks, was fatally injured while loading wood in the timber. Such trials are inded hard to bear, and it is only through God's grace and the hope of meeting them again, that we are able to go on through the lonely days that follow.

On Christmas eve, one of our older members, Mr. D. W. Baumgartner passed on to his reward while a patient at the Boonville Hospital.

The pastor is conducting a class in catechism for young people who desire to join church in the near future.—Our choir under the direction of Rev. Unruh, rendered a Christmas cantata at the church, Dec. 19, and at Fortuna, Dec. 26. Four new members have been added to the church the past year.

The young people of the church went from house to house singing new year hymns on New Year's eve, which were enjoyed by all who heard them.—Corr.

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MENNONITE CHURCH, MADRID, NEBR.

Greetings with Ps. 36:5. The past year has brought us joys and blessings for which we are thankful to the Lord; but it has also had its difficulties, griefs and sorrows which have a depressing effect upon us. However, we read in Deut. 31:8: "The Lord doth go before thee, He will be with thee;" and if that is the case we can face the future with courage and confidence, knowing that He will take care of us.

At our annual business meeting which was held January 5, 1938, it was felt that the report from our church, which appeared in the Dec. 28 issue of the Mennonite, leaves the readers in the dark as to the actual conditions existing in our church. It was therefore requested that a report should be sent in to clear up the matter. It is true that Rev. N. P. Jansen has resigned, but we believe it was uncalled for, as the minor differences existing between Rev. Jansen and Rev. Warkentin had been settled as it was announcd by Rev. Jansen before the congregation shortly before his resignation. On Aug. 9, 1937, a meeting of the congregation was called to consider what steps should be taken. Rev. P. R. Schroeder from Freeman, S. Dak., and Rev. J. F. Epp from Henderson, Nebr., were present, the former presiding over the meeting. The resignation of Rev. N. P. Jansen as leader and minister was accepted by a vote of 22 to 8. Regarding the leadership and ministry for the future two views became evident among the members of the congrgation. One was, to retain Rev. Warkentin as minister and leader, and the other was to get another man. It was decided to call another meeting which was held Aug. 23. At this time it was decided by a vote of 23 to 6 that Rev. Warkentin should be retained as minister and that the question about the leadership be postponed to some future time. At our annual business meeting, Jan. 5, 1938, the congregation decided almost unanimously that they wished that Rev. Warkentin shall serve as minister and leader until the church decides to put in another man. Rev. Warkentin takes the stand that he is willing to serve if it is the wish of the congregation, but he is also ready to step aside, just as soon as the congregation wishes and is able to get another man. It should be clearly understood though, that any such step to bring in another minister should be left in the hands of the Board of Trustees, upon the expressed wish of the congregation, and not undertaken by any individual member or members of the congregation.

Referring to the quotation given by Brother P. A. Regier in the Dec. 28 issue of the Mennonite, Rev. H. A. Fast speaks of the smaller churches in the conference which "have too often been left to shift for themselves in a discouragaing struggle that has maintained nothing more than a mere existence," we believe that this does not apply to our church here at Madrid. We have been a self-sustaining church ever since 1930, when our church was organized. We have been so favored, that we have not been without a minister at any time until now, and for almost four years we have had two ministers. The Word of God has faithfully been preached every Sunday and on special occasions, Christians have been edified and strengthened in their spiritual life. Souls have been saved to a newness of life and have been added to the church, and a good number of these are sincere and active workers in the church and Sunday school. Indeed the Lord has been gracious to us for which we are very thankful.

Furthermore, we can say that our present minister, Rev. J. R. Warkentin, preaches the true and sound Gospel and we feel that our greatest need is not another preacher, but that the Word of God as it is being preached be accepted and followed by the members of the congregation. We do not want to be understood, that we do not desire the visit of our ministering brethern in the conference. We extend a hearty invitation to Rev. H. A. Fast, our field secretary, and to other ministers of our conference to pay us a visit when the opportunity offers itself. We would also ask our Christian brethern for the earnest intercession before the throne of Grace in behalf of our congregation.—Albert Dalke, Church secretary.

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HEREFORD MENNONITE CH., BALLY, PENN.

Dear Editor and Readers:

Dr. O. W. Berky, the physician in our congregation addressed a full house on Sunday morning, September 26 on "God As Revealed in Medicine." There was a forceful message and why not try it in your own church.—Our Annual Fall Preparatory Services were held on Saturday evening, October 2, at which time thirteen young people joined our church membership and one came in by letter. The Communion Services were held on Sunday morning October 3.—Rev. and Mrs. J. P. Suderman presented an illustrated lecture in our church on the American Indians on Friday evening, October 8. It is always a blessing to hear from and see our representatives on the mission field. —Miss Clarine Cofflin, a senior in the Hartford Seminary, preached a forceful sermon on Sunday morning, November 7, on "Defeating Defeat." This Sunday also marked the sixteenth year of service for our pastor, Dr. Elmer E. S. Johnson. May the Lord grant him many more years of usefulness in our midst!—Two services were held in our church on Thanksgiving Day. A morning worship service at 9:30 and in the evening the Ladies' Aid Society held its annual anniversary program. Rolland Johnson who with his wife and young son Waldo spent the summer touring Europe, and renewing acquaintances, was the speaker, giving a word picture of conditions in Europe, particularly in Germany.—The Primary Department rendered their Christmas program on Sunday morning, December 19th while the Intermediate and Senior Departments presented a pageant "The Enchanted Candle" on Christmas evening. The offering at both services was given over to missions.—On Saturday, September 18th, Edwin L. Stauffer, our oldest church member was borne to his last resting place, having reached the age of 84 years. Others of our parishoners are also confined to their homes and beds and we extend our best wishes for a complete and speedy recovery to our pastor's wife who was hit by an automobile while attending the funeral of a relative and will have to be confined to her bed and room for at least four weeks.—Mae Latshaw, Corr.

* * *

LORRAINE AVE. MENN. CH., WICHITA, KANS.

Last Sunday, Jan. 9, we had 105 at the morning worship. At C. E. we had 42 in the senior department, 18 in the intermediate department and 11 in the junior department. In our Sunday school we have classes for all ages. No person entering the doors shall be left friendless. No person seeking help shall go away without assistance. This is a school working on the basis that the Bible holds out to every person a solution to each problem—Christ the center of all teaching.—Prayer meeting on Wednesday evening, with a study of Acts.—Several sisters, and the husbands of some formed a helping circle and assisted the pastor in making out the annual report.—Our John Mueller deserves special mention. Shortly after the pastor arrived, he put in a concrete roof over the cave, a concrete floor in the garage and sanded the yard. We all join in saying, "Thank you."—Ed. D. Schmidt, pastor.—This is a mission church fostered by the Western District.

* * *

MENNONITE CHURCH, ALSEN, N. D.

Hearty greetings with Psalm 95:1-6. On the 10th of October we had our annual business meeting. A church board was elected, and a new social committee, because two of the sisters had moved to California. On the evening of October 17, Missionary Mrs. Beth Wisser from Africa was with us, related many things about her work there and showed pictures to illustrate it. Those showed us how dark it still is in heathen lands, in spite of much work being done. Since the G. D. Steinle family left, we had to hold election for a new member on the board and one on a Committee, November 21. The 12th of December we had election of S. S. teachers and reelected the same superintendent. So our work is again provided for another year. On December 17 was held, in our church, the funeral of Harry Willis, son of Brother and Sister Willis. For Christmas we had fine programs, from which we received many blessings. December 26, Rev. B. H. Fadeurech(?) preached for us in English. We have considerable winter here, now, cold and some snow.—Mrs. Jacob Kunkel, Corresp.

— Visit to Menn. Mission Church, Wichita, Kans. In the neat little brick church at Lorraine and Gilbert streets the little congregation feels very much at home. The appellation "Gemeindlein" hardly applies any more, for the congreation numbers between 60 and 70. But the attendance at Sunday school and worship is considerably larger. Last Sunday it must have been double. The congregation is growing and takes a lively interest in the work. The pastor and his wife are aggressive and center their interest and their activity upon the church. When the Western District built this church, it did so with the hope, that whenever the congregation should outgrow it, and need a larger church edifice, this house might be used as a parsonage. That was well calculated. For the prospects are such, that enlarged accommodations would before long appear to be necessary.—C. Frey, in Bethesda Herold.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

C. E. Week Closes

Last Sunday (Jan. 30) we opened the celebration of C. E. Week. We saw then that C. E. Week always comes during the week that includes Feb. 2. It is, perhaps, the greatest event of the year for the C. E. organization.

C. E. Week is the time when we go back to first principles; the time when we think again of the things that made a C. E. organization necessary and desirable; the time when we consider and rejoice once more about the miracle that made an organization grow from a single society to a great army that encompasses the globe.

So this (Feb. 6) being the last day of this week for this year, do not fail to do as much as you can, to make this a big day for your organization.

Many, Yet One

(Christian Endeavor Day)

I Corinthians 12:12-27

Young People's Topic for Feb. 6., 1938

Meditations:

M., Jan. 31. One in Faith. Gal. 19,20
T., Feb. 1. One in Loyalty. Phil. 3:7-12
W., Feb. 2. One Brotherhood. Eph. 1:1-12
T., Feb. 3. One Vine, Many Branches. John 15:1-10
F., Feb. 4. Many Races, But All One in Christ. 3:9-14
S., Feb. 5. Many Races, One Destiny. Rev. 7:9-17

Suggested Hymns:

"I Would Be True"
"Stand up, Stand up For Jesus"

Problems:

There are many Protestant denominations and independent churches. And among these churches there are a number of outward differences. But at heart the true church of Christ is one and transcends denominational lines and other distinctions which man has made.

The topic before us calls special attention to this unity of the church. The Apostle Paul mentions three things in which the church is united: "One Lord, One Faith, One Baptism" (Eph. 4:5).

(1) It is one in the Lordship of Christ. That is, it accepts no one else as Lord. Any one who does not bow to the Lordship of Jesus Christ does not belong to the true church of Christ.

(2) It is one in the Faith. There is a unity of faith in things that are essential. And all of these things are found in and based upon the Word of God. So it really means faith in the Bible as the inspired and authoritative Word of God. He who does not believe the Bible does not belong to the true church of Christ.

(3) It is one in Baptism. This reference is to Spirit-baptism which everyone who belongs to the true church of Christ has experienced. So, these three things then, unite all believers. There are many yet one.

I. How is this Unity brought about?

As the churches require water baptism so the Lord requires Spirit-baptism in becoming members of the Body of Christ. St. Paul says that, "By one spirit are we all baptised into one body". So it is not anyone's joining that unites him to the church and to Christ, but the baptism of the Holy Spirit at the time of the new birth.

Thus the unity of the church as a body is obtained by the impartation of the Spirit, and maintained by the participation of the Spirit.

II. Why, then, so much Diversity?

The diversity indicated in verse thirteen, has to do with their origin. To this classification let us add what the same Apostle says at a different place in the Bible.

(1) Racial Diversity (I Cor. 12:13, Gal. 3:28, Col. 3:11). The earliest churches consisted only of Jews. But soon Gentiles were added to it and given the same privileges. Saved Jews stand on the same level with saved Gentiles.

(2) Religious Differences—"Circumcision nor Uncircumcision". This was the mark of distinction between the Jewish religion and that of Gentiles. But even this is wiped away when people are saved. Circumcision today saves no Jew, nor does uncircumcision condemn any Gentile.

(3) Cultural Differences—"Barbarian, Scythian". One may have all the academic degrees that a man can earn in a life time, or be illiterate, and yet be a Christian. Culture, or the lack of it, does not

bar anyone from membership in the church.

(4) Economic, or Social Differences—"Bond nor Free".

Slavery was a common practice during New Testament days, but both slaves and masters were eligible for membership in the body of Christ. Onesimus was a slave of Philemon, but after his conversion Paul reminds Philemon that he is now "above a servant, a brother loved" (Phile. 1:16).

(5) Sexual differences (Gal. 3:28)

Some religious cults accept men only. To some extent the Jews had come under this influence. At least the woman was not considered the man's equal in spiritual value. In the church of Christ the woman stands on the same level with the man.

All of these diversities of origin are wiped out when we become united to Christ.

III. What do we mean by the activity of the church?

The figure of the body is very convenient here. Let us just look at a few of the individual members for illustration.

(1) The Feet. These are the members of the church that move about a good deal. They visit the sick and poor, and are constantly "running errands" for the Lord.

(2) The Hand. The hand refers to labor. We can minister to the sick, sew clothes for the poor, give money for the Lord's work, write Bible expositions, compose music, play the piano, organ, or other musical instruments, all in the service of the Lord.

(3) The Ear. We need to hear the voice of God's Word. And, since some hear better than others, we do well to heed what others have heard from the Word of God. Paul heard a cry one night, "come over and help us". Have you heard such a call?

(4) The Eye. We must see the truth of Gods' Word. Then, too, we should see opportunities for service. It may also be that we will be able to find future helpers and workers if we keep our eyes open.

So, whatever function the Lord has given us, let us perform it faithfully.

IV. How, Then, is Harmony Possible?

All of the members are necessary. Not all can run, not all can work, not all can hear, not all can see; but everyone of us can at least do some one thing, and all of these things will be done if each member operates properly.

Even the weak members have their place and serve their purposes by drawing out the patience, love, and unselfishness of the stronger members. Then, too, the weak members oftentimes are able to perform a service which a strong member could not do. For example, the toes that seem to be of very little importance, serve to help balance the entire body.

V. What is meant by the Sympathy of the Members?

There is a pronounced interdependence among the members of the Christian Church. As Paul states in Rom. 14:7, no one lives to himself and no one dies to himself. So the welfare of one is the welfare of the other; the shame of one is the shame of the other; and the glory of one is the glory of the other; they are united by a bond of mutual sympathy.

These things should be found in every local Christian church. If they are lacking in the church we attend, let us feel the responsibility of setting the right example. We are many members, yet one Body. It takes the many to make the one, and all must function and cooperate to make the Body efficient.

INTERMEDIATE DEPARTMENT

For Christ and the Church

Intermediate C. E. Topic, February 6, 1938

For Daily Study

Jan. 31. Living for Christ. Phil. 1:21-26
Feb. 1. Working for Christ. I Cor. 15:58
Feb. 2. Dying for Christ. Acts 12:1-5
Feb. 3. Love for the Church. Ps. 137:1-6
Feb. 4. Serving the Church. Rom. 14:13-23
Feb. 5. Building the Church. Eph. 2:13-22
Feb. 6. "For Christ and the Church." Acts 20:17-24

Pre-Prayer Circle

Make your Christian Endeavor society, its officers, its purposes, as well as Christian Endeavor leaders and work everywhere the special object of your prayers tonight. I Tim. 4:12

Praise in Song

"I Love Thy Kingdom", "Jesus Calls I Am the Way", "The Light of the World"

Announcements by president

Quiet Worship

Piano: "Jesus Calls Us" (Played softly)

Leader: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Sing: "When I Survey the Wondrous Cross"

Scripture reading: Acts 20:17-24

Prayer by two Intermediates, the leader closing.

Presenting the Topic

1. Leader's Introductory remarks
2. Bible light on the topic
3. Questions answered

Closing Consecration Service

For an effective consecration service cut a large 57 from white cardboard. Fasten braces on the back, so the letters will stand on the piano or a table. Have ten white candles in holders in front of the numbers. The superintendent should have charge of this part of the meeting and can continue somewhat as follows:

"For 57 years young people have been trying to live by the motto: 'For Christ and the Church'. We shall first hear what the Bible says about what it means to live 'For Christ and the Church'.

As each of the following verses is read one of the candles is lighted.

1. Eccl. 12:1
2. I Tim. 4:12
3. I Cor. 2:2
4. Phil. 2:5
5. John 1:40-41
6. I Cor. 3:9a
7. Phil. 3:13,14
8. Col. 1:10
9. I Cor. 15:58
10. Phil. 1:21

(These can be handed to different members all written out)

Tonight in renewing our covenant let us each one say what it means to us by using the words of our pledge 'Trusting in the Lord Jesus Christ for strength I promise Him that I will . . .' and then completing the sentence in our own words or some part of the pledge." (If the Intermediates are timid about expressing themselves, give them slips of paper with this much of the pledge typed on it and ask them to complete it.)

Closing prayer and song, "Living for Jesus"

For the Leader

Fifty-seven years ago a group of young people, most of them in the teen-age, met with their pastor, Rev. Francis E. Clark, and organized the first cociety of Christian Endeavor. Mrs. Clark says of this first society, "Christian Endeavor began simply as an effort to help a few young people in one church to be earnest, friendly, useful Christians in the service of God." The motto of Christian Endeavor through all these years has been "For Christ and the Church." The purpose of this meeting will be to understand better what it means to live for Christ and the Church for each one of us

Questions to Be Answered

Bible Topics

1. How did Paul live for Christ? Phil. 1:21-26
2. How can we work for Christ? I Cor. 15:58
3. Are people dying for Christ today? Where and why? Acts 12:1-5
4. Mention some of the ways in which we can serve the church. Rom. 14:13-23
5. Why should we love the church? Ps. 137:1-6

Discussion:

1. What values do young people get from the church?
2. Why should we want to live for Christ and the church?
3. Why does the church need young people? What are some things young people can do best?
4. What are the young people of your society now doing for the church? Make a list on the blackboard. Add others that you can do.
5. How can we be sure that what we do for the church will also be for Christ?

JUNIOR CORNER

THE LEADER'S PRAYER

Pass through me Thy living waters
Unto thirsty hearts that wait
Now, in tender youth, in spring time,
Lest, oh lest it be too late.

Pass through me Thy living waters,
Plant the Seed and let it grow
Unto Life so full, abundant,
That shall richest fruitage know.

Pass through me Thy living waters,
Lord, I would be used of Thee
That in lives, so young, so tender,
There may be Eternity.

"God So Loved"

Is our theme for February study which is often called "the month of love".

> "I know not why God's wondrous grace
> To me He hath made known,
> Nor why, unworthy, Christ in love
> Redeemed me for His own."

The mystery of divine love remains "the unsearchable love" unsolved; precious because it is unsolved. It is our privilege to anchor the soul of a child in this deep Haven of Love. Once anchored there, what can tear it away?

Outline for the Month

February 6: God's love keeps me
February 13: God's love teaches me
February 20: God's love forgives me
February 27: God's love saves me

Verse for the Month: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3

Song for the Month: "O Love That Wilt Not Let Me Go." Verse 1, 2 and 4. This hymn is a bit "old" for Junior age but we can teach them to love it, nevertheless. It is a good treasure to stow away for the years to come.

Aim as stated in issue of December 14, 1937

GOD'S LOVE KEEPS ME

Cut two large hearts out of poster sheets. Let your "artist" decorate these putting into the one the verse of the month which represents the love of God for us, the second one leave blank. This shall represent our love unto God and shall represent our growing love. At each meeting a letter from the word LOVE is added.

Opening service:

1. Call to worship by prelude using "Come ye that love the Lord"
2. Sing in unison this hymn, Verses 1, 2.
3. Rise to sing: "The Lord is in His holy temple"
4. Speak in unison the opening prayer: Psalm 19:14
5. Hold high the heart with Jer. 31:3 and let the children read the same in unison
6. The meaning of verses 1, 2, 4, of "O Love that will not let me go": by leader
7. Sing this hymn in unison
8. Read again in unison Jer. 31:3
9. Leader's prayer

Mission Minutes

Announcements

Study Period:

1. Introducing the theme of the month by chairman using the blank heart which shall represent our love to God. Into this he pastes into the upper corner a gilded letter "L" (when the word is completed at the end of the month, it should stand diagonally). He announces that we learn to love God by learning of His love to us. Next to this letter paste a little pocket. Verses stating the love of God should be distributed to a group on tiny slips once folded and tied with a bit of color. The chairman now asks for these and the ones holding them step to the front, read their verses and drop it into the small pocket.
2. Announce: that each week through this month there will be a new pocket. Any one that can speak a verse by memory which has the word "Love" in it, may bring it on a tiny piece of paper, recite it and drop it into the pocket. Their names should be on the slips. At each meeting announce the one that has most slips in and the follower up.
3. Special music with theme of God's love that keeps
4. God's Love Keeps Me: talks by juniors
   a. God keeps me from the enemy. II Kings 7:1-7. Let this junior also give a list of the enemies that Juniors have and state how God helps us to conquer them and keeps us from yielding to temptation
   b. God keeps me from danger: Ps. 34:7; Ps. 91:11, 12. Acts 5:16-20; Matt. 2:7-12; Matt. 2:13.
   c. God keeps me from physical want: Acts 8:26-40, Luke 19:1-10
5. Sing in unison: "Under His Wings." Verses 1 and 3
6. Heart-talk: *What If.* Explain the suffering and death and want in this world. It is God's way of drawing us closer to Him. Tell how He is always near in every suffering. God has to send us difficulties to make us strong.
7. Sing in unison: Verse one of "Nearer My God to Thee"
8. Leader's closing prayer

DEATHS

DR. PETER D. BIXEL, the oldest of a family of eleven children of Abraham and Magdalene (Schumacher) Bixel, was born April 21, 1865, near Bluffton, Ohio. He departed this life on Sunday evening, Jan. 2, 1938 while responding to an emergency call for medical aid. He had attained the ripe age of 72 years, 8 months and 12 days. At an early age he was baptized by Elder John Moser, upon confession of faith in the Lord Jesus Christ as his Saviour, and was received into the membership of the Swiss Mennonite Church. To this confession, which was due in no small measure to the faithful training received from his devout Christian parents, Dr. Bixel remained loyal throughout the whole of his rich and eventful life.

On Dec. 19, 1889, he was united in marriage to Elizabeth, daughter of Christian and Magdalene (Lugibihl) Steiner. They were the first couple to be married in the newly built St. John Mennonite Church, a mile east of Pandora. To this union were born three children, Mrs. Francis Marshall of Bluffton; Dr. Munson R. of Bluffton; and Madeline, a teacher in high school. In later years, after Dr. and Mrs. Bixel had located in Pandora, they took Miss Lillian Galloway into their home for several years, and the latter's daughter, Mary Lou Rust, is now living in the home of her foster grandparents. Following their marriage, Mr. and Mrs. Bixel lived in Bluffton where he was engaged in merchantile business, until he took up the study of medicine. He was graduated from the Eclectic Medical College of Cincinnati in 1901, and then received his license from the State Medical Board. In the winter of 1901, Dr. Bixel located in Pandora which has been the center of his medical practice to the time of his sudden death.

Dr. Bixel's sudden death was not altogether unexpected. For some time the doctor realized that he had a heart affection, but he did not allow this to deter him in the slightest degree from what he conceived to be his line of duty, namely, giving himself unstintedly to the alleviation of human suffering. There can be no doubt but that Dr. Bixel's stout adherence to his maxim of "others first" hastened his departure from this life. It is because of this devotion to duty, too, that Dr. Bixel has so many friends and loyal admirers in this community.

Dr. Bixel's public service was not entirely confined to the practice of medicine. At the time of his death he was a member of the Board of Directors of the First National Bank of Pandora; a member of the County Board of Health; Chairman of the Medical Staff of the Bluffton Community Hospital; Chairman of the Putnam County Republican Central Committee; a member of the State and National Eclectic Medical Association; a member of the Ohio State and National Medical Association. Several years ago Dr.

Bixel served Putnam County as coroner for several terms and was a member of the Riley Township Board of Education for several years.

Dr. and Mrs. Bixel united with the Grace Mennonite Church at the time of its organization and remained faithful members ever since. The Doctor leaves behind to mourn his departure, his loving wife, the children named above, four grandchildren, five brothers, Dr. David C. of Bluffton, Noah of Pandora, Prof. John of Tacoma, Wash., Samuel S. of Bluffton, Menno of West Liberty, one sister, Mrs. Peter C. Steiner of Pandora and an innumerable host of other relatives and friends.

Funeral services were conducted at the Grace Mennonite Church on the afternoon of Jan. 5th by his pastor, Rev. E. Whitmer, assisted by President A. S. Rosenberger of Bluffton College, and Rev. Armin C. Steiner. This was the largest funeral held in this community for many years.

* * *

ANDREAS RUDIGER, son of David and Elizabeth (Jantz) Rudiger, was born May 14, 1853, at Karlswalde, Poland, Russia. He was baptized upon his confession of faith in Christ Jesus by elder Tobias Unruh and became a member of the local Mennonite church. In the year 1874 the family joined the great immigration to America and came to Great Bend, Kansas. He homesteaded a farm near Kinsley, Kansas, but later came to McPherson county.

On March 5, 1885, he united in holy matrimony with Anna (Richert) Unruh, a widow with four children: Mrs. Elizabeth Schultz, Mrs. Susie Schultz and J. J. Unruh of Pawnee Rock, Kansas, and C. J. Unruh of Livingston, Calif. To this union eight children were born, one of whom died in infancy: Mrs. Lena Heer, Green; Mrs. Carrie Nickel, Hesston; Obed Rudiger, Greensburg; Frank A. Rudiger, Mrs. Anna Koehn, Miss Mary Rudiger, and Joe Rudiger, Galva, Kansas. The couple shared joy and sorrow for 48 years, until death called mother home, March 5, 1933. The rest of his life father remained on a farm near Moundridge, with Mary and Mr. and Mrs. H. H. Koehn, having lived there altogether 54 years.

Father Rudiger enjoyed good health, until one of his eyes began to cause him great pain. An operation was performed which gave him relief. Other complications set in, however, until, on December 23, 1937, he was called home, having been sick 4 weeks, the last 16 days at Bethel Hospital. His age was 84 years, 7 months, and 9 days.

The deceased had the blessed assurance of his salvation through Jesus Christ and wished to be with Him rather than to recover. He remained a true member of the Emmanuel Church near Galva, Kansas, since the time it was organized.—He leaves to mourn 11 childern, 50 grandchildren, 30 great grandchildren, one brother Carl Rudiger of Pawnee Rock, Kansas, and a host of friends and relatives. Funeral services were held at the home and the church, Tuesday, Dec. 28, in charge of Rev. J. J. Ratzlaff, his pastor, assisted by Rev. E. J. Neuenschwander.

* * *

MOTHER MATILDA WARKENTIN, NEE HINZ, was born in the village of Paulsheim, South Russia on Oct. 11, 1868. When a child of 6 years she came to America with her parents. She spent the greater part of her childhood in Moundridge, with her sister, where she attended the school and learned the English language. She often said that the first English song she learned was, "Jewels, Precious Jewels."

In 1888, Nov. 4, she was baptized by Rev. Dietrich Gaeddert and, herewith, united with the Hoffnungsau church, whose faithful member she remained to the end. On August 29, 1892, she united in holy matrimony with Abraham Warkentin. They were permitted to share the joys and hardships of life for a little more than 15 years, father passing away in March 1, 1908. Thus she lived in her widowhood for almost 30 years. Nine children were born to them, who are all living and mourning her departure. Her life was not all sunshine and roses. She had the burden of rearing her large family all by herself. Yet, she never complained. When the children were grown up and the days began to look brighter, she began to suffer from arteriosclerosis (hardening of arteries). This set in about 16 years ago, and she has suffered much, yet patiently. Even in her suffering she was a ray of sunshine in the home and still enjoyed life. Last spring it was found that a complication of diseases had set in, also Tacoma of the right eye, which caused blindness to the same. On October 24 she was taken to the Bethesda Hospital in Goessel, Kansas, where the best of medical aid and nurses' care gave her temporary relief. On Sunday morning, Dec. 12, she quietly passed on to be forever with her Lord and Savior. During her stay in the hospital, she enjoyed sacred songs such as these, especially: "There Is Nothing between My Soul and My Savior," "What Would You Give in Exchange for Your Soul," "You've God to Go through the Lonesome Valley." She gave us the assurance that all was well between herself and her Savior and that she was glad to enter into His rest, should she be called.

She leaves to mourn her death, 5 sons and 4 daughters-in-law; 4 daughters and 3 sons-in-law; 17 grandchildren and 1 grandson-in-law; also 3 brothers, Julius, George and Henry Hinz, all of Oklahoma. Besides these, many other relatives and many friends.

She reached the age of 69 years, 2 months and 1 day.

At the funeral service in the Hoffungsau Church, Rev. A. J. Dyck preached in English, and Rev. C. Vogt, Hillsboro, in German. Interment in church cemetery.

« « JOTTINGS » »

O.B.A., MENO, OKLAHOMA

The speakers for the second week of the Special Bible Course, Jan. 17-23 are Rev. H. U. Schmidt, Meno, and Rev. J. W. Bergen, Goltry.—For the third week, Jan. 24-30, Rev. P. H. Richert, Goessel, Kans., and Rev. . B. Frey.—Those for the fourth week will be announced later.

— *First Mennonite Church, Bluffton, Ohio.*—At the annual business meeting the pastor's term of service was extended for three years. May our working together prove a blessing to the church, as well as the Kingdom of God. Let us pray for each other, as we continue this work.—The church council is making preparation for the annual soliciation for the church budget.

— *Mennonite Church, Shafter, Calif.*—There have been united with this church, on Nov. 7, 1937, and Jan. 2, 1938, a total of 23 members. Rev. Gustav Frey had the pleasure of baptizing five of them, while eighteen were received by letter. Our annual meeting resolved that we make this *a singing church.* So in addition to our regular young people's choir we have also organized a men's chorus.—This congregation has just recently moved into an up-to-date, new brick church.

— *First Mennonite Church, Allentown, Pa.*—Rev. H. N. Nyce, the pastor, reports that he enjoyed a visit to Bluffton College recently, and that he is thoroughly convinced "that the college merits our moral, financial and prayerful report.—The pastor declined a call from the Immanuel Mennonite Church of Los Angeles, Calif.

— *Menn. Church, Hutchinson, Kans.*—Rev. C. H. Dirks addressed the student body of Bresee College, January 6, on the subject, "The World's Challenge to the Christian Life." After the message a young student came forward and confessed Christ as his Savior and Lord.—Regarding the 13,000 miles traveled by Rev. Dirks, reported last week, it should be stated that more than half of this mileage was for pastoral calls.

THE MENNONITE

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HOME MISSION BOARD REPORT

December 1937

Income: Direct to Canadian Treasury, David Toews, Rosthern, Sask., Rabbit Lake, Sask., refund on loan for church building, $40; Blumenort church, through Rev. J. B. Bueckert, Gretna, Man., $50.

Special Gifts: Altruist Class, First , Bluffton, O., for Girls Home, Saskatoon, $5; Jr. Dept., First, Bluffton, O., for Girls Home, Vancouver, $5; Mrs. H. T. Unruh's Class, First, Bluffton, for Cheyenne Indians, Montana, $4.23.

General Treasury: Bethel, Perkasie, Penna., $14.34; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $20; Bethesda, Marion, S. Dak., $90; Tabor, Goessel, Kansas, $32.78; Bethesda, Henderson, Neb. $57.12; First, Upland, Calif., $19.79; Buhler, Buhler, Kansas, $48.34; Interest, Trust Fund, $25.11; Zion, Elbing, Kansas., $188.55; Mennoite Group, Warrod, Minn., $5.35; First, Reedley, Calif., $26.90; Salem, Freeman, S. Dakota, $60; Union Thanksgiving Service, Salem-Zion and Zion, Freeman, S. Dakota, $82.74; Zion, Souderton, Pa., $85; First, Aberdeen, Idaho, $52.36; Second, Beatrice, Neb., 40.23; Bethel, Hydro, Oklahoma, $15; Part Legacy, late D. C. Schmidt, Upland, Cal., 212.67; Garden Township, Moundridge, Kans., $43.90; Hoffnungsau, Inman, Kans., $120.02; Buhler, Buhler, Kans., $32.52; Deer Creek, Okla., $15.87; First, Paso Robles, Calif., $37.97; S. S. Bethel, Inman, Kans., $32.85; Johannestal, Hillsboro, Kans., $14.16; Grace, Pandora, Ohio, $262.98; Second, Philadeplhia, Pa., $30; First, Bluffton, Ohio, $27; Ex. Comm. of Mission Societies, $431.09; C. E. Immanuel, Pratum, Oregon, $4.11; Salem, Wisner, Neb., $14.79; San Marcos, Paso Robles, Calif., $18.48; Bethlehem, Bloomfield, Montana, $15.67; Herold, Bessie, Oklahoma, $9.48; First, Allentown, Pa., $20; St. John, Pandora, Ohio, $116.71; Emmanuel, Noble, Iowa, $39.34; Pulaski, Pulaski, Iowa, $13; First, Nappanee, Indiana, $75; Grace, Lansdale, Pa., $39.75; First Hutchinson, Kan., $11.92; Bethel College, Bethel College, Kans., $20.28; S. S. Salem, Dalton, Ohio, 25.33; Salem, Dalton, Ohio, $35.38; Olive Wilkowski, DeLuz, Calif., $40; The Wanderers Welcome S. S. Class, Upland, $5; Bethel, Wolf Point, Montana, $9.40; Aletta and Mattie Krehbiel, Tonowanda, N. Y., $40; Immanuel, Pratum, Oreg., $46.71; Bethany, Quakertown, Pa., $25.95; First, Berne, Indiana, $188.83; S. S. Deep Run, Bedminster, Pa., $4; Bergtal, Pawnee Rock, Kans., $14.53; Goessel, Goessel, Kansas, $15.25; Hoffnungsfeld, Moundridge, Kan., $13.35. **Total including special, $3021.13.**

Disbursements: Salaries, rent, moving, etc., $1346.66.

These gifts were thankfully received and it is with gratefulness that we acknowledge them.

May the Lord bless His work,
A. J. Neuenschawander, Quakertown, Pa.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR DECEMBER, 1937

Foreign Mission General Treasury: Ladies' Aid, Medford, Okla., $70; Miss. Soc., Trenton, Ohio, $15; Mis. Circle, Meno, Okla., $30; Miss. Societies, Menn. Ch., Buhler, Kans., $59.35; Miss. Soc. Grace Ch., Lansdale, Pa., $5; Busy Mother's S. School Class, 1st Ch., Bluffton, Ohio, $33.40; Hebron Sew. Soc., Buhler, Kans., $315; Miss. Soc., Grace Ch., Pandora, Ohio, $48.58; Dorcas Soc., Halstead, Kans., $20; Mr. and Mrs. B. Neufeld, Lost River, Sask., $11.83; Coll. 50th Anniversary, Sew. Soc. First Ch., Newton, Kans., $32.01. **Total $640.17.**

Home Mission General Treasury: Miss. Soc., Trenton, Ohio, $15; Miss. Soc., Menn. Ch., Buhler, Kans., 1$29.68; Hebron Sewing Society, Buhler, Kans. $170; First Ch., Miss. Soc., Bluffton, Ohio, $20.50; Miss. Soc., Grace Ch., Pandora, Ohio, $62.17; Dorcas Soc., Halstead, Kans., $20; Miss. Soc., Monroe, Wash., $4.00. **Total, $321.35.**

Retired Miss. Fund, (Pension Fund): Miss. Soc., Monroe, Wash., $7; Miss. Soc., Trenton, Ohio, $10; Miss. Sew. Soc., Pretty Prairie, Kans., $5; Miss. Soc., Hanston, Kans., $16.82; Friendship Circle, Menn. Ch., Wichita, Kas., $3.50. **Total, $42.32.**

Christmas Fund: Bethel Sew. Soc., Mountain Lake, Minn., $15; Miss. Circle, First Ch., north of Butterfield, Minn., $30; Miss. Study Circle, First Ch., Newton, Kans., $10; Master's Servants S. School Class, Medford, Okla., $5; N. E. Alexanderwohl Sew., Soc., Hillsboro, Kans., $10; Children's S. School Class, Bethel Ch., Marion, S. D., $3; Immanuel S. School, Los Angeles, Calif., $5; Miss. Societies, Menn. Ch., Buhler, Kans., $10; Miss. Soc., Monroe, Wash., $46; Ladies' Aid, Hanston, Kans., $3; Bethel Ladies' Aid, Perryton, Tex., $40; Bethany Sew. Soc., Kingman, Kans., $30; Sichar Miss. Soc., Cordell, Okla., $5; Miss. Soc., Ransom, Kans., $1.50; Dorcas Miss., Soc., Grace Ch., Pandora, Ohio, $80; Happy Home Club, Hoffnungsau Ch., Buhler, Kans., $5.50. **Total, $299.**

For India: Happy Home Club, Hoffnungsau Ch., Buhler, Kans., Girl, $10, for Biblewoman, $5.50; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $30; Menn. Sew. Soc. Hillsboro, Kans., Native Helper, $30; Women's Bible Class, Bethel College Ch., Newton, Kans., Orphan, $30; Ladies' Aid, Medford, Okla., Biblewoman, $25; Miss. Sew., Soc., Laird, Sask., Orphan, $30; "Truth Seeker's" S. School Class, Medford, Okla., Native Helper, $25; Readers of "Jr. Messenger," per Mrs. D. O. Rupp, School Child, $5.79; Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., boy, $26.70; Ladies' Aid, Medford, Okla., Champa St. for clothes, $10; "Willing Worker's" Sew. Soc., Buhler, Kan., Champa St. for clothes, $10; Rosefarm Sew. Soc., Plum Coulee, Man., Leper Home, Champa St., $10; Girls' Sew. Soc., Plum Coulee, Man., Leper Home, Champa St., $5; Miss. Sew. Soc., Laird, Sask., Leper Home, Champa St., $5, for Janjgir St., where needed, $10; Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., Janjgir St., where needed, $15; Oakleaf Miss. Soc., Mountain Lake, Minn., Korba St., where needed, $10; Miss. Soc., First Ch., Bluffton, Ohio, Rev. P. A. Wenger, Korba St., $20.75; Sew. Circle, 1st Ch., Nappanee, Ind., Biraa St., for clothes, $5; Busy Bee Sew. Soc., Zion Ch., Donnellson, Iowa, Birra St., flood relief, $10; Miss. Soc. Grace Ch., Pandora, Ohio, Birra St., where needed, $20; Dorcas Soc., Pulaski, Iowa, Mrs. J. R. Duerksen, Birra St., $5; Miss. Soc., Gotebo, Okla., Basna St., for clothes, $10; Miss Anna Ortma, Marion, S. D., Rev. and Mrs. P. A. Penner, $1.00. **Total, $364.74.**

For China: Miss. Soc., Donnellson, Iowa, Biblewoman, $5; Oakleaf, Miss. Soc., Mountain Lake, Minn., Biblewoman, $25; Miss. Circle, Meno, Okla., Biblewoman, $80; Ebenezer Miss., Soc., Bluffton, Ohio, Biblewoman, $25; Miss. Sew. Soc., Laird, Sask., Evangelistic work, $10; Miss. Circle, Meno, Okla., Relief work, $25; Busy Bee, Soc., Zion Ch., Donnellson, Iowa, Relief, $10; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, Relief, $20; Gruental Sew., Soc., Osler, Sask., Relief, $10; Rosefarm Sew. Soc., Plum Coulee, Man., $2.50; Rosenfeld Sew. Soc., Canada, $15; Saron Sew. Soc., Orienta, Okla., $15; Sew. Soc., First Ch., Beatrice, Nebr., Relief, $15; Sichar Miss. Soc., Cordell, Okla., $10; Oakleaf Miss. Soc., Mountain Lake, Minn., Relief, $10; Sew. Soc., First Ch., Beatrice, Nebr., Nursing work, $10; Ladies' Aid Soc., First Ch., Allentown, Pa., nursing work, $25; Ladies' Aid Soc., Germantown Ch., Philadelphia, Pa., nursing work, $5; Int. Miss. Band. Berne, Ind., nursing work, $10; Bethel Ladies' Aid, Langdon, N. D. Tracts, Kai Chow Hospital, $5; Missionary Soc. First Church., Bluffton, Ohio, Pannabecker Families, $41.52. **Total, $374.02.**

Expenses of Ex. Com. and "Miss. News and Notes": Ladies' Aid, Medford, Okla., $2; Miss. Sew. Soc., Laird, Sask., $1.50; Miss. Sew. Soc., Pretty Prairie, Kans., $2.50; Mrs. Andrew Schrag, Freeman, S. D., $.25; Mrs. Peter Boehr, Tiffin, Ohio, $1; Mrs. C. Hege, Paso Robles, Calif., $1. **Total $8.25.**

Miscellaneous: Ladies' Aid. Hanston. Kans., Freight on clothes to Canada, $2; Miss. Soc., Grace Ch., Pandora, Ohio, Canadian Relief, $35; Hebron Sew. Soc., Buhler, Kans., Ashland St., Mont., for clothes, $15; Ladies' Aid Soc., Germantown Ch., Philadelphia, Pa., Moencopie St., Ariz., for clothes, $2, Hotevilla St., for Clothes, $6; Miss. Sew. Soc., Laird, Sask., Hotevilla St., Ariz., Evangelistic work, $10; Zion Sew. Soc., Winkler. Man., Rev. E. and P. Kuhlman, China, $10; Miss. Circle, Meno, Okla., Mission Station, Enid, Okla., where needed, $10. Rev. G. A. Linscheid's Sts., Okla., where needed, $10. Distributing Bibles, $25; Miss. Societies Menn. Ch., Buhler, Kans., Home Miss., Western Distr., Conf., $29.67; Sew. Soc., Port Rowan, Ont., Sending Missionaries to China, $58.50; Bethel Sew. Soc., Lustre, Mont., Printing of As's. History, $1; Zion Church, Donnellson, Iowa, Rev. J. B. Ediger's Sts., Okla., where needed, $5.00. **Total $219.17.**

Grand Total, $2,269.02.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1937

Goessel Menn. Ch., Goessel, Kans., $496.48; Peter J. Jantz Legacy, Meno, Okla., $2.500; Alexanderwohl Ch., Goessel, Kans., $2.011; Tabor Ch., Goessel, Kans., $485.82; First Menn. Ch., Berne, Ind., $1.629 05. S. S. Class No. 53. $49.40. S. S. Class No. 51, $30. Men's Chorus, $34.47. S. S. Class No. 15, $5; Delft Ch., Delft, Minn., $8.58; Bergtal Ch., Butterfield, Minn., $24; M. B. Ch., Rosehill, N. Dak., $13.18; Munich, Alsen and Langdon Ch., N. Dak., $19.36; Gretna Group, Gretna, Man., $8.91; Mrs. Peter Braun, Gretna, Man., $5; Rosenfeld Group, Altona, Man., $2.90; Lowe Farm Group, Altona, Man., $15.12; Horndean Group, Altona, Man., $7.68; Ruderweide Ch., Altona, Man., $86.63; Prairie Rose Group, Altona, Man., $7.01; Blumenort Ch., Gretna, Man., $24.87; Manitou Group, Whitewater Ch., Manitou, Man., $15.55; Morris Group, Morris, Man., $2; Klein Geminde, Morris, Man. $10.55; A friend, Steinbach, Man., $5; A friend, Kleefeld, Man., $1.00.

Emmanuel & Fairfield Chs., Doland, S. Dak., $1.91; Presbyterian Ch., Marion, S. Dak., $5; C. M. Friesen, DeWett, Man., $50; Bridgewater Ch., Bridgewater, S. Dak., $40; Bethesda Ch., Marion, S. Dak., $100; West Zion Ch., Moundridge, Kans., $92; Refund, $69.34; Bethesda Ch., Henderson, Nebr., $66.11; Mission Friend, Wheaton, Ill., $40; Johannestal S. S., Hillsboro, Kans., $31.68; Primary Dept., Hereford S. S., Bally, Pa., $30; Mr. and Mrs. Herman Claassen, Paso Robles, Cal., $30; Menn. Ch., Hillsboro, Kans., $27.11; Bergtal Ch., Pawnee Rock, Kans., $26.88; East Swamp Ch., Quakertown, Pa., $25; Menn. Ch., Inman, Kans., $22.42; Living Links S. S. Class, Berne, Ind., $20; P. R. Aeschliman, Colfax, Wash., $20; Herold Ch., Cordell, Okla., $16.97; Germantown Ch., Philadelphia, Pa., $15.70; Residents, Home for Aged, Goessel, Kans., $10; Friedensberg S. S., Avon, S. Dak., $6.75; First Menn. Ch., Newton, Kans., $358.26; West Zion S. S., Mdge, Kans., $118.72; Zoar Ch., Waldheim, Sask., $53.75; Zoar C. E. Soc., Waldheim, Sask., $13.55; A. M. Ch., Milford, Nebr., $32.35; C. D. Epp, Henderson, Nebr., $30; Bergtal Ch., Corn, Okla., $19.49; Plum Coulee S. S., Plum Coulee, Man., $1.30; Friend, Bergtal Ch., Winkler, Man., $15; Collect., Missionfestival, Winkler, Man., $34.28; Herold S. S., Winkler, Man., $8.30; Collect., Winkler, Man., $6.39; Mrs. Merman Dyck, Altona, Man., $.50; Friend, Bergtal Ch., Winkler, Man., $60; Jacob H. Enns, Emerson, Man., $50.00; Tina J. Brown, Morden, Man., $8.50; Collect., Missionfestival, Winkler, Man., $137.06; Collect., Missionfestival, Altona, Man., $168.31; Group near Lister School Dist., Winkler, Man., $5.75; Collect., Halbstadt, Man., $7; Collect., Winkler, Man., $8.63; J. W. Enns, Winkler, Man., $2.00.

Collect., Missionfestival, Morden, Man., $20; Collect., Morden, Man., $6.90; C. E. Soc., Winkler, Man., $26.90; Rosefarm Sew. Soc., Plum Coulee, Man., $12.50; Rosefarm Girls Sew. Soc., Plum Coulee, Man., $5; Rosenfeld Sew. Soc., Plum Coulee, Man., $15; Friend, Altona, Man., $40; Young Men's C. E. Soc., Lowe Farm, Man., $50; Young Ladies C. E. Soc., Lowe Farm, Man., $30; Int. and Rent, $56.62; First Menn. Ch., Upland, Calif., 44.53; Bethel Senior C. E. Soc., Mt. Lake, Minn., $25; Bethel Ch., Perkasie, Pa., $20.55; S. S., Butterfield, Minn., $18.40; Bethel Ch., Dolton, S. Dak., $16.04; Friend, Dolton, S. Dak., $10; Menn. Ch., Hillsboro, Kans., $12.25; Collect., Ensz Station, Scottsburgh, Sask., $11.50; Mrs. A. T. Janzen, Clinton, Okla., $10; Swiss Ch., Alsen, N. Dak., $9.75; Mr. and Mrs. F. C. Dyck, Winkler, Man., $6; Refund, $1.80.

Smith Corner Ch., East Freedom, Pa., $1.25; First Menn. Ch., Colfax, Wash., $194.80; Menn. Ch., Buhler, Kans., $122.07; Bergfeld Ch., Mt. Lake and Delft, Minn., $114.15; Hutterdorf Ch., Freeman, S. Dak., $43.60; Eden Ch., Inola, Okla., $41.93; First Menn. Ch., Reedley, Calif., $26.90; S. S., Winkler, Man., $5.50; Hoffnungsau Ch., Buhler, Kans., $476; D. C. Schmitt Legacy, Upland, Calif., $425.33; Eden Ch., Mdge., Kans., $365.50; First Menn. Ch., Aberdeen, Idaho, $418.56; Bethel College Ch., Newton, Kans., $37.14; Menn. Ch., Hillsboro, Kans., $33.82; Bethel Ch., Hydro, Okla., $15; Immanuel Ch., Los Angeles, Calif., $14; Emmanuel Ch., Canton, Kans., $11; First Menn. S. S., Philadelphia, Pa., $4.37; Salem-Zion Ch., Marion and Salem Ch., Freeman, S. Dak., $165.49; Brudertal Ch., Hillsboro, Kans., $144.75; Salem Ch., Freeman, S. Dak., $120; Mission Friend, Newton, Kans., $100; Hebron S. S., Buhler, Kans., $100; Mission Friend, Hurley, S. Dak., $50; Helen P. Heinrichs, Gretna, Man., $25; Kate Klassen, Gretna, Man., $25; Kate Klaassen, Gretna, Man., $25; First Menn. Ch., Halstead, Kans., $32.39.

Menn. Ch., Hanston, Kans., $9.50; Zoar Ch., Goltry, Okla., $6.71; Swiss Ch., Whitewater, Kans., $71.80; Menn. Ch., Buhler, Kas., $86.86; Group Peace River Dist., Lymburn, Alta., $60.50; Lehigh Ch., Lehigh, Kans., $43.02; First Menn. Ch., Paso Robles, Calif., $38.47; West Swamp C. E. Soc., Quakertown, Pa., Hebron Ch., Buhler, Kans., $28.60; Johannestal S. S. Hillsboro, Kans., $28.32; Menn., Ch., Hillsboro, Kans., $57.08; Mr. and Mrs. J. W. Klaassen, Gretna, Man., $20; Menn. Ch., Lind, Wash., $12.45; Two Classes of Bergfeld S. S., Mt. Lake, Minn., $11.47; Menn. Ch., Niagara-On-Lake, Ont., $92.73.

Brudertal S. S., Hillsboro, Kans., $80.94; Salem Ch., Wisner, Nebr., $29.60; San Marcos Ch., Paso Robles, Calif., $21.03; First Menn. Ch., Geary, Okla., $10.50; D. D. Eitzen and family, Newton Centre, Mass., $10; Mission Friends, Deer Creek, Okla.,$6; Sychar Ch., Cordell, Okla., $3.30; Bethesda Ch., Henderson, Nebr., $62.05; A. H. Fast, Salem, Ore., $10; Rev. H. D. Schmidt, Cordell, Okla., $3.50; F. F. Thiessen and Family, Lowe Farm, Man., $40; First Menn. Ch., Mt. Lake, Minn., $34; Fairplay Ch., Peabody, Kans., $25; Gnadenberg Ch., Whitewater, Kans., $19.79; Altruist S. S. Class, First M. Ch., Bluffton, Ohio, $10; I. I. Penner, Laird, Sask., $10.

E. D. Voth, Fredonia, Kans., $1.50; Grace Ch., Pandora, Ohio, $252.98; First Menn. Ch., Bluffton, Ohio, $81; J. H. Krehbiel, Mdge., Kans., $50; Menn. Ch., Pratum, Ore., $34.50; Men. Ch., Richey, Mont., $31.34; First Menn. Ch., Lima, Ohio, $24.72; Herold Ch., Cordell, Okla., $10.02; New Hopedale Ch., Ringwood, Okla., $7.36; Menn. C. E. Soc., Pratum, Ore., $4.11; Eicher Emmanuel Ch., Noble, Iowa, $78.68; Bergtal S. S., Corn, Okla., $45.91; Menn. Ch., Medford, Okla., $44.13; Christian S. S., Mdge., Kans., $41.65 West Zion Ch., Mdge., Kans., $32; Mr. and Mrs. Jacob J. Graber, Pretty Prairie, Kans., $30; Bethany Ch., Kingman, Kans., $30; P. J. Klassen, Hillsboro, Kans., $25; Men's Bible Class, Bethel College Ch., Newton, Kans., $25; Garden Twp., S. S., Mdge., Kans., $25; Garden Twp. C. E. Soc., Mdge, Kans., $23.35; Bergtal Ch., Pawnee Rock, Kans., $16.25; Mennonite Church, Pulaski, Iowa, $13; Cor. Bartel, Wolf Point, Mont., $10; Ebenezer Ch., Gotebo, Okla., $7.

J. J. Fast, Glidden, Sask., $3; Salem Ch., Munich, N. Dak., $20.06; Refund, $15.80; St. John Ch., Pandora, Ohio, $232; Christian Ch., Mdge., Kans., $112; Alexanderwohl S. S., Goessel, Kans., $75; Gnadental Group, Plum Coulee, Man., $52.50; Arapaho Ch. Canton, Okla., $17.81; Cheyenne Ch., Fonda, Okla., $16.58; Cheyenne Ch., Longdale, Okla., $13.70; Eichar Emmanuel S. S., Noble, Iowa, $40; First Menn. Ch., Bluffton, Ohio, $3.70; S. S. Class, First Menn. Ch., Bluffton, Ohio, $11; H. A. Wiebe, Whitewater, Kans., $5; P. H. Schroeder, Newton, Kans., $5; Mrs. Eva Flaming, Des Moines, N. Mex., $1; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $1,350.98. **Total, $16,839.69.**

Balance in Bank, December 1, 1937 ....$		426.14
General	$15,515.74	
Special Support	1,001.02	
Interest & Rent	56.62	
Special	32.50	
Pension Fund	65.97	
Sundries	167.84	16,839.69
Total		$17,265.83
Paid out on Orders		16,689.55
Balance in Bank, January 1, 1938 ..$		576.28

Respectfully submitted, J. E. Regier, Treasurer.

—*Bethel Mennonite Church, Perkasie, Pa.*—In the reorganization of our Sunday school the old officers, with C. F. Myers as superintendent, were retained. The S. S. Christmas program consisted of carols, Scripture passages, and recitations. On Jan. 2, attendance award cards were made the first time to sixteen. F. E. Landis.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, JAN. 25, 1938 NO. 4

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

NOT GROWING OLD

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm NOT growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I can still see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if Time's old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the Glory Land.
What tho' I falter in my walk?
What tho' my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Savior say
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.
The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

Ere long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop and rise
To seize the "everlasting prize"—
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

—Selected.

EDITORIALS

A REMINDER.—This item is written by the editor as such, not as a member of a board.

The General Conference is, what it is, because of the interest that has been developed, through the years, in the work of missions, relief and other kinds of Samaritan service. God has so blessed us that the sums we have been able to lay on His altar have reached up into the million column. Praised be His name! And how He has blessed us in return, to prove the truth of His word, Eccl. 11, 1, "Cast thy bread upon the waters; for thou shalt find it after many days." Only we didn't have to wait many days. His blessings are ours, *now*, spiritually and otherwise. Many churches and individuals have also given more or less liberally toward the support of our schools which, too, have been a definite help to us and the work of the Kingdom.

There is, however, one branch of conference activities, that has served the others as a handmaid, quietly, modestly, without any definite financial help from the churches, except once. *This is the work of publication.* Recently conditions arose which made the Conference feel that this branch should be given a new lease of life and enlarged opportunities for serving its parent and the churches, in the upbuilding of God's Kingdom among us. The result was that the Board of Publication was given certain directions by conference resolutions as follows: Bluffton, 1933, *"The Conference gives the Board of Publication permission to purchase and operate a printing plant, after the indebtedness of the Board has been met, and if the Board then sees it feasible to make such a purchase and engage in printing."* Also, *"Resolved, that the Board be allowed to send a man into the field to collect money (to satisfy the creditors) and if possible create a fund for the purpose of buying a printing plant."*

The invention of printing added a new element of power to the race. From that hour, in a very special sense, the brain and not the arm, the thinker and not the soldier, books and not kings, weapons forged in the mind, were to supplant the sword.—Whipple.

The Board of Publication has sent a brother into the Western district to solicit gifts for the purpose of acquiring a printing plant, and another one is scheduled to work in the Northern district. The sum needed is not large and, when distributed among the five districts, should not prove a burden to the constituency. The Board prefers to link up with an existing printing plant under Mennonite control, if this can be done in the interest of the Conference. It also prefers to leave the Conference bookstore at its present location.

* * *

TOO MANY LEARNED FOLKS?—There is a growing opinion that too many students are attending college. Statistics prove that the attendance at higher insitutions of learning has, in many countries, doubled and trebled, or even become six-fold. From a study of the situation which has been made the conclusion has been drawn that the sorry plight of the unemployed college graduates is a principal cause of the social unrest in Europe. Youths who have discovered that their education avails them little or nothing have turned to revolutionary activities to secure the realization of their blasted hopes. Germany has tried to remedy the situation by forcibly reducing the number of students entering her high schools. But it is doubtful if any country has the right to deprive any capable person of a higher education. The fundamental difficulty in this problem lies in the fact that we do not educate young people primarily for service to their fellowmen. Figures are paraded before them to show that a high school graduate is due to draw a salary approaching $2,000.00 and a college graduate $3000-$4000. High salaries, white collar jobs, fat positions are held out to them as the objectives, instead of service in any capacity, be it ever so lowly. For, an educated person, with Christ in his heart and life, can dignify any kind of work, be it ever so commonplace. What is needed among these folks is persons like Moses and the Apostle Paul, both of whom were highly educated men, and the world is still feeding on the blessings that they have brought to it. Let us thank God for our own Christian colleges where the ideal of service is constantly kept before the students. Not all will yield to it, but many have done so and many more will do it.

* * *

WHAT ARE GOD'S CHALLENGES? *Will a man rob God? Ye have robbed me. But ye say, wherein have we robbed thee. In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.—Bring ye all the tithes into the storehouse that there may be meat in my house and PROVE ME HEREWITH saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of the ground. Neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts.—And all nations shall call you blessed for ye shall be a delightsome land, saith the Lord of Hosts.*—Mal. 3:8-12.

Dharmuh

Greetings from the 18-year old cripple and brother in Christ. When six years old he lost the use of his legs. With two pieces of wood in his hands he hops about. He entered our mission school, finished the fourth grade. As he was very bright and enjoyed the Bible stories, we asked his father to attend the Birra school. Being scared Dharmuh would become a Christian, he would not consent.

Years elapsed until last year this cripple said repeatedly, "*I must openly accept the Lord Jesus, may my father and brother disown me, or whatever they do, I must become a true Christian.*" After baptism his father exclaimed, 'If you will come near my home, I shall beat you." Dharmuh stayed away, begged to let him learn sewing in Birra. He was sent, with his meagre knowledge he kept on writing to his brother, beseeching him, "*Please accept this Saviour, He is my all in all, I am very happy.*" After one year his older brother offered to get him 25 miles on the bicycle, took him for two days to his non-Christian relatives for testimony, again to his home, where he sat close to his father's side and witnessed. Late, before returning to school, he came to say good-bye, his face glowing with joy and assurance, "*Jesus is going to draw my father, brother and families soon.*" The brother is near the Kingdom. Please pray for them.

Let us tell you, dear friends, we could hardly sleep that night for joy. Pray for him daily that he may become a great preacher to lead many souls to Christ. Even our old evangelist came and begged, "*Please may we take him to the village for witnessing.*" By now he is striving to earn his own support sewing for others.

Again we notice what power the Gospel has. What an example this crippled brother is to us all!—P. W. Penner.

STIR UP ONE ANOTHER.—Not in the sense in which we usually use this expression, but "to love and good deeds" as Moffatt translates it. That is a part of the purpose of this little paper. Anything that is reported in the way of achievement in a church is not done in the spirit of, "We are doing more than you," but rather, "We are doing all we can to make the work of our church as effective as possible for His glory, not ours." Progress in the work anywhere is cause for common rejoicing. Sharing it with the church family of the Pacific District in this way does "stir us up to love and good deeds."—E. R. in "Workers Exchange."

GOD'S RICHES AND CHALLENGES.—HOW RICH IS GOD?—The money belongs to Him: *The silver is mine, and the gold is mine, saith the Lord of Hosts.*—Hag. 2:8.

The beast, cattle, etc. are His: *For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the forests are mine. If I were hungry, I would not tell thee, for the world is mine and the fullness thereof.—Ps. 50:11-12.*

The whole world is his: *The earth is the Lord's and the fullness thereof; the world and they that dwell therein.*—Ps. 24:1.

Riches and honor come from the Lord to His own: *Both riches and honor come from thee, thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.—But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come from thee, and of thine own we have given thee.*—I Chron. 29:12ff.

Why Go to Church

"Come, see a man, which told me all things that ever I did." These words were uttered by a woman who came in personal contact with Jesus, the Son of God. We are living in a day when people need that personal contact with the Man, Christ Jesus, who has proved Himself a friend to all in need in former days and who is the solution of all our problems today.

The Church invites all Christians to assemble regularly each Lord's Day for the strengthening of Faith and to enjoy the fellowship of like minded people.

The Church urges all young people to come within its sacred walls, that youth may receive courage to face the problems of the future and the guidance and companionship of the Friend of young people.

The Church welcomes the man who is struggling with himself, whether he be rich or poor, whether he be a laborer, business man or professional man, whether he be educated or unlearned, to come into the Church and come in contact with Him who knows all about your struggles. He is waiting, ready to help. The Psalmist said, "I was glad when they said unto me, let us go into the house of the Lord." In these days when men's hearts fail because of fear, we should be glad to say, "I am glad that I may go into the house of the Lord." Let us rejoice in this great privilege and GO TO CHURCH EVERY SUNDAY. —Howard G. Nyce.

Prayer Upon Entering the Church

Open mine eyes that I may see
Glimpses of truth Thou hast for me;
Place in my hand the wonderful key
That shall unclasp and set me free.
Silently now, I wait for Thee,
Ready, my God, Thy will to see.

Christian Education

II. A MENNONITE SEMINARY

Lester Hostetler, Member Board of Education

NOTE: Rev. Hostetler invites discussion of this subject in the Mennonite. The editor will be glad to give space for a FORUM for articles that talk to the point.

In a previous article I wrote of the need for a training school for our candidates for the ministry, the mission field, and Christian work generally. Now I wish to point out some of the difficulties in the way of establishing such a school. They are many and obvious.

There is the financial problem. It requires money to run any kind of a school. Underpaid teachers will finally lose heart and quit. There is enough money in the church to support our colleges adequately and to establish a Seminary in addition. But money cannot be confiscated by church authorities. It has to be wooed and won from people who have it and can be persuaded that it is better to invest it in Mennonite Schools than to keep it for themselves or their children, or to invest it in stock certificates or in the enlargement of their own business. Many of the theological seminaries are heavily endowed. They have fine buildings, unlimited library facilities, employ highly trained and experienced teachers, and offer attractive scholarships to prospective students. Can we compete with them?

There is the problem of our denomination being comparatively small and at the same time widely scattered, from the Atlantic to the Pacific, and into the Canada. If a Seminary is located at one point, will it be attended by students from all over the church, or will it become sectional in its appeal and interests?

There is the problem of an adequate set-up in equipment and faculty so as to attract our best students. A Seminary with inadequate standards which will attract only students who find it impossible to enter other schools would become a serious obstacle to progress. For, our workers would then be drawn from second-rate students trained in a second-rate school. A Mennonite Seminary must be good enough to hold the respect of our college graduates and make them want to attend it in preference to the large institutions already in existence. We can appeal to denominational loyalty; but that is not enough. The school must be a good one.

There is the problem of securing the united support of the constituency. Our church life and organization has strongly tended towards individualism. We are at one in fundamentals but we differ from each other in some of our ways, and scripture interpretations, and tastes. A Seminary will have a tendency to bring our differences to a focus. Its president and faculty will be carefully watched and, probably, severely criticised. Probably I am exaggerating. But I find a good deal of intolerance in my own heart and I do not know how to avoid it. When I hear for instance, that the editor of the Defender Magazine is invited to speak in some of our Mennonite churches, I am inclined to criticize and want to do something about it. For I have read his literature and heartily dislike what he says and the spirit in which he says it. But I remember that each church is entitled to have what they believe to be good, and since I am not asked to pay the bill, I go my way satisfied. But a Seminary is different from the individual church. Many will offer to play the tune. And all will feel they are paying the piper. It is good and pleasant for brethren to dwell together in unity. I will not say that it is impossible for 150 Mennonite churches, with four hundred years of traditions tending to individualism, to unite in the support of a Seminary. But it seems to me to be one of the problems from which we dare not, ostrich-like, hide our eyes.

Report of Second Regional Peace Conference

Zion Mennonite Church, Souderton, Pa.

(Unfortunately this report appears later than we intended to bring it.)

The Peace Conference was especially planned for the leaders of churches. The morning session was spent in discussing the spiritual aspect of peace. We need more and greater faith, a faith that believes God is able and will deal with the world situation of today. We should think of Christ as the Prince of Peace, and the Gospel the Message of Peace. We should see peace as the heart and essence of Christ's teaching and life.

The afternoon session was devoted to the economic view of life. We ought to be well informed on world affairs. We should be able to distinguish between propaganda and true facts. The President should enforce the neutrality act by declaring our country neutral. Even as a neutral nation we may participate in world affairs. The tariff question is closely related to our peace. Since legislation is so important, we as Christian citizens should not forget our duties at the polls. We should also let our Congressmen know that we are opposed to appropriating so much for the army and navy. At the present time our country is spending more on armaments than at any other time since the World War.

In the evening, Rev. J. J. Plenert of Philadelphia spoke of his experiences at Fort Leavenworth, Kansas. In all his trials he had "the peace of God that passeth all understanding." He suggested that in times of peace, young people obtain all the information they can concerning non-resistance, and that they speak to their ministers concerning it. But, above all, they should have a deep conviction of their own. If the young people are sincere in their convictions, they will not be punished for the stand they take; but they will have to pay the price for "the peace that passeth all understanding."

Resolutions

1. We recommend that we follow Christ, the Prince of Peace, in our convictions, actions and reactions, in our private life, as well as in the exercise of our citizenship.

2. We recommend that each congregation, through their own local committee, draw up a message to be transmitted to their Congressman, asking him to use his influence to invoke the neutrality act already passed.

3. We recommend that Armistice Day be used, annually, as the day for our regional peace conference, and that in the future plans be made well in advance, so as to bring together the Brethren Church, The American (Old) Mennonite Conference, the Friends, as well as our Eastern District Conference.

4. In order to show our willingness to help those in need, we recommend that we give practical evidence of our concern, by gathering clothing and funds for our impoverished brethren in Canada, and give similar support to the Spanish Children Feeding Mission.

*NOTE WELL: Used clothing for the brethren in Canada may be sent to Rev. David Toews, Rosthern, Saskatchewan, **Canada**.*

Funds for Spain should be sent to Committee on Spain, American Friends Committee, 20 South Twelfth Street, Philadelphia, Pa. New clothing can be sent to above address to Storeroom, 1515 Cherry Street, Philadelphia, Pa.

Signed, A. J. Neuenschwander,
Robert Stauffer, Mary E. Hunsberger.

HOW TO KILL YOUR CHURCH

Don't come.

If you do, come late.

When you come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept office. It is better to stay outside and criticise.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money.

Sit pretty well back and never sing; if you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.—"Farm and Home"

FORUM

"ONCE SAVED, ALWAYS SAVED"

P. H. Richert

The last number of the "Mennonite" calls for a forum on this question. But it is to be brief.

When one looks hastily at some scripture passages used for this doctrine, it is not surprising to find a number of Bible students, who accept it. But here, as in many other cases, it is necessary to sum up *all* that the scriptures teach on security, before one can get to the bottom of the subject. This problem of security is almost as deep and difficult as that of the doctrine of "predestination", and "election", or "calling". If we understand this calling, we can also understand eternal security.

Let us briefly look at God's calling as Paul explains it in Romans 8:28. Paul says, "Who are the called *according to his purpose?*" This his purpose is the whole secret, because it shows that this calling is according to a plan, and not arbitrarily made. What is this purpose, or plan? Ephesians 3:11 gives the answer: "According to the eternal purpose, which he purposed in Christ Jesus our Lord". That is the whole secret in a nutshell, and this purpose in Christ is so abundantly explained in the scriptures, that we all can know it; it is this, that *all who believe in Christ, the Son of God, have life,* John 5:24, (provided it is a living faith, i.e. a faith active in love. Gal. 5:6)

Some take John 5:24 as an absolute statement, and find eternal and unconditional security in it. But how about John 3:36—"He that believeth not the Son, shall not see life, but the wrath of God abideth on him." These two passages sound rather absolute, especially the last one, as if there were no hope for the unbelievers, who have once taken a stand against Christ. But no one would want to uphold such an interpretation in the face of experience and the total teachings of the scriptures. Just so the first passage is not absolute, except according to the eternal purpose in Christ, i.e. as long as one remains a believer. So we have every reason to pray for the unbelievers, that they may *become* believers, and for the believers that they may *remain* believers, lest they fall away.

That a falling away is possible, is seen in Hebrew 6:6—"if they shall fall away, to renew them again to repentance". It is sometimes said that these are only "tasters" and not really renewed people. But if that were true, the apostle could not speak of renewing them "again". This word "again" shows, that they were renewed once before.

This passage evidently speaks of those who, after having received the Holy Ghost, "crucify to themselves the Son of God afresh, and put him to open shame", thereby, no doubt, committing the sin against the Holy Spirit, that it is their own deliberate doing in the full light of the Holy Spirit.

(This passage does, of course, not deny the possibility of renewing again those who do not fall from the same height of spiritual life to the same depth as those in Hebrew 6:6. Millions who had fallen away have been renewed again.)

In conclusion I wish to quote I Peter 1:10, "Brethren, give diligence to make your calling and election sure". Objectively the election is eternally secure, but subjectively it depends on our remaining in Christ. God does not take away our free will to remain or not to remain in Christ, but he makes it hard by his love and even chastisement, etc., to give up Christ. No outside power, not even the devil, can "pluck" the saved out of Christ's hand. What more do we want? John 10:28. That is enough eternal security for all who want to remain in Christ. Those who do not want to remain in him, certainly would not care for a security to which they do not consent.

A Word to Pastors and Church Boards

In the January 4 issue of THE MENNONITE we made an URGENT APPEAL to every church, pastor and church board to be so kind as to elect or appoint a person as correspondent to this paper, for 1938, and to report the person's full address to us as early as possible.

To date the following churches have reported:

First Church, Napanee, Ind., Miss Edna Schrock

First Church, Reedley, California, Miss Helen Fast

First Church, Halstead, Kans., Miss Katie Schmidt

First or Mission Church, Lima, O., Mrs. R. E. Bixel, 434 Marian Ave.

First Church, Aberdeen, Idaho, Mrs. Gertrude Crippin

First Church, Pandoa, Ohio, Mrs. S. W. Steiner

First Church, Pratum, Oreg, Mrs. J. L. Merryman

Herford Church, Bally, Pa., Miss Mae Latshaw

First Church, Hutchinson, Kansas, C. C. Epp

Hoffnungsau Church, Inman, Kansas, Albert Gaeddert

Mennonite Church, Pulaski, Iowa, W. W. Miller

Bethany Menn. Church, Freeman, S. D., Ted Kleinsasser

Hebron Church, Buhler, Kansas, Mrs. T. A. van der Smissen.

Mennonite Church, Butterfield, Minn., Mrs. R. E. Casey.

First Church, Berne, Ind., Miss Martha Gilliom.

This makes fifteen churches out of 158. Will not the remaining 143 also kindly take steps to select a person who will write about the doings in their congregations? We should like to chronicle a correspondent for every church within the next three or four weeks.

Sunday School Lesson

A. S. Bechtel

February 6, 1938

CHALLENGING THE SOCIAL ORDER

Mark 2:13-22

Introduction

Jesus' healing miracles amazed the people. They "glorified God," they flocked around Him, "all the multitude" (v 13). Jesus went again to the seaside where all could see and hear Him. Rich and poor, scribes and Pharisees, publicans and sinners, came to Him. Jesus "taught them." He was a great teacher rather than preacher and miracle worker.

Levi (Matthew) called vs. 14, 15

Levi, the son of Alphaeus, (v14) called Matthew, a Jew, was a tax collector for the Roman government. On this account he was hated, even as publicans were. Jesus called him to follow Him. He arose at once, left his profitable business and followed Him. No doubt Jesus knew him before this time. Levi lived in Capernaum where Jesus had been preaching, teaching and healing for some time. No doubt he had heard Him preach and had witnessed His miracles. He probably believed that Jesus was the Messiah and so was prepared in heart for Jesus' call to him.

Jesus did not call sinners who did not believe in Him to be His followers. Jesus invited Levi into the inner circle of his friendship. To this He invites each one of us. Levi invited many of his publican friends (v15) to meet Jesus and His disciples at a feast prepared in His honor. He wanted them to know Him. They all sat together in friendly informality. Jesus sets no limit to his friendships. He used every opportunity to teach religious truths.

Self-righteous Critics vs. 16, 17

The critical scribes and Pharisees—not invited to the feast—yet they came, they saw Jesus eat (v16), they were watching Him to find some fault in Him. We, too. are under observation continually. They lacked courage to speak their criticisms direct to Jesus. But He heard all (v17). He indicated that He was among these publicans as a physician among the sick. He came to call sinners—not self-righteous Jews—to repentance. The sinner has need of the healing power of Jesus. Jesus associated with sinners, but always in such a way as to help them, to save them from the continued power of sin.

Question of Fasting vs 18-22

Jesus and His disciples did not practice the Pharisees' rule to fast two days each week. These critics asked "why"? They questioned Christ's right to disregard the customs of their religion (18). Jesus indicates clearly (vs 19, 20) that there is a proper time to fast—when the heart calls for it. While He, the bridegroom is here, is a time of rejoicing, not of humiliation and repentance. But the days are coming when fasting will be the desire of the heart. Religious observances are of value to us in so far as they give expression to our inner heart feelings.

In verses 21 and 22, Jesus utters an important fundamental truth—He has come to establish a new Gospel dispensation, not to patch up an old one. He came to instil a new life into religious beliefs and practices. The new spirit of His gospel does not fit into the old forms of worship and ceremony. He came to be the Mediator of a new covenant. They must change their ways of thinking in religion, changing it from being so largely form and ritual, to being essentially a new manner of life. It means a new heart life through spiritual regeneration, a "new creature in Christ."

Levi was ideal in his response to Jesus' call.

We are workers together with Christ to establish the new social order that He ordained.

Sermon Sketch

WHO ARE THE BLESSED?

Rev. J. Clair Peters

The first Beatitude reads, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." I would read it this way—extremely happy are the self-renounced for Christ's sake, for they are in possession of the heavenly kingdom.

In the first chapter of the Sermon on the Mount we find more than twenty-five marks of Christian perfection. Jesus concludes the chapter with, "Be ye therefore perfect even as your Father which is in heaven is perfect." In this great statement of Christian perfection is Jesus tantalizing us with an utter impossibility? How absurd to even think of such a thing. But let us leave off the "buts" and face this great statement. Did he mean it or did he not?

The first statement in this great sermon is, "Blessed are the *poor in spirit*." Not the haughty, not the highminded, not the conceited, not the self-centered, not the self-imposing, nor the little big "I am." Not even any other of the unnameable imps of hell, but, the poor spirited, self-renounced, non-parading, unassuming, crucified, Christ-centered soul. He is extremely happy. This is the greatest blessing of all blessings. Why? It puts us exactly where God wants us to be and we are now fit for the Master's use; and the only kind of a person he can greatly use. He that is in love with God with all his heart and is guided by supreme wisdom is the only one that can be happy even in a lion's den or bowery, telling the blessed story.

So many people are sticklers on the point that the kingdom of God is within us, but in word and deed utterly deny it. Apparently Christ is not the personal King enthroned in their heart. Selfishness, jealousy, bigotry, and self-aggrandizement is their motivating force. While Jesus says it must be supreme love for God.

It is an utter impossibility to fully reach any other point in the whole Sermon on the Mount as applies to personal conduct until we get this first Beatitude lived out. With this first one fully accepted and realized in one's life, we can reach the next and the next, and so on until we come to the "Be ye therefore perfect." Jesus began at the heart and put first things first. Our more modern friends would say begin with society, but Jesus begins with the individual and the results will be good society. It is high time professors of the Christian religion begin to live and embody their religion and not embalm it.

A heart that has renounced self for Christ has permitted Christ to set up his throne in his heart, and if Christ is personally enthroned then the kingdom of heaven is his because he has accepted heaven's King. If Jesus is the supreme ruler in any heart then the only conclusion is the perfect. The more than twenty-five marks of Christian perfection lived out can only produce the perfect. Omit the first and all the rest are impossible. To keep these sayings of Christ, as an external command, will produce a perfect Pharisee, but to accept and live them will produce the perfect Christian lover. Without the first lived out, Christians become living truth-perverts. The Sermon on the Mount must be lived and embraced by godly Christians or it is killed and disgraced by godless Christians.—Dillsberg, Pa.

A Trip to the Pacific Coast

Having been privileged to make a tour to the Pacific coast last summer, I should like to give a brief account of some of the many interesting things we saw and were impressed with, for the benefit of our friends. Mrs. Neufeld, our daughter Esther, her husband Louis Johnson, and myself, left Medford, Okla., on the morning of Oct. 12, per auto, with the best wishes of our neighbors, for Shafter, Calif., where my wife and I each have a brother and other relatives and friends. The weather was ideal. But we had not gone many hours, when it began to drizzle and then to rain, which delayed our speed. Our first scenic stop was at the Grand Canyon, Arizona, Dec. 15, one of nature's greatest wonders. The Grand Canyon bids you come, all you people of the earth, to witness God's boldest and most flaming signature across the earth's face. Saturday, the 16th, we arrived at our destination, thankful for the safe journey. We found Shafter to be a very busy place, gathering in the different crops, such as grapes, cotton, maize, etc. The people of the Mennonite church were finishing their new church which was to be dedicated October 24. The next week we made a trip to Reedley, about ninety miles northeast, to visit relatives and friends, all one-time Oklahoma citizens. They were also very busy gathering in their crops. Yet, they all gave us a warm welcome and treated us with warm hospitality, for which we are very grateful. Some of the homes visited were those of Ben Fast, P. E. Reimer and J. D. Enns, who made a tour with us to different points of interest. We visited the pack sheds at Reedley, where a long line of women and girls were packing fancy table grapes. We also visited the graveyards there, where uncle and aunt P. P. Reimer, Rev. Gaede and others are at rest. East of Reedley, around Smith Mountain, we saw large orange groves. We spent an evening and a night at the Fast home, where all of the Fast boys, Miss Kathryn a sister of the Fasts, and P. E. Reimers gathered. Friday, the 22nd, we went back to Shafter to attend the dedication of the new church on Sunday. It was a great event and a blessing to all present. Our prayer is, that it may continue to be such for the community. The next week we went, together with brother Jake and wife, to San Francisco, viewed and rode on the new Frisco, Oakland and Golden Gate bridges, which are marvelous structures of steel. Our Creator has gifted man to do wondrous things on this earth. There we saw the mighty ocean for the first time. How awe strikes us and how we feel the littleness of our insignificant self, when we see with what mighty hand such a body of water is controlled, and realize who is the maker of all. We cannot express our thankfulness that we human beings are acquainted and can have daily contact with such a creator. We read in Psalm 16:1-6, in God's creation his glory is seen. It being Navy Day, a number of battleships were in the Bay. One afternoon we went on board the battleship San Francisco, named after the city. A mighty bulk of floating steel, with all the latest equipment, manned by about 550 men and officers. The question arises, what is that for? Just to destroy human lives? Let us pray and strive more earnestly for peace in our hearts, with our fellow men, and with all nations. In the Relica Art Museum we saw a clock from the 17th century still running. There we had our first deep sea fish, rock cods, for supper.—To be concluded.

CORRESPONDENCE

GRACE MENN. CHURCH, PANDORA, OHIO

A Prince of Peace contest was held in November. Each of the six contestants received a prize of one dollar from the local church, and the winner, Eula Locher, received a bronze medal from the State organization.

The teachers of the primary classes of the Sunday school entertained their pupils and the mothers at a Sunday afternoon meeting. The Intermediate C. E. presented a play, "Fine Gold" at a Sunday evening church service.—The Women's Missionary Society had three visiting speakers recently, Miss Elizabeth Voth, a city missionary in New York City, Miss Etta Davis, missionary under appointment to China, and Miss Matilda Basinger, who had recently made a trip to Russia.

Miss Edna Amstutz, and Rev. Walter Schurtz, both missionaries on furlough from Africa, the latter about to return there, recently spoke of this work in our church, illustrating it with pictures.—Other Sunday evening services were conducted by Dr. Arnold Schultz Bluffton College, and by the Bluffton College Gospel Team.—Prof. E. J. Hirschler of Bluffton College addressed the Sunday School Worker's meeting at the beginning of the new Sunday school year in Ootcber. Winford Suter is the newly elected superintendent of the Sunday school. The church cooperated with the other churches of the town in a public reception to the public school teachers at the school building in the fall.

Thanksgiving marked a time of great praise and thanksgiving, as evidenced by the large offering for missions, received through the annual mission morning worship. Christmas was celebrated in an especial way by a Christmas morning worship and an evening program by the children of the Sunday school.

Handel's Messiah was rendered the day after Christmas by the church choir. Florence Stuckey was the conductress. Soloists were: Mildred Hilty and Edith Steiner, soprano; Hilda Amstutz, alto; Gordon Hilty, tenor, and Reno Hilty, bass.

Two deaths occurred: John Schutz, 75, Oct. 12th, and Dr. P. D. Bixel, 72, Jan. 2nd.

Jan. 1st, was held the annual business meeting of the church. New officers were elected and new plans were made for the new year.—Mrs. S. W. S., Corresp.

* * *

IMMANUEL MENN. CHURCH, PRATUM, ORE.

The holiday has again brought us many rich and inspiring services, and gave us great reason to thank our heavenly Father for His great love to-usward, which He manifested by sending His only begotten Son into the world.

Our Christmas celebration began on Dec. 19. *"Why our Lord took on a Human Body"* was the theme for the pastor's sermon in the morning worship hour. In order to be our Redeemer Christ must needs be our kinsman, therefore, He became one of us by taking upon Himself a human body, that through His death we might be reconciled to God. Special Christmas topics were discussed in the various departments of the C. E. at the 7 o'clock hour and the senior choir rendered their song service during the 8 o'clock hour. The pastor gave a short message on "The Mission of Christ into the World," based on Jno. 16:28.

According to our custom the Sunday school program was given on Christmas eve. The Sunday school choir furnished the music. This service always draws a capacity crowd and brings many expressions of appreciation.—A sermon in the German language by our pastor in the Brudertaler church, at Dallas on Christmas morning, was enjoyed by a large audience.

About thirty of the young people went out caroling to a number of non-church going homes and presented them with especially prepared Christmas greetings, which contained an invitation to our services. They also distributed gifts to a number of needy people. We are praying that this service may be the means of causing the people to realize their need of God in their lives, and that they might open their hearts to their Savior.

On New Year's eve we enjoyed a fellowship service which was very helpful. The attendance was rather small, on account of the funeral of our beloved sister, Mrs. Wm. Roth, Sr., in the afternoon. But those who were able to be present were greatly blessed.

The annual business meeting of the congregation convened on Jan. 4, with a good attendance, and a fine spirit prevailed. The congregation voted that our pastor, J. M. Franz, continue with us for another term of three years. The Lord has given us a good year, but we realize very keenly that where God works the devil is exceedingly busy. In the name of our God we are going forward and claiming victory, through Jesus Christ our Lord.—Mrs. Jno. L. Merryman, Corr.

* * *

MENNONITE CHURCH, PULASKI, IOWA.

We have just finished a very favorable year, one of the best growing seasons that we have enjoyed for some time. Thus far we have had a beautiful winter with very little snow, but with the least amount of soil moisture that I can remember for this time of the year. This community is grateful to the long and faithful service of our Brother W. W. Miller, for the time and energy which he has given to this community, during his long pastorate here. He has been chosen correspondent and you will probably hear from us more often through this column.

We observed the event of the Christmas season on the eve of Dec. 24. Through the undaunted efforts of the program committee and the willingness of the Sunday school we enjoyed a nice program of special songs by the choir and the very necessary part provided by the little folks. Probably one of the most cheerful memories of the Yule season that we carried into the New Year was the presence of the young folks that had returned, and others living here that were still sufficiently interested in calling it *Home*.—Harlan Widmer.

How odd—we rush our heads off to save time, and then do not know what to do with the time we have saved.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

A Test of Religious Thinking

by Hilda Wiebe, Meno, Oklahoma

The alert individual is constantly striving to understand the motives and attitudes of his fellow human beings. Whence come these attitudes, upon which all actions depend, and how can they be deciphered? A comparatively recent contribution of the social sciences offers a partial solution to this question, in the form of a testing program. There is scarcely a conceivable situation for which such a measuring device is lacking. In the religious realm tests of Biblical knowledge have long been available, but tests of religious attitudes are practically new. Perhaps a more thorough study of attitudes in this field would be well worthwhile. It is evident that Biblical knowledge does not necessarily go hand in hand with a wholesome philosophy of life. The scoffer who quotes scripture as his weapon, and the saint whose actual Biblical knowledge is meager are familiar characters. Those who have caught the spirit of Christ and are following in his footsteps are governed, not by a cold abstraction of facts, but rather, by commendable religious attitudes.

It was the writer's privilege to measure concrete results on a number of religious attitudes of children, through the administration of a test designed expressly for that purpose. The test was given to twenty boys and girls from a Mennonite Church Sunday School, and to twenty boys and girls from a Christian Church Sunday School. Since the groups evidenced practically no difference in the nature of the answers given, they will be combined and considered as one group.

These forty boys and girls ranged from 11 to 15 years of age. In the main, merely the questions and the responses made will be quoted, leaving the reader to draw his own conclusions. In enumerating the outcome of the test, it is hoped that interesting light will be reflected upon the fundamental religious ideas of this particular adolescent group.

PART I. Ideas of God and Religious Education

Question I, "*Do you think God made the whole world, all the stars, animals and people?*" met with unanimous approval. All forty pupils answered "yes." The second question, "*Do you think God's power in the world works to make things better and happier,*" yielded one negative answer. It would be interesting to know what thought prompted such a response. Did the pupil simply misunderstand the question? Had sickness or death in the family made him loose faith in God? Or had he been taught to think of God as a ruling tyrant without whom we would have much more freedom and pleasure? Do not all people at some time or other fail to act as though they really believed that God's power in the world works for good?

"*Do you think God takes care of everybody at night so that nothing can happen to him?*" This question prompted three pupils to say "no." May not they have thought more deeply than those who answered "yes"? Will any harm befall a Christian? All evidence points to the fact that he is subject to material and physical difficulties. The child of God possesses a beautiful peace of mind which makes all things easier to bear, but he is not exempt from misfortunes.

That there were no atheists in the group was proved by the fact that the question "*Do you think God is only imagination*? was answered one hundred per cent "no".

A division of opinions manifested itself in the following questions, in which about half of the answers were "yes" and half were "no".

"*Do you think God is in heaven sitting on a golden throne?*"

"*Do you think God shows himself in everything that is beautiful?*"

"*Do you think the main thing God does is to watch every thing we do night or day?*"

"*Do you think God punishes everyone who is bad?*"

It is interesting to note the characteristics these boys and girls attributed to God. Most of them agreed

Pray that success may not come any sooner than you can endure it.

that God is like *"a mother who sat up all night to take care of her little boy"*, or *"like a great wise man who knew the answers to all the questions in the world."* The majority did not consider God *"like a king who loves to have everyone bow before him and praise him"*, nor *"like a policeman who takes care of the good children, but scolds the bad ones"*. Half of the responses likened Him unto a *"rich man who owned everything in the town and could make a person move out of his house, or give him a castle if he wanted to"*. Half of the group denied God this attribute.

How may we learn about God? The ten suggested ways were ranked in the following order.

1. By studying the Bible
2. By saying a blessing before meals
3. By enjoying birds and flowers
4. By getting to know many kinds of people
5. By dreams
6. By studying science
7. By studying history
8. By studying stars
9. By thunder, lightning, and earthquakes
10. By studying newspapers and current events

(Continued)

A CHRISTIAN LOOKS AT HIS COUNTRY

Amos 5:12-15; 21-24; Luke 4:16-21

Young People's Topic for February 13, 1938

Meditations:

M., Feb. 7. A Christian Looks at Law and Lawlessness. Rom. 13:1-8
T., Feb. 8. Look at Misused Power. Prov. 30:14
W., Feb. 9. Look at Godlessness. Isa. 1:1-6
T., Feb. 10. Look at Christian Activity. Acts 2:14, 15, 37, 47.
F., Feb. 11. Bribery Common. Isa. 1:23; 5:23
S., Feb. 12. What God Might See. Gen. 6:12

Suggested Hymns:

"My Country 'Tis of Thee," "Rise Up, O Men of God."

Problems:

The topic for today and the one for next Sunday are related in that they have the common subject of "The Individual and the State." It is the purpose of this series of two topics to magnify the Christian's conception of his obligations to his nation, and to help each individual to discover methods of making America more Christian.

In doing this the Christian has a unique point of view and we want to visualize, in this topic, our present day America. And in this view we want to see both the pagan and discouraging elements as well as the Christian and encouraging factors that make the national life of the United States.

I. *The Pagan or Dark Side of the Picture:*

Five elements sum up the picture of this side. And they are:

1st. *Political corruption:* For years corrupt political leaders have winked at crime and "practical politics" have allowed criminals to mulct untold millions from the public.

2nd, *Crime:* Crime increases at a horrifying rate. Everyday sees about thirty murders in the U. S. That is about as many as England sees in a year. Our prisons and jails get a half million new inmates in a year, many of which are soon released through a careless or openly crooked parole system.

3rd, *Disease:* Medical schools limit their enrollments to keep down the number of doctors, although millions of people suffer from lack of proper physical care. There are more patients in our hospitals for the insane than in all our colleges and universities. And of our two million feeble minded only 10% receive competent care.

4th, *Poverty:* The worst feature about poverty is that it exists in the presence of abundance.

5th, *Child labor:* Political complications, in which our law making bodies abound, have checked all proposed child labor laws. Although there is scarcely any child labor among our large corporations and industries, the National Child Labor Committee reported an increase of 48% in child labor the first six months of 1936.

How strangely familiar this picture looks with the picture that Amos draws of Israel in His day. Amos says, "They afflict the Just, they take a bribe, and they turn aside the poor in the gate from their right." Two pictures so appallingly similar. Could it be that the warning of Amos is applicable today also, when he says, "Seek God, and not evil, that ye may live: and so the Lord God of host will be gracious with you, as ye have spoken."

II. *The Bright Side of the Picture:*

There are encouraging spots to hearten the citizen who looks for an America of high ideals and noble action. They are three.

1st, *The Church:* Through the ages the church has endeavored to keep the power of righteousness apace with the forces of evil and today it is the leading agency for a more Christian America. Today the church is growing in numbers and it stands against the national wrongs that are afflicting our nation's good health. And it is the task of the church to keep turning men's minds and hearts to God's will and purpose. And if the church does not do this, no other organization wil . . . Not even the two groups listed following this.

2nd, *The Public Schools:* The building of good character is the task and purpose of our vast system of education. But is it Christian character?

3rd, *Cultural Agencies:* A far flung array of women's clubs, men's forums, adult schools, and public discussion help to stay the onslaught of destructive forces. Then, too, the art museums, public libraries, civic orchestras all do their bit, but the greatest of these forces pulling for the right is the church. And it should certainly not be neglected.

Let us return then, for a summary of what is necessary, to the mighty prophet, Amos, and here him as he pleads, "But let judgment run down as waters, and righteousness as a mighty stream."

INTERMEDIATE DEPARTMENT

Using Opportunites Well

Intermediate C. E. Topic, February 13, 1938

For Daily Study

Feb. 7. Self-education. Ps. 119:97-104
Feb. 8. Samuel's opportunity. 1 Sam. 3:1-8
Feb. 9. David's chance to make good. 1 Sam. 17:20-27
Feb. 10. Defending the weak. Acts 5:34-42
Feb. 11. Peter's big day. Matt. 4:18-22
Feb. 12. A man that missed his chance. Matt. 19:16-22
Feb. 13. Topic—Lincoln: Making the most of opportunities. Prov. 20:11-13; John 20:20-28

Lincoln, an example

Since the qualities we find in Lincoln are to illustrate the topic, you might hang a large picture of Lincoln in the front of the assembly room. The incidents of his life can be presented in one of two ways: have someone give a review from one of his biographies, or have a number of members give a series of incidents from his life that illustrate the topic. A good biography can be secured in any library if asked for in time.

Pre-prayer

Read Mark 13:33 and speak of how prayer helps us to make the most of our opportunities by putting first things first.

Suggested Hymns

"Work For the Night Is Coming," "Stepping in the Light," "Give of Your Best."

Quiet Worship (Announce your topic)

Sing: "Take Time To Be Holy"

Leader: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

Sing: "Jesus Calls Us"

Scripture Lesson: Prov. 20:11-13

Reading. "Be strong!
We are not here to play, to dream, to drift.
We have hard work to do and loads to lift;
Shun not the struggle; face it; 'tis God's gift."

Sentence prayers. (Encourage all to take part)

Special Music: "Just for Today"

Discussing the Topic

1. The Leader's part. Speak from experience on how often we must say to ourselves, "If I had only done this or that." We have many regrets because we did not get that lesson, say that kind word, speak for Christ." The opportunities of today are ours. We must learn to use them.

2. Bible Illustrations. (Tell in your own words)
   a. How did Samuel's opportunity come? 1 Sam. 3:1-8
   b. How did David prepare to meet his opportunity? 1 Sam. 17:20-27, 50
   c. How did Gamaliel defend the weak? Acts 5:34-42
   d. Why did the rich young man miss his chance? Matt. 19:16-22
   e. How did Andrew use his opportunity? John 1:40-42

3. Lincoln An Example. One review of his life, with special mention of how he used his opportunities, or a series of incidents told by different ones.

Closing Poem:

"The greatest opportunity
That God has ever given me
Was not when that suggestion came
To show an easy road to fame;
Was not the day when fortune smiled
And claimed me for a time, her child;
Nor yet the chance that I might hold
To turn some talent into gold:
The greatest one of all, I say,
Is now and always here-to-day.

Today my opportunity
Is just as great as I can see;
It is my privilege to live,
To learn, to earn, receive, and give,
To do the little task assigned
And smile the while, nor leave behind
Regrets or flaws in what I build,
But do the work as God has willed
And see in the small part I play
My opportunity to-day.
—Ozora S. Davis.

Song: "I Would Be True." Benediction.

Lincoln

His Honesty. When Abraham Lincoln was in the grocery business in his young manhood, he once discovered that he had taken six and a quarter cents too much from a customer. That evening after his store was closed, he walked three miles to return the money. This and similar instances of his unusual respect for the rights of others won him the title "Honest Abe."

His Knowledge of the Bible. As a boy the Bible was the only book he possessed and he read it until the spirit of its simple dignity passed into his own words and the people wondered at the marvelous clearness and simplicity of his speech. One who heard him said he quoted scripture like a preacher.

On Prayer. I have ben driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day. Abraham Lincoln.

Making the Most of Opportunities. Lincoln witnesses the auctioning of slaves in one of the southern cities. His heart was rent with pain as he watched husband being separated from wife, children torn from their parents. "If I ever have the opportunity I shall strike this curse and strike it hard." His opportunity came. He signed his name to the Proclamation which set all the slaves forever free.

JUNIOR CORNER

Error: The Junior talks in last issue's suggestions should have read:

a. God keeps me from the enemy
b. God keeps me from danger
c. God keeps me from physical want
d. God keeps me from spiritual want

February theme: *God So Loved*". (See past issue for outline)

Program Suggestions for February 13, 1938

God's Love Teaches Me

There is a beautiful picture among the Standard picture rolls which shows the young child, Timothy, leaning on the knee of his mother, listening intently as she reads to him out of the scroll, the words of which were stored away in his heart as a rich treasure to be used in his life. This would be a lovely addition to set near the two hearts. A lighted candle on either side of the picture would be still more impressive. On the blackboard your "artist" could put the challenging verses: Isa. 48:17 and 18. Should you want to make little pin-ons, a lovely verse for these could be the first part of the above scripture: "I am Jehovah thy God, who teacheth thee." These pin-ons could be in the shape of a double heart, opening as a book. On the outside could be the thought: "God's love for me". One the inner side, the suggested verse.

Opening service

1. Song service in charge of a junior asking the group for "the song I love because it tells me of God's love for me"
2. Praising God for His love: Responsive reading, Psalm 34:1-10
3. Thanking God for His love; sentence prayers by juniors, leader closing

Mission minutes: Have you read Miss Fast's letter in the last Mission News and Notes? Our mission fields in war-torn China are such an opportunity to teach our Juniors that we can fight the enemy of the Church by prayer. Could you make this: "Prayer minutes for Miss Fast"?

Announcements

Study Period

1. The Growing Love. Chairman introduces topic for the evening by stating the truth: Our love grows by learning to know God's love. Let him then add the letter "O" and the second "pocket" giving opportunity to speak the memorized verses on love and drop the same into the pocket. (See last issue for details)
2. Special music to supplement theme of evening
3. Petitions and answers: by juniors rising in their seats and reading their verses from the Bible. These to be dealt out before the meeting
   a. Petition one: "Teach me Thy way, O Jehovah, my God." Psalm 27:11
   Answer: "I will teach thee in the way which thou shalt go." Psalm 32:8
   b. Petition two: "Blessed art Thou, O Jehovah; Teach me Thy statutes." Psalm 119:12
   Answer: "What man is he that feareth Jehovah? Him shall He instruct." Ps. 25:12 "Blessed is the man whom Thou teachest out of thy law." Ps. 94:12
   c. Petition three: "Guide me in Thy truth and teach me; for Thou art the God of my salvation." Ps. 25:5
   Answer: "Good and upright is Jehovah; He will instruct sinners in the way. The meek will He guide." Ps. 25:8,9
4. My God Teaches Me. Talks by juniors. Supply each speaker with a picture out of the Standard picture roll if these are used in your Sunday School
   a. *God teaches me His law.* Stories of God's teaching of the law to the children of Israel can be used; also the great missionaries of the New Testament teaching the Word of God. Also Jesus, the greatest Teacher
   b. *God teaches me obedience to His law.* I Chron. 10:1-14; I Kings 11:26-38
   c. *God teaches me that I am a sinner.* Rom. 3:23; Rom. 5:12; I John 1:10
   d. *God teaches me that Jesus is my Saviour.* Luke 19:10; Acts 4:12; Octs 16:31
   e. *God teaches me that there are two roads.* I must choose one of these: Matt. 7:13,14; John 3:36; John 14:6
   f. *God teaches me that I need a Guide.* John 14:6; Use the story of the wilderness; the need of a guide. Ps. 32:8; Ps. 48:14
5. *Leader's minutes.* Briefly review and summarize the junior talks then lead in a prayer of thanksgiving for such great love

6. Repeat in unison verse of the month
7. Sing in unison: "O Love That Wilt Not Let Me Go"
8. Closing prayer

FAMILY CHRONICLE

MARRIAGES

At *Grace Church, Pandora, O.*, Rev. P. E. Whitmer pastor:

BADERTSCHER-ROBINSON.—On Nov. 6, 1937, *Evan Badertscher and Marion Robinson.*

WELTY-CASTEEL.—On Nov. 30, 1937, *Francis Welty and Margaret Casteel.*

DOUGLAS-NEUENSCHWANDER. — On Dec. 25, 1937, *Robert Douglas and Lenna Neuenschwander.*

* * *

LUGINBUHL-EBERSOLE.—On Nov. 26, '37, at the Eighth Street Mnnonite Church, Goshen, Ind. *Woodrow Luginbuhl and Mary Ebersole,* both graduates of Bluffton in 1935, with Rev. George Stonebach officiating.

DEATHS

MRS. ADELE ROTH, the daughter of Samuel and Elisabeth Griessen, was born in Switzerland, March 19, 1865, and died very unexpectedly in her home at Salem on Tuesday, December 28, at 5 P. M., at the age of 72 years.

Fifty-one years ago she accepted the Christian faith and was baptized by Rev. Christian Rich and united with the Swiss Mennonite Church near Whitewater, Kansas. In the year 1890, she united with the Emmanuel Mennonite Church at Pratum, where she has been a very faithful member and a spiritual mother to many, till she was called to her rest. She was a charter member of the Women's Missionary Society and regularly attended and supported this cause.

She was married to William Roth and the couple had the privilege of celebrating their golden wedding anniversary last spring.

She is survived by her husband, five daughters, Mrs. Elvin Herr of Silverton, Mrs. Ed. Leisy of Portland, Mrs. Homer Leisy of Salem; four sons, William A., John, Henry, and Ernest all of Salem; one sister Mrs. Emil Couran of Woodburn, and 29 grandchildren and 2 great grandchildren.

Funeral was held December 31, at the Emmanuel Mennonite Church, Pratum, Oregon. Her pastor J. M. Franz officiated. Interment at Pratum Cemetery. —Sent in by J. M. Franz.

* * *

ELIZABETH MOYER, NEE HESS, widow of the late Samuel Moyer, died Dec. 4, 1937, aged 94 years, 11 months and 22 days. Funeral services at Beneris Funeral Parlors, Perkasie, on Dec. 9, by A. M. Fretz. Interment at Springtown, where services were conducted by Rev. White of the Evangelical church.

* * *

JACOB H. MYERS, of Perkasie, Pa., died in Quakertown hospital on Dec. 12, 1937, aged 94 years, 1 month and 25 days. Services and interment on the 16th at Blooming Glen. Bishop Moyer and Rev. Fretz officiated.

* * *

ARTEMAS M. BISHOP of near Chalfont, Pa., died Dec. 10, 1937, in Grand View hospital, aged 50 years, 7 months, and 2 days. Funeral and interment on the 14th at Hilltown Reformed Church. His pastor A. M. Fretz was assisted in the services by Rev. Wildasin of the local church.

* * *

FRANK JOHNSON, a native of Austria, residing in Hilltown, died at Grand View hospital on Dec. 14, 1937, aged 80 years, 6 months and 6 days. Funeral services and interment at Dublin Church on the 18th, conducted by A. M. Fretz.

* * *

MARY L. BEIDLER, NEE DERSTINE, wife of Nathan Beidler of near Blooming Glen, died Dec. 30th, 1937, aged 66 years and 6 months. Funeral services and interment on Jan. 2 at Blooming Glen. A. M. Fretz spoke on James 4:14 at Dublin Funeral Parlors, the brethren Moyer and Bishop at the church.

* * *

Correction: In the funeral notice of Susanna Fretz, nee Moyer, the name of her father should be Peter O. Fretz instead of Peter A.

* * *

DANIEL WEBSTER BAUMGARTNER, son of John B. and Kathrine Gerber Baumgartner, was born in Wayne county, Ohio, June 30, 1866, and departed this world at the St. Joseph Hospital, Boonville, Mo., on Christmas Eve, December 24, 1937, while a group of children were singing Christmas carols just outside his door.

At the time of death he had reached the age of 71 years, five months and 24 days.

Left an orphan at the age of 6 years, Daniel was reared to manhood by his uncle Jacob Baumgartner in the Sonnenberg community, near Dalton, Ohio. He united with the Sonnenberg Mennonite church on April 13, 1886, later transferred to the Salem Mennonite church near Dalton. In 1891 he joined the Bethel church of Fortuna, Mo., and remained a faithful member until his death.

He was united in the marriage bond with Carolina Basinger, September 24, 1891, and established his home on the farm, where he has resided for the past 64 years. To this happy union were born 6 children, one of which preceeded him in death in infancy. Those living to mourn his death, are his faithful wife, Carolina; four sons Wade T. and Oliver E. of Versailles, Roy A. of Bristol, Ind., and Neal W. at home; one daughter, Mrs. Earl Eschbacher of Versailles; seven grandchildren; two sisters, Sarah Baumgartner and Mrs. Elias Basinger of Dalton, Ohio, and besides a sorrowing host of relatives and friends.

The service was held at the home Sunday afternoon at 2:00 o'clock and 2:30 at the church. Music was furnished by the Bethel choir and the sermon preached by Jacob Unruh, his pastor.

* * *

J. E. BERGTHOLD, son of Christian and Barbara Bergthold, was born in 1871, at Nakomis, Ill., and later moved with his parents to Halstead, Kansas. He was baptized by Rev. Christian Krehbiel in 1887. Mr. Bergthold later became a leader in the fruit and nursery industry of Auburn and New Castle, Calif. He was 66 years old at the time of his death. His wife and six children survive. Mrs. Susie Mierau of Newton and Miss Anna Bergthold of Halstead, Kansas, both deceased, were sisters.

A "Political Church" of National Socialism

In a solemn proclamation, Reich Propaganda Minister, Dr. Goebells, consecrated recently in Bad Segeberg, in the presence of some 20,000 people, a great northern frontier festival ground which it has taken three years to build and which is among the most beautiful in the new Germany. In the course of his speech, Dr. Goebbels compared the great National Socialist message which, in essential points, always contained the same train of thought, with the message of the churches, who still preached today what their founder had said two thousand years ago. National Socialism acted on the same principle, according to which great ideological conceptions have been carried into history. That is why, he said, it rallies the nation more and more around it and preaches more and more the ideal through which it has become great, so that the coming generation for tens and hundreds of years will be National Socialist. Dr. Goebbels touched on the relations of the new State to the Church. "We are doing no harm to the churches, on the contrary, we are relieving them of work which they had to take care of alone. If the churches complain that they no longer have a right relationship to the nation, this is the reply: they cannot have any right relationship with the nation, because they no longer understand how to speak to the nation in the right way. A nation that has been through four years of war and fifteen of Marxism no longer understands theological hairsplitting. It wants a Christianity of fact, and sees it much more vitally embodied in such activities as the winter relief work than in the theological dispute of the so-called confessional front. The meaning of the festival meetings was finally explained by Dr. Goebbels as follows: 'We come here in order to talk with the nation. We feel we have the political cure of the nation's soul and believe that it must be our task to diminish and prevent those cares with which the souls of our nation are burdened. That I regard as the noblest task of this festival place which we are dedicating today. Here the nation will seek and find elevation and edification. This place should be a political church in which for decades and centuries men will be drawn to true National Socialism."—I.C.P.I.S.

An American Wedding In Egypt

A quiet and impressive wedding took place at Alexandria, Egypt, December 9th, 1937, between Rev. Robert M. Blackwood, D.D., Secretary of the Sabbath Observance Association of Western Pennsylvania and Miss Loretta Lehman, of Berne, Indiana, and a missionary in the Central Provinces of India since 1921, under the American Board of the Mennonite General Conference. The bridegroom met the bride coming from India at Alexandria, Egypt.

The wedding took place at sundown at Fairhaven, a Missionary Rest Home, interdenominational, Ramleh, a suburb of Alexandria. The superintendent of this delightful Home, entering enthusiastically into the spirit of the occasion, had beautifully decorated the spacious drawing room and had invited a few friends, including the Rev. David Mitchell, pastor of the Scottish Church of Alexandria.

By previous arrangement the American Consul General was present as a witness, so that he could issue the legal certificate of certification of marriage which he did the day following.

A most appropriate and beautiful ceremony was performed by the Rev. H. E. Philips, Ph.D., D.D. of the United Presbyterian Mission of Alexandria. In their own chosen words the bridegroom and bride pledged their vows the one to the other, and kneeling for the closing prayer received the blessing. The hour closed with an informal reception.

Dr. and Mrs. Blackwood are now touring Palestine and Egypt and plan to visit Europe also. In order to reemphasize in their work the vital importance of the Christian Sabbath to our American Institutions, they aim on this trip to study conditions and gather data relative to Sabbath observance in various countries.

(As perhaps most of the mission friends know, Sister Lehman has resigned, and the Board has accepted the resignation with regrets. P. H. R., Sec.)

—Yesterday (Jan. 12) it was fifty years since that worst blizzard swept over this part of the country. 128 persons froze to death in this state. Near here five school children, three Kaufman's, one Albrecht and one Graber froze to death.—Freeman, S. D. Courier.

REPORT OF THE EMERGENCY RELIEF BOARD TREASURER FOR OCTOBER AND NOVEMBER

Received for General Fund:

Bethel S. S., Inman, Kans., by J. B. Neufeld, $44.27; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $13.13; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $47.82; Mrs. John Maurer, Montezuma, Kans., $1.00; Emmaus Menn. Ch., Whitewater, Kans., by J. A. Busenitz, $71.75; Menn. Ch., Lost Wood, N. D., by Mrs. Theo. Friesen, $9.41; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $19.75; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $80.00; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $19.25; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $13.91; First Menn. Ch., Aberdeen, Idaho, by J. E. Toews, $32.15; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $30.67; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $24.00; Bethel College Menn. Ch., Kans., by Helen Penner, $36.84; J. P. Habegger, Berne, Ind., $40.00; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $22.55; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $75.00; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser, $6.05; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $12.05; Herold Menn. Ch., Cordell, Okla., by J. A. Harms, $7.57; Brudertal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $15.15.

Received for Russia:

John J. Schmidt, Canton, Kans., $5.00; Edward Esau, Whitewater, Kans., $5.00; P. M. Claassen, Newton, Kans., $15.00; Bethel College Menn. Ch., by Helen Penner, $5.00; Refund No. 1455, $5.00; John J. Schmidt, Canton, Kans., $5.00.

Received for India:

Christian Endeavor, Barnes Crossing, Sask., Can., by B. B. Friesen, $22.15; Maedchen Verein, Morden, Man., Can., by Miss C. Loewen, $18.00.

Frauen Verein, Morden, Man., Can., by Miss C. Loewen, $10.00; Emma Klopfenstein, South Gate, Calif., $50; Herold Menn. Ch., Bessie, Okla., by J. A. Harms, $19.53; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $20.00; Alexanderwohl Menn. Ch., Goessel, Kans., by H. J. Reimer, $136.88; Salem Menn. Ch., Freeman, S. D., by J. M. Miller, $24.89; C. F. Claassen, Newton, Kans., $25.00.

Received for Canada:

Garden Twsp. Menn. Ch., Hesston, Kans., by P. E. Vogt, $23.00; Alexanderwohl Menn. Ch., Goessel, Kans., by Albert Unruh, $5.00; Alexanderwohl Menn. Ch., Goessel, Kans., by H. D. Schmidt, .50; Katie Entz Est., Newton, Kans., by B. W. Entz, $9.50; B. W. Entz, Newton, Kans., $23.75; P. P. Schmidt, Hillsboro, Kans., $5.00; Mrs. J. B. Schmidt, Hillsboro, Kans., $1.00; H. J. Schmidt, Newton, Kans., R. 2, $5.00; Lena Neimann, Buhler, Kans., $50.00.

Received for Spanish Relief:

Alexanderwohl Menn. Ch., Goessel, Kans., by H. J. Reimer, $2.00; Lydia Augsburger, Middleton, Ohio, by F. R. Entz, $10.00.

Received for China:

Jacob Hofer, Bridgewater, S. D., $60.00; Alfred Zweiacker, Salem, Oregon, $10.00; John and Henrietta Roth, Salem, Oregon, $10.00; D. J. Buller, Hillsboro, Kans., $5.00; Gnadenberg Women's Class, by Mrs. Arth Schmidt, Newton, Kans., $5.00; Salem Menn. Ch., Marion, S. D., by Albert Schwartz, $59.08,

Other Treasuries:

Immanuel Menn. Ch., Barnes Cross., Sask. (F. Mission) by D. P. Rempel, $14.35; Whitewater Menn. Ch., Whitewater, Man., Can., by K. J. Sawatsky, $5.00.

Total receipts:

For General Fund	$622.32	
For Russia	40.00	
For Canada	122.72	
For China	149.08	
For Spain	12.00	
For India	326.45	
For Other Treasuries	19.35	1291.95

Total Disbursements:

To American Relief	24.95	
To Germany	70.25	
To Canada	317.25	
To Russia	90.38	
To India	316.57	
To Spain	10.00	
To China	100.90	
To other Treasuries	14.35	
To Expense Acc't.	14.29	895.94

Gratefully submitted,

Peter H. Unruh, Treas.

« « JOTTINGS » »

—*First Church, Berne, Indiana.*—The two-weeks union evangelistic meetings, conducted by Dr. Oswald J. Smith, Toronto, Canada, closed last night (Sunday, Jan. 16). Every seat in the largest Mennonite Church in the country, seating 2000, was occupied. The address was on "Heaven, its Inhabitants and their Occupation." Five characteristics were pointed out: 1. A man called to his heavenly home will begin there where he left off here in his earthly home, but unhindered in his progress. 2. There will be ceaseless activity and work, all serving Him day and night without tiring our bodies and spirits. 3. Heaven will be a place of perfect happiness and satisfaction physically, mentally, and spiritually. 4. There we will yearn no more to have our dreams and aspirations come true. They will be eternally satisfied in the presence of God. 5. There will be reunion and recognition. Numerous scripture passages were cited to prove that.—Berne Witness.

Rev. Howard G. Nyce, pastor of the Allentown and Upper Milford churches, Pa., writes, "There will be no church bulletins from here for a few weeks, as I am nursing a fractured rib, received in an automobile accident, while returning from a Home Mission Committee meeting at Souderton, Dec. 30. My car was hauled to a junk dealer, so you can see I have been very fortunate. Although handicapped, I have taken charge of my services since."

—*First Mennonite Church, Lima, Ohio.*—Rev. J. J. Esau addressed the Lima Ministerial Association, January 3, and also spoke before the W.C.T.U., January 11, on the radio.—Mrs. R. E. Bixel, 434 Marian Ave., Lima, Ohio, was elected church correspondent for our church.

—*Bluffton College.*—The refinancing program having provided a way for caring for the debts of the institution, the Board of Trustees is seriously considering the launching of a campaign of getting an endowment of $500,000, over a period of years.—Six Bluffton College seniors were selected to be listed in the national publication, "Who's Who in the American Colleges and Universities," for the school year 1937-38.—Prof. J. P. Klassen of the art department was given recognition by the Ohio Education Conference for his work in *art medallions.* By using scraps of metal and glass and a rudimentary apparatus, he has been able to produce some outstanding pieces of an art comparatively unknown.

—*Bethel College* had its annual fellowship meeting Sunday, June 16. Delegates and fellowship officers from Nebraska, Oklahoma and Kansas were present. To acquaint these with the many phases of work that is carried on at the school, nineteen students gave talks of one minute and twenty-three seconds on topics like: Enrollment, the business office, the dairy farm, the printshop, cooperative boarding, the fiftieth anniversary. Then a number of fellowship leaders discussed plans and methods of the 1938 fellowship campaign in short talks. In closing remarks Pres. Ed. G. Kaufman asserted that the most needed objective in all fellowship activities was to seek the Kingdom of God. The 1937 fellowship efforts resulted in gifts to the school, amounting to over $27,000.00. Forty-two church fellowships took a more or less active part in it.

—*Rev. Lester Hostetler* of the Upland, California, Church is preaching a series of sermons on doctrinal subjects, such as God, Revelation, Creation, Sin of Man, the Grace of God, Jesus, Faith and Repentance, the Holy Spirit. He says, "Christianity is a way of life but it is also a way of faith and a way of thinking. As our thinking, so is our life. Therefore the need of meditation on such vital subjects."

—*First Church at Bluffton, Ohio,* enjoyed "open house" at the parsonage, Sunday, Jan. 23. The invitation said, "Now that we are acquainted, this invitation means a friendship made dear by two years of working together."

—*The Swiss Mennonite Church near Whitewater, Kansas,* is having a series of evangelistic meetings during the week of Jan. 16-22, with Rev. P. R. Schroeder as speaker and instructor.

—*Mennonite Church, Pulaski, Iowa.*—Rev. W. W. Miller has been chosen to act as church correspondent and to look after subscriptions and renewals to the Mennonite.

—*A gift of 150 psychology and education books* was recently presented to Freeman College, Freeman, S. D. by Dr. J. R. Thierstein of Bethel College. Dr. Thierstein was formerly principal of the school.—Weekly Review.

—*Hoffnungsau Church, Inman.* — Albert Gaeddert gave a wonderful sermon in our church the first Sunday in the New Year.—Mr. Gaeddert is engaged in high school work, but his church has elected him to be assistant minister. He is also to serve as correspondent.

—*The Mennonite Messenger, Sugar Creek, Ohio.*—"The point at which we show how little our religion means to us, lies at how lightly we take our responsibility of attending Sunday school, church, C. E. or choir practice. We owe these things, not to the pastor, but to ourselves and God. No one has ever given too much money to the church and God. All of us give far too little of our time and income to this side of life.

—*Brother Harold Gross* who is serving his home congregation, the Bethany Church of Freeman, So. Dak., as acting pastor, and is also instructor in Freeman College, was ordained to the Gospel ministry, Sunday, Jan. 15. Prof. D. S. Wipf preached the sermon and Rev. P. R. Schroeder administered the ordination.

—*Ebenezer Church, Bluffton, Ohio.*—On Dec. 11 occured the death of Fred Lehman, 66, due to an accidental fall. Funeral was on Dec. 14. He leaves behind his wife, five sons and one daughter, with families, to mourn his early departure. His first wife and two children preceded him in death. Rev. P. A. Kliewer officiated.—Our Christmas programs were a great success. The white gifts were sent to missions and charities. Our church helped the Mission Church in Lima in the distribution of gifts.—Corr.

—*Brother and Mrs. A. A. Penner* of Mt. Lake, Minn., after visiting their children in and near Newton, Kans., have continued their trip to sunny California, to spend some time there.—Mr. Penner is a brother of Missionary P. A. Penner.

—*Dr. H. E. Wood, South African astronomer,* reports that on Oct. 30 last, the earth barely missed colliding with a baby planet "Reinmuth 1937." For several days he says, the world was threatened with the worst disaster, until the planet shot past the earth, missing it by the astronomically small distance of 400,000 miles.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, FEB. 1, 1938 NO. 5

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EDITORIALS

GOD KNOWS OUR NEEDS.—*Your Father knoweth what things ye have need of, before ye ask him.* Matt. 6:5-8. Our problem is not so much to inform God of our needs as to believe in him and relate ourselves to him in such a way that he can do for us what he sees best. It is hard for us to comprehend the love and goodness of God. We are prone to put on him the responsibility for our failures. We suffer and say, God so wills. We fail in our plans, and are inclined to feel hurt, because it seems that God has not seen us through. But when we honestly explore our inner attitudes, we will find the cause within ourselves. *God does his part.*—We had better *not prescribe* to God what we want him to do, *but subscribe* to the plans he has for us.—Mostly from The Gospel Messenger.

PREACHING MISSION.—The Report of the National Preaching Mission for 1937 is before us. It contains interesting comments from cities where it has been held. Albany, N. Y.: "It has been by far the most outstanding step toward building the Kingdom of God which has ever been experienced here." Richmond, Va.: "The Ministerial Union express prayerful appreciation and complete satisfaction for the Mission." Wichita, Kans.: "People are saying, this was the greatest religious awakening since Billy Sunday twenty-six years ago." Yet, the report admits that the attendance in 1937 was only sixty per cent of that of the previous year, and the population of the Mission cities only twenty-two percent of the cities visited the year before. Unfavorable weather is given as a reason for this falling off. What we saw and heard of the Mission made a good impression on us. But may it not be that there are other and weightier reasons for the decline? Too much machinery, for instance, and not enough fervent prayer on the part of the Christian forces? Of the great awakening on the day of Pentecost we read, *They were all with one accord (purpose) in one place,* PRAYING, no doubt, for a great outpouring of the Spirit. Then, too, is there not danger in evangelistic campaigns like this, that Christ is not exalted above all. *Salvation,* in the last analysis, *is ONLY in and through Christ,* as Peter brought it out so strongly in his great sermon on that pentecostal day.

REAL CHRISTIANITY IS LIVED. — The best way to make men see the power of Christianity is to live it out. The heathens marvelled at the wonderful life the early Christians lived, though these did not make any show of it. It was a life of faith, love, kindliness, forebearance. That is what is needed today to convince people of its regenerating influence. Here is an interesting testimony of a converted Hindu, R. C. Das: "Here in Benares we meet daily a Hinduism which is real, sincere, living, and orthodox, not the type represented by the modern English-educated Indian who has hardly any touch with the inner springs of Hinduism. My conviction, especially after six years of experience in Benares, is that such vital and virile Hinduism can be successfully met, not by any human ingenuity or missionary diplomacy, not by any easy liberalism, not by the fanatical zeal of an ultra-protestant sect, nor by the extreme conservatism of the narrow-minded. *Only living Christianity of the apostolic type can be a match against the active idolatry, priestcraft and caste of Hinduism.*"—World Dominion.

* * *

NOT PLAYING TRUE.—*Those who must furnish the blood or bear the burden imposed by war should, whenever possible, be consulted before this supreme sacrifice is required of them.* This clause formed part of the Democratic Party platform in 1924. The present Secretary of State was chairman of the National Committee, the present Postmaster General chairman of the Platform Committee. These men and other leaders in the present National Administration, including the President, as well as many members of the present Congress supported this clause. So, what would be more natural than that they give to the people the privilege of voting their mind on the question of whether or not this country should, in the future, enter into war? At this time of international unrest, wars, and rumors of war, with the probability that we may be enmeshed in an armed conflict any time, what would have been fairer and more just for this Democratic Administration than to provide a means, whereby the people of the land might speak their mind for or against entry into war? The amendment to the Constitution proposed by Representative Ludlow, providing for *a nation-wide referendum before a declaration of war, except in case of invasion or* *internal rebellion* was in the line with the above party pledge. The churches and Christian people of the land, women's organizations, the Young Democratic Club of America, and many other units of citizens asked the passage of this referendum. But the day the House was to vote on this resolution, "the Administration brought up its heaviest guns in opposition. Secretary Hull once more said, the measures would handicap the government in foreign affairs. President Roosevelt sent to Speaker Bankhead a letter condemning it as impracticable in its application with our representative form of government." In the face of facts, such as these, one naturally asks, do we still have a government of the people, by the people, for the people? Are we not drifting in the direction of Germany and Italy? What difference does it make whether one man, so to say, or a group of men take away the right from a people, to make laws intended to protect their lives and property.

FOREIGN MISSIONS

P. H. Richert, Sec.

It's Getting Better

"It's always getting to be a little better with us each year," is the way one of our Christian women expressed herself in regard to the Christmas celebration among the Indians. She had reference to a camp located near her home. "We do not have any dances any more, and in the evenings we come together for a little while for some games, then we go home. It's getting a little better each year with us, we are doing more and more like Christians ought to do."

It is to be noticed that here and there individual Christians feel an inner urge, because of the present conditions, to assume personal responsibility. Since the time when these people became wards of the government, there has never been a time when the doors were thrown open as wide for them to enjoy carnal pleasures as that is the case at the present time. The only limit seemingly being their ability to raise the necessary means for such enjoyment. It cannot help but to become apparent to certain individuals among them, that the whole tribe will become diseased and go down in deterioration unless there arises an inner motive to resist these destructive forces. The ability to resist these forces is very feeble, indeed, both mentally and especially physically. About two years ago the Indians in this district were visited by severe attacks of the flu. At the time the government physician said that, as a result of that flu epidemic, there would be many more tubercular cases among these people. His prediction has come true. These people, being so weakened physically, become an easy prey to the malady. Just recently we lost two of our members because of tuberculosis; and we have quite a number of others who are in various stages of this dread disease. It is a poor, devastated, weakened and sinking people! If children of God do not take pity on them and intercede for their eternal welfare, who will do it?

It is gratifying under such conditions to hear an expression as the one quoted above. It indicates that there is life and that there is growth; that the kingdom of God has entered into a heart here and there. At times it does not become apparent that the Godly seed has taken root in a heart before the inexorable reaper swings his scythe. Only recently we had to commit to the dust one of their respected men, who some time ago expressed a desire to become a Christain. When he was to be more fully instructed for the sacred rite, he asked for more time for further consideration. Quite recently he became ill and was taken to a hospital. While there, he made a definite decision to take the step as soon as he would get back home. He communicated his decision to others at the hospital, and when he came home he did the same to his relatives. But, even before we had an opportunity to see him after his return, he became very ill again, suddenly, and died quite abruptly.

The Lord only knows into how many hearts the good seed has fallen and taken root. That is unknown to us at present, but the day of the Lord will reveal it. To us it is encouraging to hear these words from the mouth of one of our Christians: "It's always getting to be a little better with us each year . . . for we are doing more and more as Christians ought to do." G. A. Linscheid

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A Beautiful Incident of Real Faith

Recently on of our Chinese Pastors told the following story, a *wonderful* story to us who have been long in China and are well acquainted with the non-Christian Chinese mind:—

A Christian woman in his congregation was childless. She prayed earnestly for a son. God answered her prayers and gave her a little boy. She came to church and publicly expressed her deep gratitude to God for giving her this dear child, and, in token of her gratitude, she presented a gift to God's Church of $5.00.

Some months later she brought the child to the church for baptism, and, in token of her joy in being privileged to present this child to God and make covenant with God for him, she contributed for the cause of the Gospel $10.00.

After a couple of years, this precious child sickened—and died! She came to church with a gift of $20.00 to show her gratitude for the privilege of having had this child and the joy of the knowledge that he belonged to God and was now safe in Heaven with the Savior, where she would some day see him again in perfect happiness.

Wm. F. Junkin, Sutsien, North Kiangsu, Nov. 12, 1936.—Clipping taken from "The Bible for China" —Sent in by Aganetha Fast.

Relief Notes

(Compiled by O. O. Miller and A. Warkentin)

Previous notes gave details of the size and sending of the 1937 spring shipment of clothing to Paraguay. That this gift to our Paraguayan brotherhood was received and highly appreciated is attested to by the numerous "Thank Yous" (official and unofficial), received by the Mennonite Central Committee Secretary during the past few months. Colony leader Jacob Siemens advised that the clothing arrived in good condition—none damaged or stolen in transit, which he intimated was unusual—and informed us of the plan of distribution. Then in successive mails came the word of appreciation from the Colony as a whole—from the "Schulz" of each village—and further letters from individual families and school children. Two samples of these letters follow:

Letter No. 1. Dear Uncle Miller: First a hearty-thank you for the nice clothes which we reecived as a gift from you. Everybody in Rosenort was very glad for the valuable gift. I received two dresses and a pair of stockings. Each scholar received a dress or a blouse. I have four brothers and sisters. They also received worth while gifts. A hearty thank-you for the clothing. Your Tina Klassen."

Letter No. 2. "To the Mennonite Central Committee: Three Mennonites of Colony Fernheim, Village Gnadenhein, herewith want to express their deep and heartfelt thanks for all the gifts and help that we have received from the dear Brethren of the Mennonite Central Committee and from the churches of North America, from the time of our coming to Paraguay until now, and especially at this time we want to acknowledge the shipment of clothing received by us recently. With this letter we want to once again express our appreciation for this continuous help and to wish you God's blessing. Greetings in the name of the village group at Gnadenhein.—Peter Klassen—'Schulz,' "

* * *

With the October monthly financial report from Bro. Dueck of the Colony Cooperative comes the encouraging word of bountiful rains early in the season, and every able bodied person busy plowing and planting. The 1937 harvest had been a good one—especially cotton—and the cash income to the colonists far beyond any previous harvests. As a result all of the debts contracted by the colony to carry through the previous two drouth years could be liquidated—the annual Argentine flour purchase for the coming year made—seed and better farm equipment for the coming season provided—besides which substantial payments have come to the Mennonite Central Committee Treaurer in the United States towards land purchase and on debts. With this 1937 harvest record and promising 1938 outlook, leader Dueck exclaims, "What a surprising change, these past twelve months have witnessed."

* * *

Anyone interested in further sharing in this loan —in a reasonably safe 5% investment—with funds which would be available by or before April 1, 1938, can get full details from Secretary-Treasurer, Orie O. Miller, Akron, Pennsylvania.

No clear report has yet come of developments in the new colony "Friesland," east of the Paraguay river, composed of about 140 families who left the main Chaco group last August. This "Chaco" group remains at 284 families.

The first meeting of the Mennonite Central Committee since its incorporation was held in Philadelphia, on Dec. 30, 1937. The Committee consists of nine members, eight of whom are appointees of the five Relief Organizations of as many Mennonite groups, who cooperate in the service assigned to the Committee.

At this meeting:

1. The former officials were all reelected, P. C. Hiebert, Chairman, Maxwell H. Kratz, Vice Chairman, Orie O. Miller, Secretary-Treasurer, H. S. Bender, Assistant Secretary.

2. It was decided and planned to publish in pamphlet form a Resume of Committee policy and program as same has developed to date and to include in the pamphlet copy of the Charter and by laws governing the incorporated Committee.

3. Final procedure for taking over Corporation Paraguay or its assets (which include 330,000 acres of Paraguayan lands on which the 284 family colony lives) was approved. This transfer is to take place on April 1, 1938, at which time the final payment of $12,500.00 on this purchase is to be made.

This purchase, as previously advised, is being financed in large part by means of a special Mennonite Central Committee (5% interest-bearing) loan, the details and terms of which were approved by all the Co-operating organizations.

Attention Subscribers

PLEASE NOTE THAT REMITTANCES FOR SUBSCRIPTIONS TO THE MENNONITE SHOULD BE SENT TO THE MENNONITE BOOK CONCERN, BERNE, INDIANA. By sending your subscription to the editor of the paper or some other address you simply cause extra work for everybody. All checks and money orders should be made payable in advance until the end of December 1938. If yours expires before that date, please remit in full now or as soon as possible.

One thing a Christian cannot afford to do, simply stop the paper, without paying *arrears*.

Schedule of Itinerary for Missionary Wiens

Tentative schedule for visiting the Mennonite churches of the General Conference in Oklahoma in the interest of missions by missionary P. J. Wiens of India.

February 13-15, Medford and Deer Creek.
February 16-20, Goltry, Meno, Orienta.
February 21, Taloga.
February 22-23, The mission churches in charge of missionary Linscheid, Canton.
February 24-25, The mission churches in charge of missionary Ediger, Clinton.
February 26 to March 3, the three churches at Bessie, Corn, and Cordell.
March 4-7, The churches at Gotebo and Carnegie.
March 9, Hydro.
March 10-11, Geary.
March 12-13, Enid.

Bible Week at Our Colleges

BIBLE WEEK AT BLUFFTON COLLEGE

In the annual Bible lectures at Bluffton College to be delivered by Dr. J. H. Langenwalter from February 6-11, the following topics will be discussed:

Morning Services, 10 A. M.

"What Is Man That Thou Art Mindful of Him?
"The Student and Religion—Who are We?"
"The Student and Religion—Why Are We Here?"
"The Student and Religion—What Have We?"
"The Student and Religion—Others on Our Plane"
"The Student and Religion—Others Not on Our Plane"

Evening Services, 7 P. M.

"The Search for a Way of Life for All Mankind"
"Whither the Way?"
"Who Walks Thereon?"
"What Is the Cost?"
"What Is It Worth?"
"The Spirit Found on the Way"

At the Vesper Service on Sunday afternoon, February 6, at 3 p. m., Dr. Langenwalter will discuss "The Risk of Being a Master."

* * *

BIBLE WEEK AT BETHEL COLLEGE

January 30—February 3, Dr. D. W. Kurtz, Lecturer

Themes for Evening Lectures, at 7:30

Sunday morning, Jan. 30—"The Gospel of Truth and Freedom"
Sunday evening, Jan. 30—"The Gospel of Peace"
Monday evening, Jan. 31—"The Gospel of Love"
Tuesday evening, Feb. 1—"The Gospel of Suffering"
Wednesday evening, Feb. 2—"The Gospel of Victory"
Thursday evening, Feb. 3—"The Human Problem"

Chapel Series (9:30 A. M.)

(This series is primarily for students. Outsiders are welcome but are asked to occupy the balcony, since the students fill the lower floor of the chapel.)

Monday morning, Jan. 31—"A Man Foursquare"
Tuesday morning, Feb. 1—"Science and Religion"
Wednesday morning, Feb. 2—"Christianity and Culture"
Thursday morning, Feb. 3—"Choosing a Hero"

DHANSIR (Rich Head).

Some twenty-years ago Ramji suffered on his death bed. Strenuous efforts were made in asking him to accept Christ. Dhansir, the mother, resented, started screaming angrily, distracting his thoughts from the appeal. She urged him to firmly retain his ancient faith in Ram and other incarnates of Hinduism. Soon death claimed Ramji apparently unchanged.

Untiringly the Gospel was communicated to Dhansir and her household. More than a decade nothing visible developed. Perseverance won. Finally Ramji's two sons gave hope. This hope materialized, they said, *"We perceive that outside of Christ lies no Hope, and so shall depend upon Him for salvation."* Their wives, mother and Dhansir yielded not. The sons received baptism. Their wives were lured away, the relatives prevented their return.

Later the sons' mother Dia said, *"Folks tell me that Christianity degrades, but my sons prove the contrary, I shall accept Christ!"* She did it. Dhansir remained unmoved. Suddenly something marvellous happened undoubtedly in answer to persistent prayer by Dia's family and the Church. An unprecedented change occurred. Dhansir exclaimed decidedly, *"I shall enter Christ's fold unhesitatingly!"* That salubrious Sunday morning after receiving baptism with several others Dhansir's face radiated with unspeakable joy. That of Stephen could hardly have been brighter! She testified glowingly, *"I have at different occaions encountered many joys in my life, but what I experienced to-day surpasses everything that occurred previously."* Subsequently she has expressed regretfully, *'Oh, if only my family members who died aforetime would have heeded the call!"* She adds longingly her wish that the relatives, and friends, and neighbours would accept Christ. The old blind grandmother treasures the heavenly fellowship. We hear in spirit softly, *"Dhansir hath chosen that good part, which shall not be taken away from her!"*

Reader, *"Have you been instrumental that others choose this part?"*—P. W. Penner.

—*Miss Zonia Baber*, 5656 Dorchester Ave., Chicago, Ill., has prepared the most complete article we have ever seen, describing peace movements, memorials, and symbols, which she will send to any address for 10 cents to cover postage and wrapping. Fine for teachers, speakers, anyone.—World Events.

Western District Mennonite Song Festival

When the Mennonites came to this country some sixty years ago, the congregational singing was of the one part type, with "Vorsaenger" as leaders. Choirs were unknown. Today these churches have splendid choirs of young people that thoroughly enjoy rendering special music before their congregations, Sunday after Sunday, and on festival days. They have competent leaders who know what type of music is a distinct aid to the spiritual life of the church and its members, and so choir and leader are rendering a very definite service in the upbuilding of God's kingdom.

What has largely brought about these wonderful and thoroughly beneficent changes? Our colleges, specifically their music departments! All through the years they have put forth every effort to teach the students music and its appreciation. These students would go back to their churches and spread their appreciation and enthusiasm for better singing, and some of them gathered the young people about them for practice, became choir leaders, and helped train the group for service in the church. Thus our churches have ben wonderfully helped and blessed, through the slow but persistent effort of the schools, in the work of musical training and education.

A few years ago some of the choir leaders conceived the idea. that another means of fostering interest in music, in our churches, would be an annual music festival, where the various choirs might join in one great musical feast, for the entertainment of our people, and the glory of God.

This festival was started in 1930, and for a few years it was held at one of the churches. To accommodate the large crowds, a large tent was put up near the church, and the program given in it at well as the church. Then, to accommodate still larger gatherings, Bethel College built a "bowl," an amphi-theater in the grove on the Kidron creek. Now, since 1934, when the weather is fair the festival is held there, when rainy, in Lindley Hall, at Newton.

THIS YEAR THE FESTIVAL WILL BE HELD ON SUNDAY, JUNE 5.

The Committee of leaders is working out a program intended to be better than any previous one. Following are some of the benefits accruing from these song festivals:

1. They develop love for good music, chorals, hymns, etc.
2. They encourage cooperation.
3. They give young folks something worthwhile to work for.
4. They foster fellowship and unity.

It is the earnest desire of the leaders and directors of the different churches to build a still larger and more meaningful festival, with more preparation in song, and to develop a more worshipful atmosphere. —Paul Baumgartner.

FORUM

The editor and. with him, many of the readers greatly appreciated Brother P. H. Richert's elucidating article on "ONCE SAVED, ALWAYS SAVED," in the last number of THE MENNONITE, and he has our sincere thanks for his service. To show what our kin, the Old Mennonites, think of this doctrine, we publish, with omission of less important Bible passages, the following article, taken from "Christian Doctrine," supplement to their weekly, GOSPEL HERALD.—Editor.

ETERNAL SECURITY CONDITIONED

(by Abram B. Thomas)

It is true that "once saved, always saved," provided we are centered in Christ, remain steadfast in the faith until death, and walk in the fear of God, all the days of our life, here upon earth. Then nothing can separate up from Christ. Rom. 8:35-39.

Scripture teaches us plainly, in both the Old and New Testaments, that there is danger of falling away; and if such a one will not repent and confess his sin, he will be lost, according to Scripture. Let it be remembered as we read in God's Word in reference to this subject, it refers to believers, both in the Old and New Testaments. Some say it has reference only to believers in the Church age; that we cannot refer to the Old Testament believers. But we cannot separate the two. Following we give references and let God speak.

"Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33).

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezek. 33:18).

"But he that endureth to the end shall be saved" (Matt. 10:22).

"And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13).

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting . . . for in due season we shall reap, if we faint not" (Gal. 6:8, 9).

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard" (Col. 1:23).

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (I Tim. 1:19).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

"If we deny him, he also will deny us" (II Tim. 2:12).

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip . . . How shall we escape if we neglect so great salvation" (Heb. 2:1, 2).

"If we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 5:4-6).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II Jno. 9).

"Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).—New Danville, Pa.

Sunday School Lesson

A. S. Bechtel

February 13, 1938

CONSERVING THE SABBATH FOR THE MAN

Mark 2:23-36

Introduction

In the wheatfield and in the synagogue, the Pharisees accused Jesus and His disciples of violating the Sabbath Law. It is very difficult to do things right for a religious bigot. God intended the Sabbath to be a day sacred to Himself and for man's benefit. "The Pharisees robbed the day of both joy and worship by their absurd ideas of what constituted labor." No one spends the Lord's day well who does not regularly meet with others in a service of praise and prayer. It is a day for worship and for rest. Rest however, does not mean to do nothing. It should be a day for meditation, thought about things out of the week-day routine.

Pharisees find Fault vs 23, 24

The critical Pharisees seem to have followed Jesus and His disciples on this sabbath day with watchful eyes, ready to find fault. They at once take Jesus to task for not forbidding His disciples to pluck a few heads of ripe wheat and rub out the grains and eat them. This, to them, was violating the Sabbath-day—was not lawful. They thought Jesus was negligent in Sabbath keeping.

Jesus defends the Disciples vs. 25-28

Jesus at once refers them to Samuel 21:1-6, to what David did (25, 26), whose act was justified by their rabbis on the ground that David was the Lord's anointed. David had "need." He and those with him were "an hungered." He did much more than pluck a few heads of wheat and eat the grains. The law of human needs is greater than man's Sabbath regulations.

Jesus tells clearly (v 27) that the welfare of man is of more importance than the welfare of the Sabbath. God intended it as a day set aside for man's good-spiritual, mental and physical. The day is given to be so used that the entire person shall be better because of it; that we may have a clearer sense of God's goodness and of our duty.

Man is not lord of the Sabbath. It will benefit him only when properly used. God ordained it for man's benefit. The Pharisees so hedged it about with extreme regulations that they made men serve the Sabbath. Jesus proclaimed Himself both Messiah and Lord of the Sabbath (v28), greatly shocking the Pharisees.

Jesus heals a Man on the Sabbath vs 1-6

Jesus went to worship service regularly on the Sabbath (v1). This should be a regular custom in every home. Again the Pharisees watched Him (v2) to see if He would heal the needy man who had come to God's house. They had no feeling of sympathy for him, but had a malicious hatred for Jesus. Strict Sabbath-keeping, they held to be more important than healing the man. Today often there is greater concern for keeping certain doctrines and customs in the Church, than there is for showing mercy to and helping the weak and erring.

Righteous anger and sincere grief filled Jesus' heart (v5). He healed the man's hand. The man had to exercise his faith. The Pharisees revealed their hardness of heart (v6). They were ready to destroy Jesus, because he disregarded their traditions. These they considered more sacred than His life, an awful indictment of their hearts.

The Christian observes Sunday as the Lord's day, not by any legal compulsion, but because he wants to do so. He observes it not as a task, but as a glorious day, a day of gracious Christian privilege, a day devoted to Christian fellowship and mutual helpfulness.

It is much more important to keep the Lord's day in the right spirit than to observe it in the letter only.

CORRESPONDENCE

MENN. CH., WISNER, NEBR., JAN. 18, 1938

Greetings to the readers: Time is past due for a report from our small congregation here. Speaking of small congregations, I am reminded of an editorial by our Ex-editor, Dr. Grubb, where he emphasized the important part that the small groups of our faithful believers have throughout the length and breadth of this country in strengthening the constituency of our Conference.

Yes, we can report that our group is very faithful in attending and supporting the cause of the church. As most of you know our church is usually without a minister, so we again called Brother Erland Waltner who kindly consented to serve us during his vacation time. How much we appreciated his coming and how much we needed the encouragement and spiritual guidance he gave us, he can hardly realize. He has certainly found his way into the hearts of our people here. We sincerely hope that, at the close of his seminary course in spring, the Lord will lead him in such a way, that he may have a worthy charge in one of our Conference churches, which he would so abley fill.

During the summer our Northern District Conference committee expressed themselves willing to help us support a minister here.

So we called Brother and Sister Victor Sawatzky from Northwestern Biblical Seminary, early in September, whom our church accepted. Later, on October 24, his father Rev. J. F. Sawatzky from Bloomfield, Montana, was called to ordain his son into the service of a minister of the Gospel. It was a very impressive service. Brother Sawatzky based his sermon on Titus 2:12-15. Following the ordination we also partook of the Lord's Supper. Father Sawatzky also spoke in the evening; it was indeed a blessed day for our church.

Brother Victor is working very faithfully in our church and his services are very much appreciated. We as a church feel as though we are not worthy of the help which the Conference is giving us, and herewith gratefully acknowledge their help.

This past year we enjoyed a fair crop, small grain was quite good, corn about half a crop, hay short. How thankful we are for the many blessings the Lord does ever send us.—So far the winter has been rather mild, indeed very pleasant, with practically no snow. —Had nice rains in the fall but it's very dry now and we are in need of moisture.

Wishing the editor and all readers a blessed New Year.—Henry Boehr.

* * *

BETHEL CHURCH, PERKASIE, PA.

On Thursday evening, Jan. 13, the Bethel Mennonite C. E. met at the home of Mr. and Mrs. Stanley Swartz to hold its annual business meeting. After introduction with song and prayer, the reading of minutes, reports of officers and committees, the following officers were chosen for the year 1938: Pres. Lawrence Myers; Vice Pres. Stanley K. Swartz; Sec., Mrs. Stanley Swartz; Treas. Wm. F. Myers.

The president appointed the personel of the following committees: Prayer Meeting, Look-out, Missionary and Social. During the round-table conference which followed, the work of the C. E. and the church was discussed and constructive criticisms were offered.

1. *Our people should read the Mennonite and thus become better acquainted with the principles, leaders, sister congregations, and conference activities of the Mennonites.*
2. Leaders should make more definite plans for their meeting and not be absent without good reason.
3. Exchange visits with other C. E. societies of our Conference.
4. A social or visiting meeting should be held once or twice a year.
5. Ushers should meet strangers at the door and, after welcoming them, seat them.
6. Have more singing and music in our services.

We feel that if we accomplish these aims, something helpful will have been done. Not that this is all that should be done, but our growth should be like that of the mighty oak, "Little by little."

In closing we desire to express a few words in approval of the material for C. E. meetings. The Intermediate and Junior is especially good and more regularly found in The Mennonite.—I. E. H.

* * *

APOSTOLIC MENN. CH., TRENTON, OHIO

The Apostolic Mennonite Church of Trenton, Ohio, held its annual Congregational Meeting, Sunday, January 9, 1938. The Sunday School met at the regular time followed with the morning services, at which time Rev. Amstutz chose for his subject "Living Close to God," giving us an inspiring message showing the Church an avenue to finding God.

All members and friends of the Congregation were given an invitation to partake of a covered dish dinner in the basement of our church, where a delightful social period followed.—Promptly at 1:30 P.M. we gathered in the church auditorium for the Business Session, which was opened by all singing "Faith of Our Fathers."—Reports of the various organizations were then read and accepted, followed with remarks by the old and new officers. All reports were very encouraging.—A short memorial service was held in memory of our departed members.—Rev. Amstutz gave a resume of the activities of the Church during the past year showing that seven were received through baptism, and three by letter.

Prof. Berkey of Bluffton College addressed us at our annual Out-door Service held in the grove of Eugene Schlonaker near Hamilton.—Dr. and Mrs. Rice of Allahabad, India, were with us on Sunday September 26th, telling us about their work in India, under the Presbyterian Mission Board. Mrs. E. Compton, mother of Mrs. Rice, was also present. After the service many relatives and friends of the Rice and Compton families journeyed to Hamilton, Ohio, to the home of P. B. and Elisa Holly, where a covered dish dinner was enjoyed; also celebrating Miss Elisa Holly's 88th birthday.

We are very happy to report that we have installed an Orgatron in our Church, which adds much to our service.—All of us have much to be thankful for during the past year, and we hope for greater and better things in the year 1938. May the spirit of peace and good-will go with us throughout the year. —Lydia A. Augspurger, Correspondent.

* * *

SALEM MENNONITE CH., DALTON, OHIO

The past year, studded with many spiritual blessings, should be an incentive to greater effort for the advancement of God's work in this year. Not only to be grateful for past favors, but in the thought of the gift of God himself, should our gratefulness manifest itself by ordering our lives according to his will.

With other churches of this community, we are grateful, that efforts made, were crowned last fall, in that the sale of beer was prohibited in this township. Although this decision caused some disturbance, it will eventually become satisfactory to all, when the advantages of its absence will be realized.

Business meeting and reorganization of the church took place on Dec. 20, and reorganization of the Sunday School and C. E. took place a little earlier.

Handel's Messiah was given to a large and appreciative audience by the Community Chorus, at our church, on Christmas evening. Our Sunday evening monthly "Hymn Sing," draws a number of music lovers to the meetings.

On Jan. 9, our pastor, Rev. A. R. Keiser, preached at the Federated church at Bath, O., and in his absence, Hiram Sommer gave a message for us.—The Women's Missionary Sewing Society are entering this year's work with renewed zeal, to be mindful of unfortunate ones far or near.—Special music offerings given by various groups or individuals at the Sunday morning church services are helpful. A chorus of older people is occasionally called on, to sing some German hymns. One of our school teachers, with a Harmonica Chorus of pupils, has favored the church on several occasions, by singing and playing hymns.

We desire prayerfully that this year's work of the church be of greater achievement for God and His cause.—Mrs. L. E. Amstutz, Corr.

* * *

MENNO MENN. CHURCH, LIND, WASH.

As no correspondence has been submitted from our church for some time, I shall endeavor to relate a few facts.

Turning back to the Christmas season, we had the usual Christmas Day morning service. One the evening of the twenty-fifth, the annual program was given by the Sunday school. The cantata "Chimes of the Holy Night," under direction of Rev. M. J. Galle, was rendered December 26 in the evening, by a choir of twenty-five voices. All these services served to renew the full meaning of Christmas in the hearts of the listeners as well as the participants.

On December 15, we had the privilege of attending the Golden Wedding celebration of Mr. and Mrs. Henry Dyck, senior members of our church and, on the same day, the Silver Wedding celebration of their daughter and son-in-law, Mr. and Mrs. W. B. Claassen of the sister church, near Colfax. Services at the church consisted of talks by Rev. Harley King and Rev. P. R. Aschlieman, both of Colfax; and Rev. M. J. Galle; and poems fitting the occasion spoken by the grandchildren. Reception followed at the home of Mr. and Mrs. Ed. Schrag, children of Mr. and Mrs. Dyck, with many relatives and friends attending.

For the past two years the Christian Endeavor organizations of our church and that of the First Mennonite Church near Colfax, have been giving exchange programs. This year, in October, the sister organization rendered their program in our church in the afternoon, bringing with them their pastor who served us in our morning worship. In November, the return program by our society was given, at which time we also attended their Sunday school and morning services, the message being given by Rev. M. J. Galle. A great deal of inspiration was obtained by all through this exchange. Similar programs with other churches have been considered.

On January 12, Missionary Brown was in our midst familiarizing us with our China mission field and work, by his interesting talk and slides. We are hoping the conditions in China will soon clear up for the missionaries to continue their work there.

An almost complete change of officers was made in all organizations in elections for the coming year. With God's help and our confidence and support, we know their work will be a success.—Othielia Franz, Correspondent.

* * *

MENN. CHURCH, PRETTY PRARIE, KANSAS

We have entered the year 1938. All church affairs were shaped at the annual business meeting: Preaching service, three Sundays German each month, one English; week evenings, Bible study class, prayer meeting, choir practic, Sunday school teachers' meeting. Rev. Tschetter is doing good work, his sermons are positive, delivered in proof and power of the Spirit. We hope this heart warning will go on. Many leaders of churches are feeling the need of a genuine revival of religion. There are thousands of people throughout our land that feel a sense of emptiness, a kind of heart hunger, who would like to see a great spiritual awakening, a conviction of sin, that would cry for forgiveness. We have seen swimming pool and bathing beach display immodesty, our nostrils are being filled with cigarette smoke. Vulgar magazines with worse covers, liquor advertisements, bold manifestations of indifference and godlessness abound everywhere. We would like to see the altars of the churches of this nation, regardless of denomination, filled with weeping penitents. Many thoughtful people believe that we have had so much divorce, prostitution, greed for money, vulgar pleasure, prize fights, Sunday desecration, a rushing on, as if there were no God or judgment. that we believe, penitential tears, a deep sorrow for sin, would be in order. The churches should have a real heart warning. If the altar is properly prepared, will not God give the fire? I wonder, if the more serious-minded Christians are not at fault?—We are enjoying wonderful weather, but moisture is badly needed.—Rev. Theodore Epp will conduct a series of meetings for about two weeks, at our church, beginning January 23. We are hoping and praying for a real revival.—J. A. Stucky, correspondent.

A Request

Does your church belong to the Mennonite Conference? To all ministers or leaders of General Conference Churches there were sent several months ago Questionnaires, requesting historic and other information concerning their respective churches. This information together with a picture of the church, (a picture not a cut) is desired for insertion in volume II of the History of the General Conference, bringing the history up to date. (Note: A good Kodak snapshot will do for the pictures sent.)

A goodly number have already sent in their reports of their churches, but . . . many have not. The intention is to have a complete list of all Conference Churches appear in Volume II.

The work on this volume is progressing rapidly. Part One of the book is already in the printer's hands and is set up in type. The whole book, which will likely contain more than 400 pages, is to be ready for the printer by the end of next March.

The filled in Questionnaire is therefore needed early in February in order that matter may be gotten ready so as to include the respective churches in the book. My request therefore is, that if the filled Questionnaire has not yet been sent, then to please send it to the undersigned very soon.

If you did not receive a blank Questionnaire, please let me know at once by postcard, and the questionnaire will be forwarded to you immediately. Thank you for your cooperation.—H. P. Krehbiel, Newton, Kansas.

—*Practically all correspondents* comment on the beautiful weather we are having this winter. Even with the jar from a cold spell we can thank God for his kindness in helping the poor with less suffering through the winter so far.

—*The Executive Committee of the General Conference* seized the opportunity of the presence of its chairman, Dr. P. R. Schroeder in Newton, Kans., where he had conducted a series of meetings in the Swiss Church and held a meeting in the home of the Conference Secretary, Rev. C. E. Krehbiel, in Newton.

Tentative Itinerary of The Field Secretary, Feb. 20 To April 5

Berne, Indiana	Sun.-Tues.	Feb. 20-22
New Stark, Ohio	Wed.-Fri.	Feb. 23-25
Ebenezer Church	Sun.-Tues.	Feb. 27-Mar. 1
Pandora, Ohio	Wed.-Fri.	March 2-4
Grace Church	Sun.-Tues.	March 6-8
Pandora, Ohio	Wed.-Fri.	March 9-11
Trenton, Ohio	Sun.-Tues.	March 13-15
Bluffton, Ohio	Wed.-Fri.	March 16-18
Sugar Creek Church	Sun.-Tues.	March 20-22
Sugar Creek, Ohio	Wed.-Fri.	March 23-25
Dalton, Ohio	Sun.-Tues.	March 27-29
Wadsworth, Ohio	Wed.-Fri.	March 30-April 1
Chicago, Ill	Sun.-Tues.	April 3-5
Summerfield, Ill.		
Fortuna, Mo.		

H. A. Fast

(This itinerary is subject to change)

—*Another Guardian of The Faith Gone.*— Bro. P. B. Amstutz of Bluffton, Ohio, we were only just informed, passed away on Jan. 16 last, aged 92 years. This good brother was a genuine Mennonite who loved his church and the brethren as not many do. An ex-student of the Wadsworth school, well posted in the Bible and well informed in secular things, he was so interesting that an hour or two spent with him passed rapidly. He warmed up especially when he recounted his observations and experiences of a trip to the Holy Land. A liberal giver to the Lord's cause, the Lord blessed him and his, so that he could give more. He was a good writer, contributing to the church papers, also publishing articles in leaflet or pamphlet form, and, best of all, he is the author of a well illustrated book, "Geschichtliche Ereignisse der Mennoniten Ansiedlung in Allen und Putnam County, Ohio.

—*Interesting Observations.*—With the goodly number of Sunday church programs, so kindly sent us by thoughtful pastors, for material for the JOTTINGS, there are also financial reports. Some of the things which one cannot help but notice is the great difference in pastor's salaries, which range from a few hundred to $2300 for the year. With the last figure there goes also the use of a parsonage. As for the amounts given for needs outside the church, foreign missions almost invariably gets the largest share as would seem proper. Home missions is rather weak with some churches, and relief, education and publication, generally speaking, seem to be considerably neglected. There are churches that provide around $400.00 for music: organist, leader, etc., others are silent on that point. There are budgets running as high as $6,000.00. The best thing we notice is that none of the churches reporting so far closed the year in the "red."

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Test of Religious Thinking

by Miss Hilda Wiebe

PART 2. *Ideas of Jesus*

	Yes	No
"Does Jesus mean just the same as God?"	18	22
"Was Jesus a Jew?"	40	0
"Where there many people who didn't like Jesus?"	38	2
"Did Jesus always do what that church wanted him to do?"	21	19

In connection with the last item, the question arises as to whether actual knowledge of the facts was lacking or whether the boys and girls were so accustomed to consider the teachings of the church and the teachings of Jesus synonymously that they failed to think of them independently in this case.

"Will Jesus let any harm come to a child who trusts in him?" Again two independent thinkers said "yes." How wholesome it is for a Christian to know that he must face hardships and thus be prepared for them when they come.

"Can Jesus do any kind of wonderful miracle which you could think of?" Four pupils believed Jesus cannot.

Part 3. Ideas of Prayer

This division of the questionnaire describes a group of children who are asked to bow in silent prayer. It relates what each child thought or did. The boys and girls were asked to select which was the best prayer. The statements are here ranked in the order of frequency as given by the boys and girls.

1st Choice. One child said, "Father, please help my mother to get well again."

2nd Choice. One child said, "Father, I know I was cross today when mother asked me to stay home with baby. I'll try to say 'yes' right away next time."

3rd Choice. One child closed his eyes and imagined he saw God far off in the sky.

4th Choice. One child bowed his head, closed his eyes and was very quiet.

5th Choice. One child tried to decide whether he should use the money he was saving for roller skates, or buy his sister a birthday present with it.

6th Choice. One child said, "I wish I had a radio set. Dear God, please make my father buy me a radio set!"

7th Choice. One child said, "Jimmie was mean to me today. Please God punish him."

Part 4. Ideas of other Religions

"Can a person who does not believe in God lead a good life?" Twelve of the boys and girls believed he could, twenty-eight believed he could not. Perhaps this question depends upon the interpretation of the term "good life."

A number of the questions brought forth a division of opinions.

"Would it be a good thing to have Mohammedans, Hindus, Buddhists, and other groups send missionaries to tell us their ideas?"

"Are there more Christians on earth than there are believers of any other religions?"

"Is any religion which may exist in a country as good for those people as any other would be?"

"Have all Christians through the ages held practically the same beliefs?"

"If we believe in the truth of all that science discovers, does it make it hard or impossible to be really religious?"

It is significant that thirty-eight of these forty children believed that *"Christians sometimes have wrong ideas of religion which should be changed."*

Part 5. Ideas of Life Purpose

As God looks at the life of a boy or girl, what matters most to him. The five alternatives were ranked in the following way.

	First choice	Last choice
1. How hard a person tries to live a good life.	25	2
2. How regularly the person says prayers	11	2
3. Whether the person swears or smokes, or does not do either.	2	7
4. How good a family the person comes from.	1	20
5. How much happiness or sorrow he brings to others and himself.	0	7

If you could have your life turn out any way you now choose what would you choose to do or be?

	First choice	Last choice
1. One who knows the Bible by heart	12	1
2. One who has a happy home with children	8	5
3. One who is always growing and learning		

better and more satisfying ways of doing things	7	1
4. One who is as important as the Senator or President of the country	2	1
5. One who enjoys life, always has a good time	4	8
6. One who is as rich as Rockefellor or Ford	1	7
7. One who can paint or draw or sing so that many enjoy it	1	1
9. One who always does what ever anyone else asks him to do	0	3
9. One who is famous like a movie star	0	13
10. One who is as wise as the most learned scholar	0	0

MAKING MY COUNTRY MORE CHRISTIAN

Ps. 33:12; Isa. 11:1-5

Young People's Topic for February 20, 1938

Meditations:

M., Feb. 14. By Abolishing War. Isa. 11:1-9
F., Feb. 15. Abolishing Corrupt Politics. Ex. 23:8; Prov. 17:23
W., Feb. 16. Subduing Crime. Isa. 59:1-9
F., Feb. 17. Putting Down Business Dishonesty. Prov. 21:6
F., Feb. 18. Honesty in Paying Debts. Ex. 22:14; Ps. 37:21
S., Feb. 19. Imitating Jesus. Eph. 5:1,2

Suggested Hymns:

"Where Cross the Crowded Ways of Life"
"These Things Shall be a Loftier Race"

"Our civilization cannot survive materially unless it be redeemed spiritually." Woodrow Wilson.

Problems:

This is the second of two sessions having the common theme of "The Individual and the State." Under the topic of "A Christian Looks at His Country", we listed a few of the ailments of our country. Under today's topic we give our chief attention to possible cures for our national ailments.

When we look at the current trend of affairs, everything is confusing and apparently at cross-purposes. But this does not excuse us from the necessity of planning and praying so that God's Will can prevail.

The second part of our scripture passage is taken from that wonderful chapter, the eleventh chapter of Isaiah. Without a question this chapter speaks of the Kingdom Age which is still future. In that particular respect it does not serve our purpose in this topic. But it does show us the blessings which will be Israel's as well as all the nations of the world when once they do submit to "God's Will".

So, with such blessings in view it certainly does behoove us to do the utmost in our power to make our country more Christian.

What, then, can we do?

1. Develop our own lives as citizens. Each individual can face his own life and find its strong points without pride. And just so can we find and see our weakness without defeat. By reading biographies of great men, by observing others and speaking with them about the essentials in victorious living, we can find the secret of the "shared life" and pass on to others our testimony concerning Jesus Christ. And enlist others for the Christian way of life.

2. Face the economic order. Even in the church we can not get away from economics. What happens to people in everyday life affects what happens to them in the church. Therefore we should do what we can to help establish and maintain a Christian economic order.

3. Face our social wrongs. The economic problem is basic in most of our social questions of today. But there are other problems such as, crime, poverty, political corruption, disease and child labor. Then, how does our own community stand? In how many cases is liquor sold to minors? Are Christians outspoken against it? Does gambling flourish? Are Christians crusading against it?

How can this society aid and support high-minded public officials who need the help of Christians and others committed to good government?

Dr. Harry Thomas Stock says that there are two ways to make America more Christian.

First, to make more Christians.

Second, for all Christians to become more thoroughly Christian.

Wise men have their afterthoughts first.

INTERMEDIATE DEPARTMENT

DOING THE JOB WELL

Intermediate C. E. Topic, Feb. 20, 1938

For Daily Study

Feb. 14. The hard worker. Eccl. 9:10
Feb. 15. "Well done, good and faithful." Matt. 25:14-21
Feb. 16. Looking on his finished word. 2 Chron. 6:1-3, 40-42
Feb. 17. Work put to the test. 1 Cor. 3:9-19
Feb. 18. Good work under the difficulties. Neh. 4:1-6
Feb. 19. Perfect worker, perfect work. John 17:1-4
Feb. 20. Washington: Doing the job well. Prov. 18:6; Matt. 25:14-21

Washington, an Example

The character of Washington is to furnish an illustration of the topic of this evening. Be sure that your Intermediates have access to the story of the life of Washington. A good picture of Washington hung in the room will make the discussion more impressive.

Suggested Worship Service

Sing: "All Hail the Power of Jesus Name" (Standing) "To the Work", "True-Hearted, Whole-Hearted"
Society Announcements
Leader: Announce the topic: "Whatsoever thy hand findeth to do, do it with thy might."
Sing: "Give of Your Best" Stanzas 1 and 2
Scripture Reading: Prov. 18:9; Matt. 25:14-21
Sentence prayers, closing with song, "Spirit of the Living God"

Presenting the Topic

1. Leader's talk. Show how doing a job well or poorly may lead to our success or failure. Use your Scripture lesson to show what the Bible says about it in Prov. 18:9 and Matt. 25:14-21.
2. High points in Washington's life, by an Intermediate to whom it has been assigned well in advance
3. Special incidents in his life
4. Poem: "Give the Best"
5. Questions and discussion

Closing Moments

Short talk: "Jesus finished the work He came to do, regardless of the cost. He told his disciples a number of times that He would have to suffer and die. They tried to persuade Him not to do it. But when the time came, He turned His face 'steadfastly toward Jerusalem'. Nothing could turn Him back from fulfilling the purpose for which He had come, to save the world from sin. He finished what He had begun and did it perfectly, not counting the cost." "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1,2

Sing: "Give of Your Best" Stanza 3
Benediction

POEM

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
For life is the mirror of king and slave;
'Tis just what we are and do.
Then give to the world the best you have,
And the best will come back to you.

—Madeline Bridges.

Washington, An Example

Care in Little Things. Once when Washington was riding with a party of men, in crossing a rock fence the horse of the last man kicked off several stones. "Better replace those," suggested the general. "Oh, someone will do that!" was the careless reply. When the party disbanded, Washington turned his horse and rode back the way they had come; dismounting he carefully replaced the loose stones. "Oh, general! You are too big to be doing that!" chattered a friend who had come along. "No," said the general, "I am just the right size."

Refusing Kingship. When the army would have made Washington king, he refused so indignantly, that a second request would have been an insult. He considered being a citizen in a free country a greater privilege than being a king, to serve greater than being served.

Call to Prayer. The first thing Washington did on becoming President was to call on Congress to assemble themselves for public thanksgiving, to thank God for the Providence which had unmistakably guided them in all those great events which helped to build this country.

For Discussion:

1. What keeps people from doing a job well?
2. Is doing your work well a habit? Do people who do one thing well usually do everything that way? Why?
3. How true is the proverb, "Anything that is worth doing is worth doing well?"
4. Which of these do you consider necessary to doing your job well: perseverance, thoroughness, interest, knowledge? Show why.

JUNIOR CORNER

"Forgive the sins I have confessed to Thee;
Forgive the secret sins I do not see;
O guide me, love me, and my keeper be,
Dear Lord, Amen."

GOD'S LOVE FORGIVES ME

Program Suggestions for February 20, 1938

Opening service:

1. Call to quietness by hymn played softly
2. Hymn in union: "There Shall Be Showers of Blessing"
3. Leader's prayer
4. Group in unison: "The Lord Is in His Holy Temple"
5. Story by leader. In the January 18 issue of the Mennonite, under Foreign Missions, Missionary Wenger writes of the experiences of one whom God's great love lead to repentance. This story would not only prepare the hearts for the study of the evening, but would stimulate interest in our mission work, showing the power of God in the hearts of men across the seas

6. Special music: "I've Wandered Far Away from God, Now I'm Coming Home"

Study period ("Mission Minutes" are left out. The story above takes its place.)

1. Adding the letter "V" to LOVE: in charge of Junior chairman. (See January 18 issue). Fill pocket number III. Announce leaders in contest. There is one more opportunity at the next meeting. Tell the Juniors this. Only verses that are spoken by memory should be accepted
2. Two important words. What do they mean? In charge of leader. The words are: Repentance and Forgiveness. Have these words on flash-cards and hold them, in turn, before the graup, asking them to give the meaning of the two words. Pick the first word up again and conduct a brief Sword Drill. That is, give a reference that gives a call to repentance, and eight that give the promise of God's forgiveness. (Note the proper way to "do" the Sword Drill is:
   1. Let the Juniors stand on even sides
   2. Say: "Attention!" which means that Bibles are in right hand with right hand on back of Bibles, arms down at side.
   3. Say: "Draw Swords!" which means Bibles are drawn from right side and layed on palm of left hand now in position at waist
   4. Speak the reference. No move is made except the move of the mind to remember reference
   5. Pause
   6. Say: "Charge!" which means that the reference may be looked for.

   Points: the first finder raises hand. The leader marks "10" on the board. Second finder receives five points, third receives three, fourth receives one. "Attention!" is again called and the above is resumed.)

Holding the two flash-cards before the children,

3. Sing in unison: "O Love That Wilt Not Let Me Go"
4. A question: *"When does God forgive me?"* Answered in minute talks by Juniors using these references
   a. First Junior: When we forgive others. Matt. 6:14,15 and Genesis 50:17-21. Joseph forgives
   b. Second: When we confess our sins. I John 1:9
   c. Third: When we turn from our wicked way. II Chron. 7:14
   d. Fourth: When we accept Jesus whose blood washes our sins away. I Johns 1:7b; Acts 16:31
5. Poem by a Junior

   To wash away my sin;
   However great my trespass,
   "Today Thy mercy calls me
   Whate'er I may have been;
   However long from mercy
   I may have turned away,
   Thy blood, O Christ, can cleanse me,
   And make me white today.

   Today the gate is open,
   And all who enter in
   Shall find a Father's welcome,
   And pardon for their sin;
   The past shall be forgotten,
   A present joy be given,
   A future grace be promised—
   A glorious crown in heaven."

6. Another question: *"How God helps me that He might forgive me?"* Answered by juniors
   a. He helps me to see my sin. I Sam. 15:1-24. Let this junior tell the story and then state the truth that in the Old Testament God spoke directly to the people or He sent an angel or a prophet, in the New Testament, in the time which we live now, God speaks to us through the Holy Spirit. John 16:8a (American Revised)
   b. He punishes me that I might repent. The story of the Book of Jonah. Chapters 1, 2 and 3. The punishment of Jonah and Nineveh toward repentance
   c. He sends hardships that I might repent. Amos chapter 4. The five warnings "Yet have ye not returned unto me, saith Jehovah"
   d. He showed His love by sending Jesus that I might repent. Since this subject is to be studied in detail at the following meeting, let this Junior state the truth and ask all to join in repeating together John 3:16
7. Leader's brief review of the two questions studied. State the truths again and then allow the group to state them. Let them repeat the truths learned twice. Then, pointnig to the verse of the month say, "What a wonderful God we have!" and lead the group in repeating this verse (Jer. 31:3)
8. Leader's prayer of thanksgiving
9. Prayer in unison while singing verse one and two of "Just As I Am"
10. Benediction

— *Grace Menn. Church, Lansdale, Pa.*—Having been recently appointed church correspondent of our church, I would be pleased if you would send me a list of members who are now on our mailing list for the Mennonite. This will greatly help me in the campaign to get the paper into the homes of the people here. Should you have other information, I shall be glad to receive it.—Sincerely, Miss Mildred Fretz.—Thank you very much Miss Fretz. You are starting out well. Your requests will have our immediate attention.—Editor.

DEATHS

FATHER HERMAN JANZEN, was born November 28, 1852, at Augustwalde, West Prussia, Germany. He received a thorough elementary education as well as a definite religious training. At the age of fourteen he was baptized upon his confession of faith in Jesus Christ as his Savior and united with the local Mennonite church.—Upon the introduction of compulsory military training the Janzen family left their native land and emigrated to the United States, arriving in Peabody, Kansas, on June 20, 1880.

On the 28th of April, 1881, he was united in marriage to Anna Entz and took up residence on the farm which remained his home until death.

When the Zion Mennonite Church was organized he was one of the charter members. Father was also interested in various other phases of Christian work and contributed generously to their support.—In the spring of 1871 they opened their heart and home to two homeless children, who enjoyed the privileges of their Christian home. Of these, Anna went to be with her Lord in the year 1920.

On November 13, 1898 it pleased God to call unto Himself his dear helpmate. In the following year he found another companion in the person of Agathe Regier, with whom he shared the joys and burdens of life for a span of 38 years. To this union there were born three sons, one of whom died in infancy. The Lord also entrusted to them the care of two needy girls to whom they gave the opportunity to enjoy a Christian home and education. Although never very strong physically, Father enjoyed comparatively good health in recent years, until he contracted pneumonia, on January 7, the complications of which resulted in his death on January 12.

He is survived by his wife and children, one sister, 11 grandchildren, two great-grandchildren, and a host of relatives and friends.—Funeral services were held on Sunday, January 16. A short service at the home was conducted by Rev. J. E. Entz of the First Mennonite church of Newton and a musical selection rendered by the Gospel Heralders Male Quartette.—At the services at the Zion Mennonite church words of comfort were spoken by Rev. J. N. Smucker of Bethel College and by Rev. H. J. Dyck, the local pastor. An octet consisting of business men from the city of Peabody sang, "The Old Rugged Cross" and the choir of the local church sang, "Oh Listen to Our Wondrous Story," and "Heaven is My Home." The closing prayer was spoken by Rev. A. A. Schmidt of the Missionary church of Elbing. Interment in the Zion Church Cemetery.

At this hour of sorrow we are more than ever impressed by his strong faith in God, his life of prayer, and the sterling qualities of his character.

MARIE KROEKER, daughter of David and Helen von Riesen, was born at Palschau, West Prussia, Germany, May 15, 1862. She came to America in August, 1876 with her parents, two brothers and one sister, all of whom preceded her in death. After coming to Halstead she was baptized by Rev. Christian Krehbiel and received into the membership of the Mennonite church, and remained a loyal member until her death.

September 11, 1881, she was united in marriage to Frank Kroeker, also of West Prussia, Germany. To this union five children were born, two of whom died in infancy. In August, 1921, the husband and father passed on. The other children, Helen Kroeker Wiebe, born February 8, 1884, at Halstead, passed on September 9, 1933, at Santa Ana, Calif. David J. Kroeker, born at Halstead, May 30, 1885, passed on in Los Angeles, November 5, 1923. Linda Kroeker, born in Newton, Kans., now lives in Santa Ana, Calif., with two grandchildren of the deceased, G. Curt Wiebe and Helen Marie Wiebe; these together with Ralph and Ruth Kroeker of Newton, survive. Hers was a life of untiring service for her loved ones. We cherish fond memories of her.

* * *

REV. A. A. WIEBE, was born in the village of Marienthal, South Russia, on September 26, 1861.

At the age of 14 years he emigrated to America with his parents and two sisters. They arrived in Mountain Lake, Minn., on August 4, 1875. Almost immediately his parents purchased a farm in the Delft vicinity, where he as a youth, assisted them with farming.

In the year 1882, he was baptized in the Bergfelder church by Elder Aaron Wall, upon confession of faith, and accepted as a member of the congregation, which membership he retained until his end.

In November 27, 1883, he was united in marriage with Sara Unruh, a union in which he shared joys and sorrows for 54 years, 1 month and 8 days. This union was blessed with 13 children, of which 3 sons and 1 daughter have preceded him in death. Forty-seven grandchildren, 4 of whom have passed to the Great Beyond, and 3 great grandchildren survive, besides his wife and 9 children.

He answered the Lord's call to become a minister of the gospel of the Bergfelder church, in the year 1900. On December 28 of the same year, he was ordained by Elder Heinrich Quiring, which station he held to his end. December 29, 1937, when an attack of pneumonia set in, and after a seven-day siege of serious illness, he was called to his Maker, January 5.

Funeral services were held Saturday afternoon at Delft Bergfelder church. The Rev. H. H. Quiring was in charge of the services, with the assistance of the Reverends D. P. Eitzen, and William H. Schobert of Delft. Music was furnished by the church choir. Interment was made at the Delft cemetery.

A Trip to the Pacific Coast

(concluded)

The next stop was at Denair, where more Oklahomans were visited, namely G. B. Doerksen and his six boys, with families, and one daughter at home. Everybody was enjoying the weather and all were busy with walnut and bean harvest, also some grapes. After an overnight stay there, we proceded to Fresno, stopping at the park, where the Oklahoma Californians meet once a year. It is a very nice park with a zoo.

On Nov. 1, with brother Jake and Mrs. C. J. Neuman, sister-in-law, we left for Los Angeles. There we visited the City Hall, a huge building, 470 feet long, 270 feet wide, 464 feet high. From its tower you can view a very large part of the city, some sight! Then to Lincoln Park, with hundreds of animals and birds, all very interesting. The next stop was at Long Beach, where we stayed in an apartment, within one block from the Beach.

Next morning we boarded the steamship Avalon, at Wilmington, for a two-hour, ten minute ride to Cataline Island, 27 miles from the mainland. The Island is owned by a Chicago capitalist, Mr. Wrigley, chewing-gum man. It is 22 miles long and from one-fourth to 7 miles wide, and very mountainous; but it has been made into a beautiful and delightful playground. It is famous for the variety, size and remarkable catches of game fish, the Tuna. Back at Long Beach, we ordered a big fish supper.

The following morning we went to the Shipyard passenger depot, where one of The Dollar Line Steamships, President Polk, was at dock, loading and unloading freight. It was a combination passenger and freight ship, over 500 feet long. We were privileged to go on board and see the inside of the ship. It had circled the globe forty-two times, and was getting ready to leave again.

The next stop in Los Angeles was at Rev. and Mrs. Albert Jantzen's who are, at present, serving the Emmanuel Mennonite Church. They have a nice church and parsonage.

As Sunday was nearing, with another important event at the Shafter Church, we wended our way back there. And what a beautiful day! Such as they are very frequent at Shafter. In the Sunday morning services five young people were baptized and, with eight others, added to the Church. We witnessed tears of joy for such fruits. In the afternoon communion services were held. In the evening a well-attended and interesting C. E. program was rendered.

The next week our thoughts began to wander back to Oklahoma. The time for parting from relatives and friends was at hand, which is never a pleasant experience, but still a blessing, when all concerned live a Christian life and know that our Redeemer lives, which means, that if we should not meet again here, we have the blessed hope to be reunited in eternity. So, with the best wishes of our dear ones, we left for Oklahoma, Nov. 9, just four weeks after we had left home. On the way we stopped at Boulder Dam, the world's most impressive engineering sight. The last turn-in was with Fred Schultzes, at Ringwood, Oklahoma, arriving at Medford at about 4 p.m., Saturday, Nov. 13.

We had a wonderful trip, traveled altogether about 5000 miles, and neither had nor saw an accident, for which we thank our heavenly Father, who has so wonderfully protected us and kept us on this journey. Praise His Holy Name! We also want to thank all our California friends for what they have done for us. May the Lord bless their further efforts, especially in their church work.—A pilgrim on the Highway to Heaven, Peter Neufeld and family.

« « JOTTINGS » »

—*Bluffton College.*—Plans are under way for the marriage course which is to be offered at Bluffton College during the second semester of the present school year.—Bluffton College is a pioneer among schools which are offering this particular course, planned to aid young people in understanding the problems of marriage. The course is open to juniors and seniors and is addressed by prominent authorities on various aspects of the subject, selected by a joint faculty-student committtee.—The whole course of the lectures is on a very high plane and has been considered by students of previous years as very helpful and informational.

—*Bethany Church, Freeman, S. D.*—Recently we announced the Bethany correspondents to THE MENNONITE and BUNDESBOTE: Ted Kleinsasser and J. C. Neufeld, resp. We are convinced that every Mennonite HOME should have at least one of its Church's own papers paying it a visit weekly. We have two mightily respectable Mennonite mouth-pieces in the afore-mentioned publications.—Harold Gross, pastor, in Sunday Bulletin.

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THE YEARBOOK

The 1938 Sixty-Four Page Supplement to THE MENNONITE on which we are receiving favorable comments may be had as follows:

Old subscribers who pay the paper to January 1939 or beyond, get the Yearbook as a premium. New subscribers may get THE MENNONITE for one year, with the Yearbook, for $1.25 Anybody may order the Yearbook singly, for 25 cents. Every Mennonite family interested in the doings and set-up of our Conference should have a copy of this Yearbook.

HERE IS A SUMMARY OF THE CONTENTS OF THE BOOK:

A Calendar, Prayer of Consecration, Special Days in 1938, Sunday School Lesson Topics for 1938, the Conference Year by President P. R. Schroeder, Our Mission Work by P. H. Richert, Home Mission Stations and Workers by W. S. Gottshall, A Retrospect by the Missionaries P. J. Wiens, Historical Sketches: The Flatland Meeting House, illustrated; Swiss Mennonite Church Centennary with illustration; Historical Sketch of the Bethesda Church, Henderson, also Commemoration of the Coming of the Russian Mennonites, there, with illustrations; Fiftieth Anniversay of the Christian Endeavor Society, Bally, Pa. with Bus History and illustration; a chapter on Our Schools and Educational Institutions, with illustration; the Work of Publication, an article on The Peace Committee Goes Forward; an article on Our Young Peoples' Work. In Memoriam with obituaries of prominent departed brethren, with photos; Short biographies of several prominent octogenarians still living, with photographs; a chapter on old and new churches, with illustration; an interesting and important article by Rev. David Toews, on the General Conference Meeting Place 1938, with illustrations of the government buildings at Saskatoon, where the Conference will convene. (This article alone is worth the price of the Yearbook, when purchased separately, 25 cents). Several pages on General Conference Organization, with boards, committees, etc. of General Conference and District conferences; same of other Mennonite conferences; lists of ministers, statistical tables from our churches, which are very valuable for purposes of comparison.

— *Zion Mennonite Church, Souderton, Pa.,* Church Bulletin.—We are looking forward to a big day in our Church when on January 20th, Rev. and Mrs. Samuel T. Moyer will arrive in New York, after an absence of seven years, as missionaries in India. Rev. and Mrs. Moyer will be with us on the Sunday after their arrival. We want to give the Moyers a real welcome and show them how glad we are to have them back home with us again after their long hard service as soldiers for Christ. As their ship, "The Bremen" docks in New York Harbor, they will be looking to see the faces of their friends from Rev. Moyer's Home Church, the Zion Mennonite Congregation. We do not want to disappoint them. We hope that as many as possible will plan to meet them. More details of making the trip to New York will be given a little later.

— *First Mennonite Church, Lehigh, Kans.*—The first week in January special meetings were held, beginning at 7:30 each evening, with Bible study and preaching services, in which Rev. E. J. Neuenschwander of McPherson brought us the message. — Two ladies' Sunday school classes surprised Mrs. Rev. Janzen on her birthday, January 12, at her home. She is Sunday school teacher of the younger ladies' class.—A catechism class has been started. The young folks show much interest in the study. There were twenty at the start, January 16. More have joined since.

— *Missionary P. W. Penner, India,* has very kindly sent us a neat folder, with pictures and short stories of three of their native workers, Dharmuh, Jonathan and Sukwhara, and Dhansir, which we found so good that we are now bringing them in THE MENENONITE. We are sure our readers appreciate this.

— *Letters from Other Missionaries.*—At the turn of the year we received the Pannabecker Perennial Epistle, with Christmas and New Year greetings, with a silhouette of the two families, also a printed letter of greetings from the William C. Voth family, with a fine photo of themselves and a good looking young Chinawoman, once diseased and now symptom-free. We truly appreciate these tokens of friendship from our workers in heathen lands. And we may be able to bring bits from their stories, in due time; but the secretary of the Board of Foreign Missions is so faithful and diligent in supplying us with missionary material that we find it not so easy to do this.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THAT IS WAR

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The causeless carnage,
The unnecessary penury of peoples,
The tears of mothers and sweethearts,
The misplaced emphasis on glory,
The sin-stained, red running rivers,
The decline of principalities and empires,
The acres and acres of buried human bones—
That is war!

The welter of sweat,
The thwarted dreams of wistful youths,
The curses, the hatred, the animality,
The tumult, the smoke, and the frenzy,
The destruction of the finer sensibilities of mind,
The making men brutal and pugnacious, callous and heartless,
The methodical building and painstaking training of future criminals—
That is war!

The stench of corpses,
Wild, open gashes with oozing blood,
The soul-piercing moans and groans of anguish and agony,
Skeletons zigzagging between barbed fences,
The beheading of the aged and the halving of innocent babes,
Mere shadows of men with lungs blasted out wheezing and groping in the dark,
The young and virile fiber of a country massacred for the pride of princes—
That is war!

The utter disregard of human rights,
The emblazonment of atrocity as heroism,
The men made blind, or limbless,—the maimed, the crippled, the torn, the mutilated,—
The ruin and desolation, the houseless cities and the gullied fields,
The enthronement of rogues in monarchies and of Shylocks and munitions-makers in democracies,
The devilish array of implements for shredding muscle and sinew and for snapping nerves and brain,
The most realistic anticipation for the suicidal extinction of the human race—
That is war!

Edwin C. Graber

THE WAR DANGERS ARE COMING CLOSER TO OUR MISSIONARIES

The following telegram just arrived from Secretary of State Hull:

THE REV. P. H. RICHERT

GENERAL CONFERENCE OF THE MENNONITE BOARD FOR FOREIGN MISSIONS IN NORTH AMERICA:

TELEGRAM FROM CONSUL GENERAL HANKOW STATES: FOLLOWING LEFT AT TEN A.M. FEBRUARY FIRST BY TRAIN FOR CANTON: MISS AGANETHA FAST, MRS. CHARLES L. PANNABECKER, MRS. SAMUEL F. PANNABECKER AND RICHARD ROBERT AND ALICE PANNABECKER, MR. AND MRS. WILLIAM C. VOTH AND STANLEY LEONARD LAURA AND HELEN VOTH.

CORDELL HULL, SECY OF STATE

From the above it can be seen that the two brothers Pannabecker have not gone along to Canton at the Coast, and no doubt are still at Kikungshan, which is much closer to our field.

In the last report from them they say, that they are not at all planning to come home to America in spite of the Board's permission to do so, as soon as they deem it advisable. Their families and the Voths will no doubt remain at Canton as long as possible, and await developments to show the way, whether to come home, or not.

The Lord may continue to protect them, be our prayer.—P. H. Richert, Secr.

THE EYE OF FAITH.—*Whom having not seen, ye love.* I Peter, 1:8. The eye of faith can perceive things that the bodily eye cannot grasp. We call up a friend over the phone and say, "I am so happy to see you," and we really sense his presence, though he may be miles away. Thus with the eye of faith we sense God's presence. We know when He is near. If we would only come to realize it fully, that God, our Christ, is everywhere, not as some immaterial, all-pervading unreality, but as a reality, a personality, ready to *be* and *go* with us anywhere. And, this being the case, what cause have we to fear. And, what is more, He has promised us the Comforter who would abide with us forever, to give us power, guidance, light, victory. How fortunate we Christians are!

* * *

DO WE LOVE IT? Any task, any piece of work which in one way or another benefits others and contributes to their welfare is honorable and worth doing well, no matter how lowly or humble it may be. In this great camp or world we live in, there are countless tasks to be done and being done, but how? Half the people do them grudgingly, complainingly, repugnantly. They are slaves to their work instead of conquerors, with the ambition to make it count. Those of us who have had opportunity to read the article, WILL THE PUBLIC BE DAMNED AGAIN? in the January *Reader's Rigest,* probably realize, as never before, the harm that is being bred by unionism, in cultivating the spirit, *I don't care, how I do my work, I get paid anyway.* Unions, if they must exist, have the right to demand and work for better living conditions for laborers. But they are going positively too far in inculcating into their members *the notion of getting all they can for doing as little as possible.* How different the Christian view on this point!, which holds that *one should do as much good as he can as well as he can,* and that it behooves us to learn to love all work that is necessary. Here lies the difference in the motive for work of the Christian and the man of the world. Jesus worked incessantly, for the love he found in his work. He did it out of love for the Father and fallen man. So, when we are called upon to do tasks which we may not like, we should, with prayer in our hearts, go at them with courage, determination and perseverance, and it will not be long until the work will grip us and we will find satisfaction in its performance. With Christ in and for us, we can come to love any work.

* * *

YOUTH ON THE MARCH. An item from "PROGRESS": "The editor was in New York over Thanksgiving reconnoitering. Friday morning at 10 he dropped into the liquor department of one of New York's most famous stores. It was crowded with "Christmas" shoppers. There were four cashiers in glass cages receiving the cash for the dolled-up bottles of booze with gold-crowned caps. Eighteen immaculate bar-maids in white, and half a dozen young men in full-dress black, substituted for the old time barkeep with white apron over his bay-window front. Three quarters of the "customers" were women, and many of them youth on the march. Where were they headed FOR? *'At the last it biteth like a serpent and stingeth like an adder.'* "

* * *

THE CHRISTIAN IS TRANSFORMED.—A Christian has not been *reformed,* he has been *transformed.* But how many church members are brought by the pulpit clearly to realize this fact? *In Religion in Education* the Dean of Exeter brings out this truth, when he speaks of the viscious moral environment out of which the early gentiles came: "They climbed out of the abyss in which they had lived. They found out that their natures could be utterly transformed. They learned not only to think of, but to use, the body as a temple of the Holy Ghost. The sort of victory that was won by some thousands of people in Corinth and Ephesus between the years A.D. 50 and A.D. 60, i. e. the period of Pauline influence in those places, was the greatest ethical victory in the history of the world.—The Presbyterian.

* * *

LET THE CHURCH BE THE CHURCH

The message of the Oxford Conference is summarized frequently in the demand that the Church shall "be the Church." This is a way of asserting that it should separate itself from the unchristian aspects of the world in which it finds itself. Nothing was made clearer in the deliberations of the Conference than the extent of the Church's own involvement in the evils of an unredeemd society. If there is to be effectual repentance the churches must share it. If the churches were composed only of saintly persons who in their own lives had renounced all unchristian practices the matter would be simple. Indeed, some of the Oxford statements, as well as some of the declarations of church bodies in America, intimate that the Church should purge its membership and become a fellowship of militant Christians intent upon demonstrating fully in their own lives the ethical principles of Jesus.—*Federal Council Bulletin.*

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Christian Education

SUBJECTIVES OF CHRISTIAN EDUCATION

Ed. G. Kaufman

"Our civilization cannot survive materially unless it be redeemed spiritually," said Woodrow Wilson during his latter days.

"Here is a truth which educators must bear in mind. Repeatedly, we hear and read of the 'objectives' of education. The impression is received—and too often the results indicate—that the purpose of education is to achieve something outside of the student. In attempting this is where the school, the college, and the university fail. If education means anything at all, it signifies a change taking place in the life of the individual. Various theories have been put forth and stressed at different periods in the History of Education. Generally, education is defined as the development of the powers and talents of the student.

"But Christian Education must mean more than the mere development of powers, physical and mental; more than adaptation to conditions and environment; more than the expression of inherent desires and interests. *Christian Education is a transforming power of the purpose, the motive, the attitude and the conduct of the individual.* Here is educational evangelism.

"This is what St. Paul had in mind when he wrote, 'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' The goal of Christian Education is set forth beautifully in the letter to the Colossians, 'We train every one and teach every one in all wisdom in order to set every one before God mature in Christ'.

"To effect transformations and development in the lives of students is the God-given task and responsibility of Christian Higher education. There can be no other. If students leaving the campus are not better, morally and spiritually, than when they entered, the colleges have failed. If students do not take as much, nay more, interest in the church and its activities after they return home from church colleges than before they left home, those colleges did not achieve the purpose for which the Church founded them. We do not believe the churches in America have spent more than five hundred million dollars in property and equipment and more than five hundred million dollars in endowments merely to develop the intellects of students. Such development can and will be effected by the State with no cost to the Church. The Church is in the 'big business' of higher education in order that it can be assured that the leadership of the ages will be transformed and not only informed.

"The age is calling aloud for this type of leadership. We are in the midst of the fulfillment of the prophecy uttered five years ago by Philip Gibbs: 'The next ten years will be a long fight between the new liberties and the need of discipline; between moral anarchy and Christian ethics; between the old traditions of law and order and this new paganism which is invading modern thought; between intellectual bolshevism and the old values of life; between absolute materialism and some spiritual values'. Transformed purposes, transformed attitudes, transformed conduct are the solution of our problems.

"The 'objectives' of Christian Education must be subjectives."—Christian Education, June, 1935.

What Are Our Vital Needs?

Gustav Frey, Shafter, Calif.

Many questions have been asked by members of our churches. These questions have been answered directly and indirectly. Many answers I have enjoyed, others had to be passed up. An open discussion would very likely change many of the answers given. This goes to show, that different experiences help us to get a better knowledge of our current church problems.

I deem a Seminary for our churches as necessary, as our colleges. *The reason for this is, that our ministers of the gospel differ as much on some basic principles, as they differ with some other denominations.* The consequences of these wide differences are even fatal, as we lose many members through our differences. We may not mean bad, and our spirit of independence may have an honest motive, but, after all, we might be wrong. I do not mean to say, that we should all think alike, but we should all have and know our basic principles on which we stand, and from which we start.

This could be well taken care of by a Mennonite Seminary Training. If the colleges boast on these Mennonite principles, how much more reason would there be for a Seminary to stand on our own principles. If we intend to cater to the outside of our Mennonite faith for students, as we do in our colleges, we had better leave our Seminary question untouched.

Another very vital question, and in my mind, one of the most important questions, that is hardly ever touched upon in our conference discussions and our church papers, *is the question, of what becomes of our people, who have to leave a Mennonite settlement in order to make a living.* As our people are an agricultural people, what do we do, as a conference, to help them get a home, and thus stay within our fold. Jesus teaches us, that a good shepherd leaves the ninety-nine in the wilderness and goes after the one, outside. We as a conference, do a lot of Foreign Mission work and then lose our own. The well-to-do stay home and the poorer class of our fold has to go out and take care of themselves.

Some of the most religious people are the poorer people in the church, and they have to shift for themselves. The conference does not seem to have any obligations towards her own poorer members, financially. I think, that as a Mennonite Conference, we are making a very serious blunder, in not having any means by which we help our young prospective farmers get a start. I feel that this is one very important obligation and duty towards our own flock. I think also, that this is possible, in that we establish a fund and, through it, make loans to such prospective farmers, so that they may be in position to pay for such a farm, and not lose it to some mortgage company and, finally, break up our new settlement. This would establish confidence and responsibility towards our conference and not hate. As it now is, nobody cares for them.

I write this as it has long been on my heart, to speak for this evergrowing group of unfortunate Mennonites. If I have spoken too plain, I hope, it can be forgiven. Otherwise, I invite others to speak their thoughts also.

Tentative Itinerary of The Field Secretary, February 20 to April 5

NOTE: Due to an error in the "make-up" of the last issue, the itinerary was given inaccurately. This is the corrected itinerary.

Berne, Indiana	Sun.-Tues.	Feb. 20-22
New Stark, Ohio	Wed.-Fri.	Feb. 23-25
Ebenezer Church		
Bluffton, Ohio	Sun.-Tues.	Feb. 27-Mar. 1
St. John's		
Pandora, Ohio	Wed.-Fri.	March 2-4
Grace Church		
Pandora, Ohio	Sun.-Tues.	March 6-8
Trenton, Ohio	Wed.-Fri.	March 9-11
First, Bluffton, Ohio	Sun.-Tues.	March 13-15
Sugar Creek Church		
Sugar Creek, Ohio	Wed.-Fri.	March 16-18
Dalton, Ohio	Sun.-Tues.	March 20-22
Wadsworth, Ohio	Wed.-Fri.	March 23-25
Chicago, Ill.	Sun.-Tues.	March 27-29
Summerfield, Ill.	Wed.-Fri.	March 30-April 1
Fortuna, Mo.	Sun.-Tues.	April 3-5

(This itinerary is subject to change) H. A. Fast

DR. DANIEL A. POLING has called our attention anew to the failure of ethics to supply the world's moral and religious needs. In these few words he summarizes their insufficiency as a vital and regenerating force:

"Ethics are good, but they are not enough. The Orient has been immersed in ethics for five millenniums, but these have achieved little more than a callous disregard for individual life and a stoical silence in the presence of human suffering."

Mixed Marriages

Rev. Albert Claassen

(Read before a Ministerial Association which requests its publication).

Marriage, the family and the home are institutions which come to us from the hand of God. The design and purpose thereof are embodied in the human soul and reflected in the believer's most blessed and intimate relationship with God and our Saviour. For the welfare of the human race God has laid down in our very nature and in the Scriptures the laws and records by which these institutions are governed and safeguarded.

We have come in our day of increased knowledge and multiplied contacts to regard and accept mixed marriages as something unavoidable or even desirable. A recent news item from a South American country relates how the government thereof has taken steps providing for its heterogeneous population of races and nationalities to be united into one race and nation, through mixed marriages. We have in our country the sad observation of the general consequence when atheism and judaism, catholicism and cults present no barrier in the choice of a mate to a Christian. Is this the cause for the highest divorce rate among civilized nations? For the break-down of the sanctity of the marriage bond, the irreligion of the home and the increase of blasphemous godlessness? A brief survey of Scripture and present day conditions should speak a word of divine authority for Christians in this matter.

The first record of mixed marriages the Holy Spirit records for us in Genesis 6. The result thereof, as pointed out by the divine author, was a rapidly progressing godless civilization which culminated in the Flood, from which only Noah and his family were saved by an obedient faith in God and his Word. Abraham and his wife were divinely called out of Ur, in the Chaldees, to be a stranger and a sojourner in a foreign land. The evident purpose of this was that they should not be mixed with the idolatrous trend of their own people. The marriage of Isaac and Jacob, doubtless guarded by divine commandment, are evidences of God's view upon mixed marriages. Israel's abode in Egypt as a slave-nation for four centuries provided a barrier against mixed marriages for the people of God. During the exodus of Israel and the years in the wilderness God's comment reveals that it was the "mixed multitude" which caused Moses and Israel the trials and temptations leading to repeated reproofs and threats of extermination of God's people.

More clearly does God speak in the law and ordinances of Israel on this matter. Following the exile Ezra and Nehemiah demand that Israel separate themselves from their idolatrous wives, a measure that calls forth in our day much unwarranted criticism. With a few notable exceptions God, throughout the entire O. T. period, declares himself in consistent opposition to a marriage of believers and unbelievers, Jews and Gentiles.

With the coming of Jesus we receive from Him a renewed declaration of God's basic law of marriage. Matt. 19:3-9. One man, one woman, joined after God's ordinance in marriage, become one flesh, inseparable for life by human authority, except for fornication, in which event remarriage is declared by Christ adultery.

The preaching of the Gospel resulted frequently in saving entire households. To such as in their saved condition now found themselves enmeshed by many contradictory obligations and insoluble problems, the word of God speaks a word of liberating authority. The regulations, found largely in the letters to the Corinthians, give to the believer the right to let the unbelieving member of a marriage bondage depart, 1 Cor. 7:10-16. But the believer is warned not to enter into a marriage relationship with an unbeliever. The N. T. teaching on this matter is possibly summed up in this sentence, "Be not unequally yoked together with unbelievers." 2 Cor. 6:14.

In this our day of widening horizons, rapid transportation, close contacts, making possible and inviting friendships between men and women of faiths and principles, widely differing or lacking, we come to feel that the home circles of friendships become too circumscribed and the counsels of Scripture too narrow and antiquated. Still there is heard a voice from the distant past saying, "this is the way, walk ye therein."

Experience and observation of present day marital and family conditions likewise add their counsel in harmony with that of the Scriptures that the mixed marriages are largely the vulnerable spot in the stability of these Godgiven institutions for the welfare of the race. It is God's design that the marriage bond should be sacred and bind for life hearts of lovers who have found their common foundation in the experience of salvation through faith in Christ. That out of the union of such the new generation should be brought forth in the atmosphere of love, growing out of faith built upon God and faithfulness to Him and his Word.

Mixed marriages ignore part or all of this divine purpose. They procede merely upon the basis of the natural resources which fail because of human sinfulness. There is no common ground for the covering of sin, and sin unforgiven separates. Thus a believer joined to an unbeliever finds his bond of natural love broken and the two have no common ground on which this can be mended.

Dr. Walter Maier in his recent book, "For Better, Not for Worse," lets twelve pastors of long experience tell their observations on this question. Each of them testifies that broken marriage ties which had resulted in their congregations, were almost without exception found in such families where either the husband or the wife were members of a different denomination. If a marital union between members of evangelical churches thus acted as jeapardizing the peace and happiness of Christian families, how much greater is the risk between (believers) a faithful child of God from a Protestant denomination and a Catholic, Jew, unbeliever or member of some cult.

If people of differing denominations, who contemplate marriage, would unitedly go to the Lord in prayer before their wedding day, to seek God's guidance and grace to have this matter settled and become members of the same congregation, they would not only prevent much danger to their mutual understanding but secure God's blessing upon their union. God cannot bless those who contrary to His counsels will enter upon the dangerous venture of a mixed marriage. But blessed are all they that walk in His ways.

Notice of Foreign Mission Board

The Board of Foreign Missions intends to meet, D. V., on Feb. 15, 1938, at 1:30 o'clock p. m., in Newton, Kansas.

On account of war conditions in China, and a flood in India, some difficult questions are up for decision, and we will need the support of our mission friends in intercessory prayers. We take this opportunity to express our hearty thanks to them for the support in the past year financially, and no doubt also spiritually. The fact that, in spite of the disturbed conditions in China, 160 could be baptized on our field in 1937, should encourage us all to keep up this support and even increase it.

We hope that the five missionaries, who were prevented last fall from going to China, may soon find the doors open again in that country, so that we can send them.

In the name of the Board,
P. H. Richert, Secr.

—*Second Church, Philadelphia, Pa.*, Rev. S. M. Grubb, pastor.—One of the tasks the Men's Brotherhood of our (District) Conference sets before us is to raise $250.00 to pay the first year's expenses of John Boehr, son of Missionary P. J. Boehr, in Bluffton College.—If you want to be in touch with the work of your church there is no better way than to subscribe for the church paper, THE MENNONITE. The YEAR BOOK issued by our Publication Board has up-to-date information needed concerning all the interests of the Conference. Better see that a copy gets into your home.

"According to your faith" (Matt. 9:29). Expect little, get little. Expect much, get much.

Sermon Sketch

THE CHALLENGE

G. F. Owen

His mother made him a little coat, and brought it to him from year to year (I Samuel 2:19).

Hannah of Ramah set for herself a task which annually she would accomplish in behalf of her little preacher boy who ministered before the Lord in the tabernacle at Shiloh. The new coat was necessary *every year,* for the lad was growing. To Hannah, every year presented a challenge to accomplish a task larger than that of the previous year. Just so, 1938 presents a challenge to every consecrated individual throughout the Church of Christ.

I. We Are Challenged by Time

Never resting time will swiftly glide by like an all-embracing ocean tide bearing us on, day by day, nearer the beginning of that eternal morning where the shadow on the dial, the running of the sand in the hour glass, the striking of the clock, day and night, weeks and months, years and eons will have been left behind as outmoded measures used on life's brief voyage. Silent time, on its ceaseless mission of healing, will roll onward, dissolving many a delusion, unmasking many a falsehood, and bringing to light the glorious truth that makes men free.

With the passing of the months we will become better "rooted and grounded" in divine things, or partially uprooted. One year from now we will have gone farther along the road of God's choice, or of our own deliberate choosing—will have pursued the goal set by ourselves, or that set for us by our Maker.

II. We Will Be Challenged by Our Sorrows

Many will meet with what they hoped they would not meet, while others will continue to live with sorrows which have often threatened to hush life's sweetest song birds. Some will sit down with memories of loved ones absent in a better land, others will sit down to sorrow over loved ones whose waywardness is bringing them to ruin. Never shall the writer forget the tears of a railway conductor whose form shook with emotion while he listened to the song, "Where Is My Wandering Boy Tonight?" then arising to go for his train, he said, "I have a boy that is somewhere in the world today, and I wonder where."

Every soul has its secret sorrow. And who knows what sorrow may slumber in the background of some seeming sweetness that may be offered during the year. But when sorrow comes unsent for, may we all come forth better souls.

I walked a mile with sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When sorrow walked with me.

III. We Will Be Challenged by Our Joys

In what will we find our joy? In right or in wrong? In the world-wide spread of superficialities such as cheap fiction, screaming radios and worldly parties; or will we experience those deep, satisfactory surges of peace and joy in the Holy Spirit? The realm in which we seek our enjoyment will indicate our character here and our destiny yonder, unless our recreational bill of fare undergoes a change. Ample allowance will need to be made for wholesome recreation, yet in this present play-day age we will all need to make good use of our God-given power of discrimination. And, in the "upward pull" which comes from prayer, godly living, and sacrificial service will we find our blessings which make the soul rich and "addeth no sorrow." In this connection Helen M. Wilson's "The Kite String" is exceedingly significant.

IV. We Will Be Challenged by Our Fellowships

Our companions will at time be pushed on us—by necessity of our profession, trade or daily task—but those we choose will help fashion our character and shape our destiny; send us to heaven or to hell. Some are so liberal in what they allow that we will do well to choose our companions from among the most spiritual individuals of our acquaintances. Superior to all other fellowships will be that which we are all privileged to enjoy with our Lord.

"And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

V. We will Be Challenged by Our Opportunities

Opportunities will be presented to *be* and to *do* for God and our fellowmen. Those who move forward to be aggressively active will doubtless be imbued with the ideal of *self-expression* or with the ideal to *express God.* To mortify self and honor the Holy Spirit will be worthy of the best efforts of the best among us. Our work need not be divided into sacred and secular, for all we do may become *sacred* if we live henceforth to God, and do all we do to His glory.

Our opportunities, both to be and to do, will throw out a tremendous challenge throughout the year. And our backsets should only increase our appreciation of our mission and urge us to accept the challenge. For so long as humanity around us continues to be enamored of the world, wrapped in materialism, and given to soiled politics and thoughts of war, the holiness people will have ample opportunity to stand out in bold relief, and that by sheer contrast. Our very welfare and existence as a movement is bound up with the quality of holiness that exists in any given place at any given time.—*Herald of Holiness.*

—*Rev. J. H. Janzen, Waterloo, Ont.* sends us an article on "Problems in Education" which we shall endeavor to bring in the next Mennonite. Bro. Janzen is as busy as ever in the field to which he has just returned.

Sunday School Lesson

A. S. Bechtel

February 20, 1938

CHOOSING COMPANIONS IN SERVICE

Mark 3:7-19, 31-35

The Increasing Multitudes vs. 7-12

When the enemies of Jesus, the Pharisees, began plotting his death (v6), He did not remain to contend for His rights but withdrew (v7) with the disciples to the more quiet sea-side beyond the city limits. Jesus was not a coward, but He loved peaceful ways of carrying on His work. Increasing multitudes followed Him, coming from near and far (vs7,8), having heard what "great things He did". Probably many came to bring their sick to be healed; many others to be helped; many others to hear Him and many out of curiosity. All probably felt confident that their motive for coming would be rewarded. Many had faith that their touching Him would bring healing (v10),

Jesus had now reached the height of His popularity with the people. The whole land was proclaiming His praises, while the religious leaders were scheming for His destruction. With the masses, even with the sinners of His day, He was popular. Those who should have honored Him the most, denounced Him as a hypocrite, a deceiver, a blasphemer—hated Him. The masses heard His words, saw the good deeds, praised Him. Jesus was popular with the children. They loved Him.

Jesus Chooses Twelve vs. 13-19

Luke says (6:12) Jesus spent a night in prayer, then went "up into a mountain" (v13) and there called those He chose, to himself. Jesus felt the need to withdraw from the multitudes time and again. This was a most weighty matter, the choosing of the Twelve from the many followers. These He wished to prepare (vs14,15), have them with Him continually to teach them, send them forth later to preach, and give special powers to heal and cast out devils, which power was their credential of authority as His representatives. These miracles would help to command people's attention to the gospel they were to preach. These chosen ones were men of at least average ability or they would not have followed Him. God is calling men today to become great leaders in His work.

Jesus called many to be followers, but only twelve to become apostles whom He prepared for special work. Training is still essential for the best service. These twelve, carefully chosen, were ordained by Him after a probationary period of instruction and testing. After the selecting of the twelve, they and Jesus returned and "went into a house" (v19), probably Peter's. A large crowd came together (read vs. 20-30) and crowded about the house. Much excitement prevailed. A report was circulated, no doubt by His enemies, that He was "beside Himself" through overmuch effort put forth in ministering to the multitudes.

True Brethren of Jesus vs. 31-35

Members of Jesus' family (v31), acting on the reports circulated by His enemies, came to the house and sent word to Him, asking Him to come out, no doubt intending to take Him home with them, believing He needed rest and quiet (vs21-22). When informed of their presence, Jesus asked the striking question of verse 33, and looked on His disciples sitting about Him, perhaps to see the effect on them. Jesus is indicating in verse 34 that those united to Him spiritually, are as close to Him in His affections and love as earthly parents, brothers and sisters. He says further (v35) that all who will do God's will are as close to Him as any one can be by blood kinship. Any one who truly wills to do God's will is accepted by Him. When we sincerely will to do God's will, then we really serve Him in the whole heart.

The will of God is comprehended within two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind", and the second, "Thou shalt love thy neighbor as thyself". Keeping these faithfully we shall spiritually be near of kin to Christ. Jesus here takes the intimate kinship of the flesh to symbolize the even more intimate relationship of the Spirit.

FORUM

THE ETERNAL SECURITY DOCTRINE

Following a review by John C. Kaufman, of John L. Stauffer's booklet, "THE ETERNAL SECURITY TEACHING", THE MENNONITE has allotted some space for the discussion of this doctrine. Feeling that the author of the booklet is entitled to a word, preferably the last one, on this topic, we bring below a letter by Brother Stauffer in reply to Kaufman's "*Meditation*".

He writes, "I am sending you a copy of a later booklet than the one reviewed by Rev. Kaufman. It is called *Salvation, Security, and Warnings.* I shall be glad to mail a copy to anyone, if they send 10 cents in stamps to cover cost and mailing."

Editor of THE MENNONITE:

My attention has been called to an article in your paper by John C. Kaufman under date of December 28th on "Meditation on THE ETERNAL SECURITY TEACHING." It appears that the reviewer of this pamphlet has unwittingly swallowed the Calvinistic bait and tackle used by the Fundamentalist School of Bible teachers such as Scofield, Chafer, et al, although he disclaims any such gullibility. With the young minister in the Eastern Conference who writes on January 11th, I feel that it would be interesting to have Pastor Kaufman commit himself on the eternal-security doctrine of these teachers, if our inference is not correct. In the light of Jude 3, he should be willing to *contend for Bible truth* as well as to oppose error.

A minister who is true to the Biblical principles and the historic faith of the Mennonite Church cannot condone Scofield's rejection of the non-swearing of oaths, of the non-resistance of evil, of the literal observance of feetwashing, nor can he subscribe to his postponement theory which relegates the Sermon on the Mount to a future age. The writer did not call Scofield and Chafer *heretics* in his pamphlet; that is a word supplied by the reviewer.

Will Pastor Kaufman call Scofield a *heretic* because of his rejection of the Biblical teachings of our Lord as enumerated above, and will he join with the writer in rejecting Scofield where he rejects the plain teachings of Scripture as believed by the Mennonite church, eternal security included?

On the other hand, if Pastor Kaufman is 100 per cent with Scofield and Chafer as his letter implies, then he cannot be in harmony with the historic faith of the Mennonite Church. The writer is a Mennonite minister and a fundamentalist, but he can go with the Fundamentalists in general only as far as they agree with the Word of God. The "world renown" Mr. Kaufman ascribes to such teachers is no guarantee of orthodoxy. If apostles or angels from heaven would teach contrary to the Word of God, they could no more be defended in their errors than can Drs. Scofield and Chafer in their promotion of the fifth point of Calvinism, commonly called eternal security, or "once saved, always saved."

The Biblical references that Pastor Kaufman has not found in the booklet that he reviewed, are found in a later pamphlet which is being sent to him.

Yours in defense of the truth and in exposure of error,
John L. Stauffer,
Harrisonburg, Va., Jan. 27, 1938

"IT'S NO SIN".—*Smoking's All Right, Says First Lady.*—Mrs. Franklin D. Roosevelt does not regard smoking as a "sin", she said today at the woman's luncheon here. A woman had written her, Mrs. Roosevelt revealed, taking her to task, because she permitted her children to smoke in her presence. Mrs. Roosevelt said she was opposed to such restrictions, because they created an "atmosphere of fear" in the home. "Anything that anyone does immoderately is a menace to health and character," Mrs. Roosevelt said, "but I do not feel that smoking is a sin."—(Reprint from International News Service Dispatch, Oct. 18)

Yet went they on still to sin against Him. To rebel against the Most High in the desert. And they tempted God in their heart, by asking food according to their desire.

FAMILY CHRONICLE

MARRIAGES

TOEWS-WALL.—On January 25, 1938, Buhler, Kansas, *Frank Toews and Frieda Wall,* by Rev. T. A. van der Smissen. Their address is Moundridge, Kansas.

EPP-SCHOWALTER.—On Dec. 31, 1937, at Beatrice, Nebraska, by Rev. M. Horsch, *Claass Epp and Anna Schowalter.* They are members of the Second Mennonite Church.

CLAASSEN-QUENZER.—On December 30, 1937, in First Mennonite Church, Paso Robles, Calif., by Rev. C. Hege, *Louis J. Claassen of Whitewater, Kansas and Ruth Quenzer.*

DEATHS

PETER A. GRABER, son of P. A. and Katie Graber, was born February 5, 1857, in Wolinien Horodisht, Russia. In 1873, in the village of Futter, Russia, he was baptized upon confession of his faith, by Rev. John Schrag.

During the emigration of 1874, he came, with his parents, to America, where they first settled at Bluffton, Ohio. In 1878 he homesteaded in South Dakota. On October 23, 1880, he was married to Miss Frances Albrecht. This union was blessed with the following children: Carrie (Mrs. Joe N. Waltner), Ben P., Elizabeth (Mrs. Jake Soft), Lea (Mrs. Ben Wedel, deceased), and John A.

In the spring of 1885 the family moved to Pretty Prairie, where he spent the rest of his days.—In 1892 the Lord saw fit to take his wife from him. In the same year he was married to Mrs. Mary Graber. To this union were born three children, Ed P., Anna (Mrs. Dan Ratzlaff), and one which died in infancy.

Mr. Graber was very active and instrumental in organizing and promoting the Mennonite church at this place. On November 1, 1887, he was elected deacon of the church, ordained by Rev. Jacob Stucky, and in this capacity he served his Master and the church until 1917, a period of thirty years, when he handed in his resignation.

About four years ago he became aware of the fact that he was afflicted with an internal cancer which caused him continuous suffering. Though he proved to be a patient sufferer, he often wished that he might soon meet his Redeemer. On January 16, 1938, at the age of nearly 81 years, the Lord saw fit to bring his days to a close.

He leaves to mourn his departure six children, two step-children, two brothers, four sisters, twenty-nine grandchildren, twenty-three great grandchildren, and many friends and relatives.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Christian Attitude

Romans 15:1-3

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written: The reproaches of them that reproached thee fell on me."

I should like to substitute the word "young" for "strong." We then that are *young* ought to bear the infirmities of them that are weak. Today everyone is looking to the *young* people to make a better world. In the countries of Europe Youth is organized to build the army, to carry on business, Law and education; and in *our* country we should organize Youth to put Christian ideals into practice. Youth is often compared to the morning of the day, or the springtime of the year. When we are young we have courage and fresh strength, we have a clear vision, and we are still innocent of the disappointments ahead. We read of our Lord's youth that he gained in wisdom, stature and favor with God and men. We have him for our example and it is very necessary that we build our lives on this one foundation. "Other foundation can no man lay than that which *is* laid which is Jesus Christ." Jesus sowed no wild oats. He kept himself without sin. Sin makes wounds, and wounds leave scars. Do we want them in our heart and life, or are we better off if we keep a clean bill of health?

We are apt to make excuses in our Christian life. We say we could accomplish more if we had this or that. If I had more time, if I had more talents, if I had had better chances. . . . The way to overcome this evil is to snatch every opportunity that comes. Be prepared for it ahead of time. You may be asked to serve on a committee, to substitute for someone, to lead a song service, to talk to someone unsaved. *Do* it; don't refuse. Be willing to help out. Don't think any task so small that you despise it. Have enough love and respect for the one who asks you to comply with his request. Don't envy the one who has more talent than you. More talent means more responsibility.

In Greenland, where fishing is the main industry, there is a man who devotes himself to his fishing equipment. Indeed, he has acquired so many extras in tools and instruments that he build himself a separate house to keep them in, and he has everything in perfect order. But he has *no* time for fishing. His friend who has nothing but a rod and reel, catches more fish than he does. So let us not handicap ourselves with excuses, and wishing for the advantages that others have.

Let us do what we can to make our programs attractive. More than that, let us make *Jesus* seem desirable to others. We are studying the Gospel of John now, and in our class we try to find a new portrait of our Lord in each chapter. At the wedding feast we see the social Christ, at Jacob's well we see the seeking Savior, in the conversation with Nicodemus we see the Divine Teacher, at Bethesda we see the Great Physician, in chapter 8 we see the Light of the World, and so we shall find it through all the 21 chapters. Jesus is so up-to-date that in all our present-day problems he can tell us what to do. He can help us to practice the Christian attitude all the time if we keep close to Him.

In Vienna there is a rose garden that grows roses for the market. It lies in a valley, and the perfume of the roses is so rich and heavy that if we descend into this garden for just a few minutes, people can smell it on us all day that we have been there. If you read the morning paper people find it out from your conversation; if you are a friend of the movies, folks can soon tell it, if you love books and music, the fact is quickly discovered. Do they take knowledge of you, that you have been with Jesus-—Contributed.

WHY DOES OUR CHURCH MAINTAIN COLLEGES?

Proverbs 2:1-11

Young People's Topic for February 27

Meditations:

Feb. 21. To Educate the Ministry. Eph. 4:11-16
Feb. 22. To Carry on Home Training. 2 Tim. 1:1-10
Feb. 23 To Instruct in the Truth. Jude 1-11
Feb. 24. Paul the Professor. Acts 19:9
Feb. 25. Jesus the Teacher. Matt. 5:1-10
Feb. 26. A College for Teachers. 2 Chron. 34:15-22

Suggested Hymns:

"Jesus Calls Us", "Holy Spirit, Truth Divine"

Problems:

Christian education needs no eloquent words in argument to support its value. Christian education simply speaks for itself and is its own testimony as to its value. Those two great men, Moses of the Old Testament and Paul of the New Testament have made wonderful contributions to the world. So great are their contributions that among all the contributions that the men of God have made, the contribution of Moses and Paul are the greatest. Their very lives stand today as a living testimony to the value of education when it is properly used. Therefore we say Christian education, since educated individuals of the non-christian type have often times misused their training and have made of themselves hindrances rather than contributors to the cause of humanity.

The last several years have shown a large increase in the enrollments of non-church related educational institutions. The church should well take alarm at that flow of students to non-church schools. By that we do not mean to cast any slurs on state schools. They have their correct and honorable place. But every Christian young person should give first consideration to the church school and attend his church's college.

Why Maintain a Church College?

All of the early colleges and institutions of higher learning, that were established in this country in the colonial and early years of the United States were established by churches with the purposes of maintaining Christian wisdom among the people. Today that is still the purpose of the church-related colleges. We of the Mennonite Church have our own Bethel College. Bethel, too, aligns herself with other church-related colleges in that she wants to give to youth a Christian education in which the individual finds the "Good Life". Dr. Kurtz, in one of his lectures given during the Bible Week at Bethel College, pointed out that all the students of the United States are divided about half and half between the church colleges and the state colleges, but out in the positions of responsibility, where real reliable men and women are needed, nearly three fourths of them are men and women trained in a church college. They have been in an environment of honesty and high ideals and under instructors who are Christians, from whose lives radiates a spirit which only a man of God can give.

Why go to a Church College?

To the strongly ambitious student only the church colleges makes a strong appeal. The church colleges have limited enrollments and that is a distinct advantage. The student is not lost in the mass. His chief membership is in the college itself. The small church-related college is an educational unity within which is acquaintanceship, inclusive fellowship and general participation.

There is a great advantage in the fact that the church-related college is free to set up its own standards for admission. These standards are more and more taking into account personality, character, as well as scholastic ability. In a thus selected student body it is possible to have higher educational standards, richer social life and a finer college spirit. Thirdly, and this is important, the Christian college maintains a respect for faith and ideals. It is not a blaster of faith, nor is it a preserver of faith. But it is a developer of faith. Religion is consistently given genuine respect and solicitious nurture:

In short, the Christian colleges are interested in teaching young men and women how to be Christian, and thus to maintain the kind of a life which helps keep them Christian.

INTERMEDIATE DEPARTMENT

OVERCOMING OBSTACLES

Intermediate C. E. Topic, February 27, 1938

For Daily Study

Feb. 21. Jesus disappointed. Matt. 24:37-39
Feb. 22. Elijah cast down. 1 Kings 19:1-10
Feb. 23. Strength from the word. Ps. 91:1-15
Feb. 24. Trust the Shepherd. Ps. 23:1-6
Feb. 25. Job kept his faith. Job. 42:1-6; 10-12
Feb. 26. The reward of victory. Rev. 3:20-22
Feb. 27. Topic—Overcoming disappointments and difficulties.. Ps. 43; Josh. 1:9

A Hurdle Race

Disappointments and difficulties we meet are like hurdles placed in our way. If we would win in the race of life, we must overcome them. It will add interest and make more impressive the obstacles in life, if you draw a series of hurdles on the blackboard. Label them with the disappointments you expect to discuss in the meeting. Assign a specific way to meet each of these obstacles to some member for a talk. Before each talk is given, let the members suggest ways of meeting the particular disappointment, until they suggest the one you have chosen. The talk is then given and the hurdle erased. Then you proceed to the second one and so on.

Praise In Song

"Be Not Dismayed", "What a Friend We Have" "I Know He Cares"

Society announcements by president

Quiet Worship

Announcement of topic

Call to worship: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee whithersoever thou goest."

Sing: "He Leadeth Me" Stanza 1-3

Scripture reading: Ps. 43

Prayer (Ask three members before the meeting to lead)

Sing: "I Need Jesus"

Discussing the Topic

1. The Leader's part. Speak of disappointments coming to all. Compare them to hurdles placed on the race track. The successful runner is the one who leaps over them. He may not succeed the first time but he doesn't give up. So it is with our difficulties. The important thing is what we do with them or what they do to us. Jesus met the greatest disappointments of all, yet He was victorious. We have Jesus' example to follow and God's promises to guide us.
2. Leaping the Hurdles (add others)
   a. Hard studies. How can we win by working? Luke 9:51
   b. Home problems. How can we win by serving? Mark 10:43,44
   c. Financial disappointments. How does doing right help us? Matt. 6:33
   d. Changed plans. What does it mean to "make the best of it?" Rom. 8:28
   e. Sickness. What laws of health do we need to observe? Elijah's example. 1 Kings 19:1-10
   f. Being misunderstood. How does prayer help us when we are misunderstood?

(Let the Intermediates name some of the difficulties and disappointments that come through each of the above "hurdles", before they try to give the answer)

Closing Moments

TRAMPLED GRASS

A man! a blade of grass can be
A lesson both to you and me.

We trample on it day by day
As o'er life's path we wend our way.
It bends beneath our feet, 'tis true,
But rises up again, anew.

Thus often through the course of life
We meet with sorrow and with care,
Till God, we think, has given us
More than a human soul can bear.

But as the trampled grass rebounds
And points again to God on high,
So we shall rise above our cares
And find that joy indeed is nigh.

—Buechel.

Song: "Just When I Need Him"

Benediction verse. Ps. 19:14

"The fashion of this world passeth away."
"And now abideth faith, hope and love."

JUNIOR CORNER

THE LEADER'S MEDITATION

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of this earth
Shall grow strangely dim
In the light of His glory and grace."

And
—I—
If I be lifted up
shall
draw
all
men
unto
me

GOD'S LOVE SAVES ME

Program Suggestion for February 27, 1938

Little remembrances could be prepared and distributed to the Juniors at the close of leader's talk. These could be in the form of a cross, cut double with a fold. On the outer side could be: "Jesus said, I am the Way." On the inner side: "Believe on the Lord Jesus Christ and thou shalt be saved." These could be out of bright red construction paper, the printing in black India ink and the fold tied with a small white ribbon. This would give the three colors: black, red and white. The meaning of these colors: "The blood of Jesus Christ cleanseth us from all sin." Tell the Juniors this. If these crosses are made beautiful, the children could be asked to hang them in their rooms that they may be constant reminders of God's saving love. Then, too,

Here Is a Thought for Easter

How often our mission station workers must wish for little nuggets of truth that they may leave in the hands of the one just visited. Would crosses, as mentioned above, bring Easter joy to our mission workers and their charges? The crosses that you give out this Sunday, could be the Junior's sample. Each Junior could be asked to make one such cross for each meeting in March. If you have four meetings, then you would prepare four Easter boxes, one to be filled at each meeting during March. It would be best to carry these four boxes to each of your meetings. The ones already filled would bring satisfaction and eagerness to fill the ones still empty. The sending off could be done at a Come-Who-Will-Help meeting. One Junior could be made responsible to provide the wrapping paper, another the string, others could be asked to write the letters to the missionaries, others could put the address on the parcels and whoever has no opportunity to do a specific part, let these provide information regarding the mission workers or stations you have chosen. To these could be given the Mission Minute period during March.

Further suggestions for February 27

Opening Service

1. Rejoicing through song in the love of God that saves. Five-minute song service
2. Rejoicing through scripture in the love of God that saves
   a. Let chairman read John 3:14-15
   b. Group in unison John 3:16
   c. Chairman—John 3:17 and 18
   d. Group in unison John 3:35 and 36
3. Rejoicing through prayer (by leader)

Mission Minutes

Study Period. Aim, to teach, in a simple way, the great truths concerning salvation. This should be the leader's privilege and opportunity. You will need a good blackboard, gold and black and red chalk and a ruler. When you have finished your talk, the outline of it will be like the scheme given below:

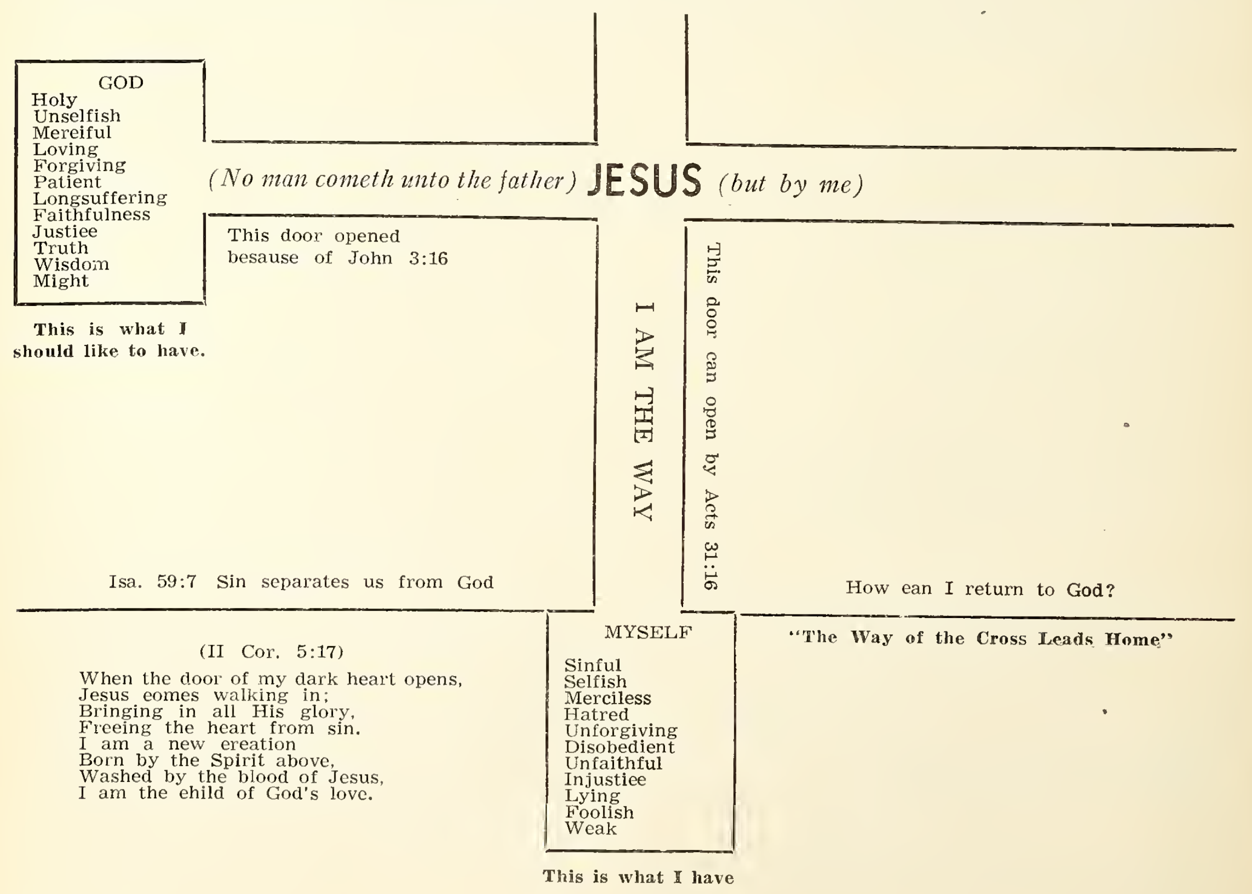
Explanation:

1. The square and all in the square which represents God as well as that above the square—in gold
2. The cross and all in it in bright red
3. The little verse beneath also in gold but cover this until the heart representing the sinner has changed
4. This "heart" or square is first drawn on the blackboard in gold with nothing more in it except JESUS printed across. Over this is pasted a white square of paper. Into this, with the help of the group, are printed in black chalk, the "sins that fill the heart which needs a Savior
5. When you come to the place where the heart is willing to accept Jesus (Acts 31:16) then, What Happens? The miracle of the change takes place. Tear away the sheet with the black "heart", thus revealing the heart made glorious through the entrance of Jesus
6. Leave with the Juniors the question: "Has Jesus come into YOUR heart?"

Closing prayer: "Come into my heart, Lord Jesus"

* * *

—*Dr. D. W. Kurtz's Bible Lectures* at Bethel College surely furnished mountain-top experiences for the large audiences that heard him daily. He is a man of God, with the Divine Spirit working in and through him. All his lectures center in Christ, the Savior of men, as the only source of a true life and remedy for the ills of the world.



GOD
Holy
Unselfish
Merciful
Loving
Forgiving
Patient
Longsuffering
Faithfulness
Justice
Truth
Wisdom
Might

This is what I should like to have.

(No man cometh unto the father) **JESUS** *(but by me)*

This door opened besause of John 3:16

I AM THE WAY

This door can open by Acts 31:16

Isa. 59:7 Sin separates us from God

How can I return to God?

(II Cor. 5:17)
When the door of my dark heart opens,
Jesus comes walking in;
Bringing in all His glory,
Freeing the heart from sin.
I am a new creation
Born by the Spirit above,
Washed by the blood of Jesus,
I am the child of God's love.

MYSELF
Sinful
Selfish
Merciless
Hatred
Unforgiving
Disobedient
Unfaithful
Injustice
Lying
Foolish
Weak

This is what I have

"The Way of the Cross Leads Home"

CORRESPONDENCE

BETHEL CHURCH, MOUNTAIN LAKE, MINN.

We are thankful that Christians everywhere realize the importance of prayer and arrange for a week of meditation and prayer at the beginning of the new year. All meetings in our church were well attended. Especially in times of uncertainty, such as we are living in at the present time, there is nothing so comforting as the assurance of a Heavenly Father who hears when His children call.

A Bible class for young people, conducted by Rev. John Bartel, has been started and it is encouraging to note the interest they take. More than fifty were present at their last meeting.

On January 16 Mr. Cor. Wall, of the Mennonite Brethren church and principal of our German Bible School, occupied the pulpit in the absence of our pastor. There is usually a good attendance at the morning services. Miss Aganetha Fast, who for months has been the only one of our missionaries at the station Taming, has safely arrived at Kikungshan, and is now re-united with her other co-workers. The journey of 500 miles was a dangerous one, but the Lord's protecting hand covered her. Frequently, when planes were sighted the train would stop and all passengers would scatter. There was danger that the train would be bombed.—May the new year, which has a fair start, find us faithful in the place where He has put us.—Corr.

* * *

COLFAX, WASHINGTON

My very dear Brother in Christ Jesus:

Our friendship, although many years old, has not died. O, the beautiful days and weeks we spent in the dear Halstead Seminary! Although our noble teachers or professors have passed into the Great Beyond, some years ago, where they enjoy their merited reward, we are still here—I, as pastor emeritus, after serving a congregation for forty-four years. You are still in the harness—doing work that is a blessing to thousands. May the Lord continue to bless you and make you a blessing to many hungry souls. As for myself, although retired from active service, I am still willing to work for my Master and Lord.

A few days ago, January 15, I was called into the beautiful home of a very dear friend, to join, in marriage, his beloved daughter to a dear friend, a grandson of my dear uncle Philip Roulet of Pulaski, Iowa, for many years the pastor of that church. The couple were Miss Marie Louise Hickman and Mr. Justin Roulet, adopted son of Mrs. F. A. Nauert. The vows were taken before the fireplace, which was banked on each side with baskets of beautiful flowers. Mrs. Rupert Aeschliman played, "Indian Love Call" and "Mendelsohn's Wedding March", Melvine Ensley sang, "I Love You Truly."—Out of town guests included L. S. Roulet, father of the bridegroom, of Nampa, Idaho; Mr. and Mrs. Lowell Macy, sister and brother-in-law of the bridegroom, of Granger, Washington. Only immediate relatives were present.

Both bride and groom are graduates of the higher colleges of the state of Washington. May the good Lord continue to bless them.—P. R. Aeschliman.

* * *

HEBRON MENN. CHURCH, BUHLER, KANSAS

On December 29, we had our yearly meeting. The entire day was given to Christian fellowship and planning for the welfare of the church. The ladies prepared a fine dinner for all present. Dr. A. M. Lohrentz, McPherson, Kansas was elected deacon. He accepted his office at the installation service, January 23. May we all remember our duties one toward another!

The church basement is under repair. More class rooms are planned. Our Sunday School has been well attended this winter. However, there are still a number of people who should attend more regularly.

Our mid-week Bible classes are progressing nicely. We have three classes; one in English, one in German, and a Junior Bible class. Twenty-three children are enrolled in the Junior Bible class.

Frieda Wall and Frank Toews were united in marriage by Rev. T. A. van der Smissen, Jan. 25. Mr. Toews prepared a nice little cottage for his bride. Their address is Moundridge, Kansas.—Mrs. T. A. van der Smissen.

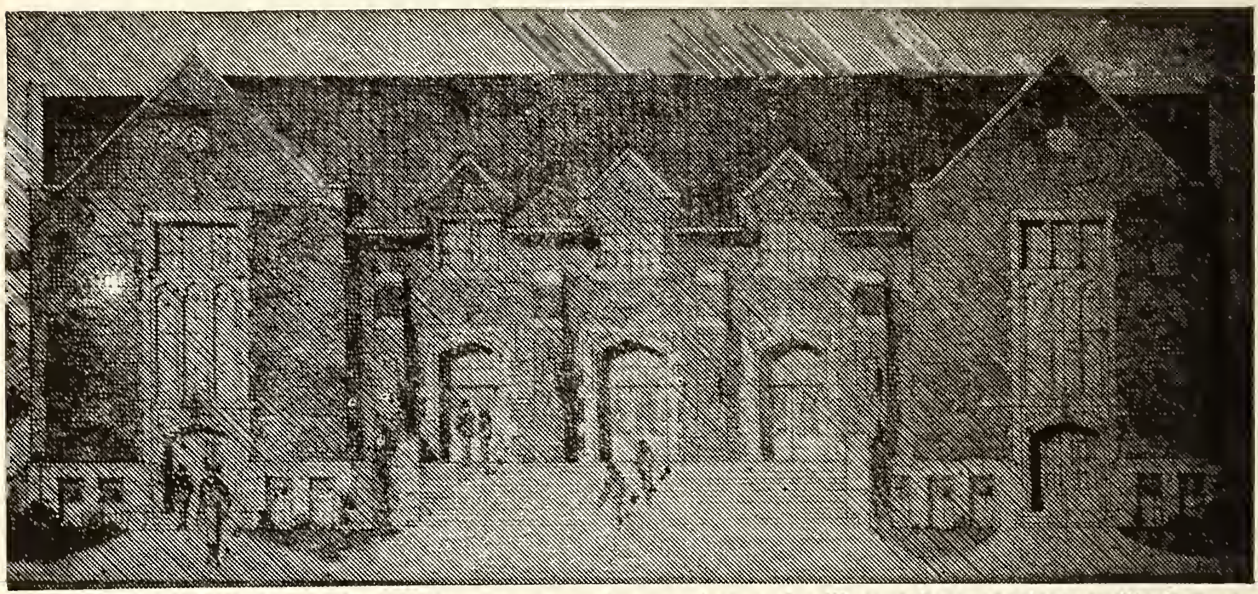
« « JOTTINGS » »

—*Rev. N. B. Grubb of Philadelphia,* nestor among our veteran ministers writes, "I have just recovered from a serious siege of illness which kept me upstairs for thirteen weeks. The main trouble was SHINGLES, and of the worst kind. I am almost blind, not able to read much—just a little at a time. But what can you expect of a man almost eighty-eight. For over a year I have not been out to walk farther than across the street. Only out when some friend comes with his auto to take me."

Brethren, those of you who know this dear old brother, let's scatter some flowers on his path by writing or sending him tokens of our affection and appreciation.

—*Mennonite Church, Geary, Okla.*—The Adult Bible Class entertained the adult class of Mr. Emil Lehman in the church basement the evening of Feb. 1. After a program consisting of short talks, singing of old German hymns, and playing of interesting contests a tasty lunch was served on small tables to all present. The evening was so enjoyable that the guests hope before long to return the favor and play host to the Adult Bible Class.

PROPOSED MEMORIAL HALL AT BETHEL COLLEGE



The Memorial Hall shown above will measure 150 by 100 feet and will contain a spacious auditorium, a dining room seating 1000 persons, a social and reading room, a college bookstore, and a post-office. It is to be a memorial to Mennonite pioneers.

—*Rev. M. Horsch, pastor, Second Church, Beatrice, Nebr.* in a personal letter says, among other things, "Today, I wish I were at Bethel to witness the ground breaking ceremony. How one wishes to do more for our schools. Speaking about Bethel and her great mission to our people, a good brother said last Sunday, *I wonder if God has not reserved the finding of oil on Mennonite farms in Kansas for just such a time as this?* Will those or *do* those who receive such fine incomes from these oil wells see this point? O, how we wish they would! It would redound to their own blessing, that of the school, and other Kingdom enterprises."

—*Berne, Indiana.*—Mrs. Maria Habegger, intimately known as 's Habegger Mammie, celebrated her ninetieth birthday on Saturday, Jan. 29. Born, Jan. 29, 1848, in the Bernese Jura, Switzerland, she was married to David Habegger in 1874, and in 1884 they came to America, settling on a farm near Berne. She is a highly revered grandmother, and her winsome character has made her popular with old and young in the Berne Community. A large gathering of children and relatives joined in the congratulatory festival.—Berne Witness.

—*First Church, Bluffton, Ohio.*—On Sunday, Jan. 30, Rev. Carl Landes delivered an address on "Peace Churches Face a Tremendous Responsibility."—In the next MENNONITE we expect to bring peace articles worked out by Bro. Landes. We are glad that he is stirring up our people to more definite action for the sake of peace.—Editor.

—*Bethel College—The Memorial Hall.*—On Tuesday, Feb. 1, took place the exercises signifying the beginning of the erection of Bethel's Memorial Hall. Due to disagreeable weather the program, with the exception of the ground breaking ceremony, was held in the chapel, with President E. G. Kaufman as chairman. After reading of Scriptures by Rev. B. W. Harder and prayer by Rev. Arnold Funk, secretary of the College Board of Directors, the following persons gave two-minute addresses: Rev. P. K. Regier, president of the College directorate; Prof. P. J. Wedel, nestor of the College faculty; Karl Baehr, chairman of the Student Council; Mr. Leonard Nelson, president of the Newton Chamber of Commerce; Mrs. A. M. Lohrentz, secretary of the Alumni Association; Rev. Logan Martin, representing the Newton Ministerial Association; Sister Frieda Kaufman of the Bethel Deaconess Hospital; Rev. P. P. Wedel, president of the Western District Conference; Rev. C. E. Krehbiel, sec. of the Gen. Conference; and P. H. Richert, sec. Bd. of Foreign Missions. Following this, Dr. D. W. Kurtz, Bible Week lecturer, gave a splendid address upon the place and need of the Christian College.—On the ground where the building is to be erected, there were prayers by Pres. Kaufman and Rev. Franz Albrecht, a short address by Mr. Guy Hawk and the digging of the first spade full of dirt by him. At appropriate places the A Capella Choir and College band furnished music.

—*Freeman Junior College.*—The college is giving extension programs of a religious nature in churches and other places in the environs of Freeman.

—*Pictures Wanted!*—One of the exhibits at the General Conference in Canada this summer will be of the Young People's work. For this purpose the Y. P. Committee is asking for Retreat and Convention pictures, programs, posters, anything that represents the work of our young people in the Pacific District Conference. If you have any such contributions to make, please send it at once to Emma Ruth, 1049 West Ave., Reedley, Calif. These can be returned to you if you wish and so specify.—Worker's Exchange.

—*First Church, Philadelphia, Pa.*—Mrs. Elizabeth Bolton and Missionary Catherine Niswander joined our church last Sunday.—The Committee appointed to raise $520.00 for the Home for the Aged has made a good start.—The newly elected officers are: A. B. Martin, deacon; Harry Solliday, Walter Nace and Ralph Kratz, trustees; I. Hunsberger and Mrs. Nace K. Kulp, custodians.—Brother I. W. Gross, who had served as deacon 21 years, declined to continue in service, and was honored with the office of Deacon Emeritus.

—*Aberdeen, Idaho.*—Rev. P. A. Wedel and family had somewhat of a scare the other day, when a flue fire broke out between the walls of their home. Fortunately, however, men working on the Mennonite Church nearby were able to extinguish the fire before serious damage was done.

GIFTS RECEIVED FOR THE GENERAL FUND OF THE PUBLICATION CONTINUED

First Mennonite church, Reedley, Calif., $30.70; Salem Mennonite S. S., Dalton, Ohio, $3.50; Ebenezer Mennonite church, Mt. View, Okla., $6; First Mennonite church, Philadelphia, Pa., $5.57; First Mennonite church, Shafter, Calif., $6.92; First Mennonite church, Upland, Calif., $5.15; R. C. Reimer, Madrid, Neb., $7.32; Mr. and Mrs. L. M. Ledig, Upland, Calif., $1,000;Bethel church, Mt. Lake, Minn., $20; Ladies' Aid Society, Hereford church, Bally, Pa., $15; Emanuel Church, Galva, Kansas, $13.50; Friends from Newton, Kansas, $5; First Mennonite church, Upland, Calif., $4.37; Mennonite church, Summerfield, Ill., 6.29; Burrton Mennonite church, Burrton, Kansas, $3.91; Immanuel Church, Los Angeles, Calif., $12; Bethel College church, Bethel College, Kansas, $20.90; Inman church, Inman, Kansas, $10.54; First Mennonite church, Upland, Calif., $2.90; First church, Philadelphia, Pa., $5.60; Hoffnungsau church, Inman, Kansas, $17.31; Pulaski Mennonite S. S., Pulaski, Iowa, $5; Emmaus Geminde, Whitewater, Kansas, $12.50; First church, Bluffton, Ohio, $21.20; Tabor S. S., Newton, Kansas, $4.50; Tabor church, Newton, Kansas, $5.50; New Hopedale S. S., Meno, Okla., $6.25; Halstead Mennonite church, Halstead, Kansas, $13.67; First Mennonite church, Upland, Calif., $6.32; First church, Philadelphia, Pa., $4.26; Mr. and Mrs. O. E. Schmidt, Gotebo, Okla., $2; New Hopedale S. S., Meno, Okla., $11.27; First church, Reedley, Calif., $37.47; Mennonite church, Goessel, Kansas, $15; Emmaus church, Whitewater, Kansas, $18.75.

Gnadenberg church, Whitewater, Kansas, $13.75; Zion Mennonite church, Souderton, Pa., $50; St. Johns church, Pandora, Ohio, $4.12; 1st church, S. S., Wadsworth, Ohio, $2.76; First church, Wadsoworth, Ohio, $7.24; From a friend, $5; First church, Upland, Calif., 6.57; From two friends, $5; First church, Philadelphia, Pa., $3.99; Bethel church, Fortuna, Mo., $4.43; Hoffnungsau Geneinde, Inman, Kansas, $12.81; Bethel College, church, Bethel College, Kansas, $17.78; Zion church, Elbing, Kansas, $29.05; First church, Newton, Kansas, $5.64; Gnadenberg church, Whitewater, Kansas, $11.50; New Hopedale S. S., Meno, Okla., $5.84; Garden Twp. church, Hesston, Kansas, $7.70.

First church, Upland, Calif., $4.94; First church, Beatrice, Neb., $53.18; First church, Reedley, Calif., $20.20; First church, Aberdeen, Idaho, $24.89; Buhler church, Buhler, Kansas, $14.85; Mennonite S. S. No. 32, Berne, Indiana, $25; Bethany church, Quakertown, Pa., $8.19; First church, Philadelphia, Pa., $5.66; First church Upland, Calif., $2.32; Second church, Beatrice, Neb., $15.25; **Total since last published report, $1,753.83.**

Gratefully submitted,
E. W. Baumgartner, Treas.,
Board of Publication.

DONORS TO THE CANADIAN BOOK DEPOSITORY FUND CONTINUED

January 18, 1938

First Menn. church, Colfax, Washington, $33.12; First Menn. Church, Shafter, Calif., $19.84; Menn. Church, Pratum, Oregon, $16; Anonymous, $10; First Menn. church, Monroe, Washington, $11.44; Menn. church, Lind, Washington, $23.35; Menn. church, Hutchinson, Kansas, $4.30; Johannasthal church Hillsboro, Kansas, $10; Hoffnungsau church, Inman, Kansas, $29.90; Grace Mennonite church, Albany, Oregon, $5; Mennonite church, Newport, Wash., $7; Arthur B. Nafziger, Colfax, Wash., $5; Mennonite church, Halstead, Kansas, $33.39; First Mennonite church, Bluffton, Ohio, $16.37; Alberta Community church, Portland, Oregon, $2.75; Eastern District Conference, $74.26; Buhler Mennonite church, Buhler, Kansas, $25; Bethel College church, $2.25; First Mennonite church, Upland, Calif., $1; Mennonite church, Meno, Okla., $43.75; First Mennonite church, Aberdeen, Idaho, $97.83; Home Mission Board of General Conference, $60; Eastern District Conference, $22.55; Mennonite S. S., Pulaski, Iowa, $5; First Mennonite church, Berne, Indiana, $109.51; First Mennonite church, Hutchinson, Kansas, $5; St. Johns church, Padora, Ohio, $10.85.

Bethesda church, Henderson, Neb., $100.60; Apostolic church, Trenton, Ohio, $10; Eastern District Conference, $39.32; Bethesda Church, Marion, S. Dak., $40; Mennonite church, Richey, Montana, $26.68; Swiss Mennonite Church, Alsen, N. Dak., $4.02 Salem Church, Freeman, S. Dak., $76.63; Bethany church, Freeman, S. Dak., $9.17; I. J. Bargen, Mt. Lake, Minn., $10; Bethel Church, Dolton, S. Dak., $5.92; Bethel church, Langdon, N. Dak., $3.25; Bethel church, Mt. Lake, Minn., $75; Salem church, Munich, N. Dak., $5.91.

First Mennonite church, Mt. Lake, Minn., $15.50; Salem Zion church, Marion, S. Dak., $34.20; Mennonite church, Butterfield. Minn., $17.46; Friedensberg, church, Springfield, S. Dak., $14.07; Home Mission Board, General Conference, $29.81; Bergfelder church, Mt. Lake, Minn., $17; Rev. P. H. Unruh, $5; Grace Mennonite S. S., Pandora, Ohio, $2.41; Eastern District Conference, $27.25; **Total since last published report, $1253.66. Total amount of donations previously reported, $1,280.56. Grand Total, $2,534.22.**

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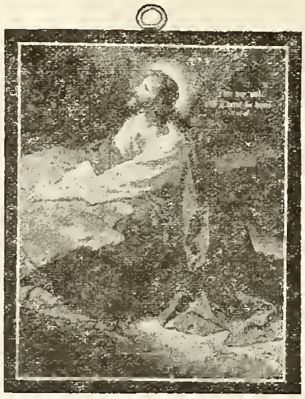

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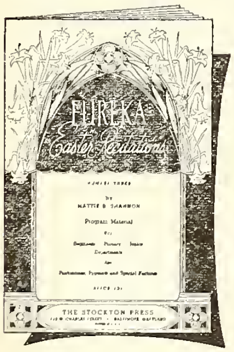

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, FEB. 15, 1938 NO. 7

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

Dr. J. W. Kliewer and Dr. S. M. Grubb Gone Home

The entire General Conference is saddened by the passing from this life of two of its valuable sons, Dr. J. W. Kliewer, of Newton, Kansas, and Dr. S. M. Grubb, of Philadelphia, Pa.

Dr. J. W. Kliewer, Mennonite leader, college president, long-time chairman of the Board of Foreign Missions, and beloved pastor of three churches, passed away early Tuesday morning, Feb. 8, in the Home for the Aged, Newton, Kansas, at the age of 68 years and 8 months. Funeral services were held Friday afternoon at the Bethel College Chapel, in the presence of a large gathering of friends and acquaintances, preceded by a memorial service, principally for students, in the forenoon. Life seemed lonely to Brother Kliewer since the passing of Mrs. Kliewer, Jan. 2, 1935. He leaves two sons, Karl Kliewer and wife of Hutchinson, Kansas; Paul Kliewer and wife of Wichita, Kansas, and one daughter, Ruth, Mrs. H. S. Liebenberg and husband of Wilmington, Calif., also one brother and three sisters. A full obituary will follow later.

Philadelphia, Pa., via Air Mail, 8 p. m., Feb. 7—Newton, Kans. 4 p. m., Feb. 8:

"Rev. Silas M. Grubb, D.D., pastor of the Second Mennonite Church, Philadelphia, passed away suddenly on Sunday morning, February 6th at the age of 64 years, 4 months and 5 days.

He is survived by his wife, a son, a daughter-in-law, a grandson, his aged father, Rev. N. B. Grubb, a brother, Rev. W. H. Grubb of Dwight, Ill. and his sorrowing congregation where he ministered for thirty-nine years.

Funeral services on Thursday afternoon at two o'clock, to be conducted by Rev. John J. Plenert, assisted by Rev. Freeman Swartz.

Honorary pallbearers—Irvin H. Mack, Maxwell H. Kratz, Dr. Charles Fulmer, Richard Cross, Walter M. Landis and William H. Shelly.

M. F. Shelly, for Rev. N. B. Grubb.

Dr. Grubb is well known in Mennonite circles as the genial editor of THE MENNONITE for twenty-five years, with the unique opportunity of speaking and influencing for good hundreds of our readers fifty times each year. He had been ailing for some time, but seemed to be improved of late. His good father, Rev. N. B. Grubb, who is 88 years old, would have been glad to go in the place of his son. But God's ways are not our ways.

SERVICE

*by Elizabeth Lingenfelder**

My heart seems much lighter
And my view is brighter
At the close of each and every day.
As I travel on my homeward way,
To know I was of service here
And brought to others love and cheer.

That is the purpose of each life
To render service where there is strife
To look about and see the need
And quickly do a noble deed.
Kind words, smiles, the clasp of hand,
Are of no cost, yet at our command.

So let us try so to daily live
And freely of ourselves to others give
That at the end of our lives' way
We in our heart and mind can say
We love you all and wish no man ill
And so our Father's wish fulfill.

* We welcome Mrs. Elizabeth Lingenfelder of Hanston, Kans., as a member in our group of Mennonite poets.

EDITORIALS

FIT TO DO BIG THINGS.—*He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.* Luke 16:10. Joseph was faithful in doing the menial duties of a slave and servant and God made him ruler over Egypt. Moses faithfully watched over the flocks of his father-in-law for forty years, and God made him the deliverer and lawgiver of his people. David, the shepherd lad, though he was brave enough to cope with a lion and a bear, was looked down upon and almost despised by his big brothers; but God used him to route the Philistines and then made him king of his chosen people. Daniel and his three companions, Hannaniah, Mishael, and Azariah obeyed their God in what some might look upon as little things, kept their faith in spite of the lions' den and the fiery oven, and then were elevated to positions of power and influence in the land of their heathen conquerors. The steward who proved faithful and wise had the promise of his Lord to be made ruler of his household. Luke 12:42-44. It still pays, even in this twentieth century, to be faithful in little things. But it seems that fewer young people are conscious of this truth than used to be the case.

* * *

THE TRUE GENTLEMAN.—It is almost a definition of a gentleman to say that he is one who *never inflicts pain.* He carefully avoids whatever may cause a jar or a jolt in the mind of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment; his great concern being to make every one at ease and at home. He is tender to the bashful, gentle toward the distant, and merciful toward the absurd. He recollects to whom he is speaking; he guards against unreasonable allusions on topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantages, never mistakes personalities or sharp sayings for arguments, or insinuates evil, which he dare not say out. He observes the maxim of the ancient sage, "that we should ever conduct ourselves toward our enemy as if he were one day to be our friend." He has too much good sense to be affronted at insults. He is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing and resigned; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.—Cardinal Newman.

HOW MAINTAIN MENTAL HEALTH.—How can the modern man maintain mental balance and health amidst the helter-skelter of the world he lives in. That is a problem, as many will admit. But what is the normal state of the human mind? One may be said to be in sound mental health when, in his daily contacts with men and affairs, his capacities of knowing, feeling and willing function with the proper balance; or, in other words, when he is able to control his feelings, to manage advantageously his impulses, moods and passions, and has the will to say the judicially decisive word in his dealings with others. Illusions, mental wanderings, inability to concentrate and to remember, a combative or destructive spirit, untidiness and disorderliness are said to be signs of failing mental health. When such signs appear, or before, what can be done to restore soundness of mind? Generally speaking and looked at from the human point of view, keeping busy at some worthwhile task during waking hours, with, perhaps, a changeful avocation for leisure hours, is likely to be an effective preventive of mental ill-health. From the spiritual side, intimate contact with God, acceptance of his plan of salvation, resulting in a change of heart and a new life in Christ.

* * *

HUMILITY COMPATIBLE WITH CLEANLINESS.—Some time ago we read a story of a preacher, the gist of which was, *an able preacher makes his people ashamed of himself because of his slovenly and untidy appearance.* May we interpolate here, that the same would really hold true of any professional individual. The German says, *Man muss standesgemaess leben,* which means, a person should live, dress and keep himself as is becoming his station in life. The Frenchman says, noblesse oblige, which means, nobility or rank imposes obligation. The dignity that becomes a messenger of the gospel can hardly be manifested without befitting dress and bearing. A slovenly appearance discounts a clergyman's work, handicaps his influence, and lessens the power of his appeal. Soiled linen, spotted, unshapen clothes are not marks of an ambassador of Christ. God created man in his own image, he is the crown of creation or, as Isaiah puts it, Is. 43:7, *I (God) have created him for my glory.* How can anyone, who, in a special way, represents God among men, honor or glorify Him by a slovenly exterior? Unfortunately there are many ministers who have so little income that they cannot afford to dress as well as they would like to, but they can manage to be clean and neat. Neatness and cleanliness in person and dress cover many defects.

May others see the Lord in me,
In tone of voice, in look of eyes,
In dress, in walk, in laugh or sigh,
May I His life examplify—all faithfully.

FOREIGN MISSIONS

P. H. Richert, Sec.

Dear Christian Friends:

In the Missionary number of the Mennonite, several articles appeared which were written by our Indian Christians. These articles, besides furnishing us with much good information and inspiration, also reminded us that we were indebted to our paper and readers.

First, you will likely be interested in our report relative to our journey from home to Champa. We left Lamar, Colorado, several weeks previous to the sailing date and visited a number of relatives and friends enroute to New York City. November 11, we embarked on the S. S. Hamburg at New York for Southampton, England. All went well across the Atlantic, but due to a choppy sea, our boat arrived at port several hours late. This made a problem for us. We did not know whether time would permit us to go to London to board the next boat (the Corfu), as had been outlined in sailing orders. Upon inquiry, we found that we could embark at Southampton, thus giving us ample time, with no inconvenience except a little arranging with the P. & O. officials in Southampton. The Corfu arrived at port about 10 a.m. Saturday, November 20, and was due to leave at 4:00 in the afternoon, giving us nearly two days in Southampton.

A detailed account of the trip would not be in order at this time, so we shall only relate a few incidents in which we trust you will be interested. Our voyage for the most part was uneventful. There were, of course, some unpleasant incidents which one usually expects when travelling any distance.

We arrived at Bombay, December 9, on scheduled time, and were met upon arrival by Mr. Moffatt, the Inter-Mission representative, and an American Express agent. These men helped us through customs at Bombay, and at about 6:30 p.m. Mr. Moffatt took us to his home, where we lodged for the night. Needless to say, the services of these men were greatly appreciated. We left Bombay at about 6:00 o'clock on Friday evening for Champa and, although this was a mail train and not supposed to stop at Champa, we finally pervailed upon the train-guard to stop. This got us there about three hours earlier than we had expected.

Miss Augusta Schmidt and Miss Helen Nickel met us at Bilaspur, where they had been waiting for us most of the day. A little farther on we met Rev. P. W. Penner and wife and Miss Burkhalter. Then in a short while we reached our destination, where we were met by the Baumans and Rev. and Mrs. P. A. Penner. We were indeed thankful to God for bringing us safely to Champa.

The greetings which we received from our Christian co-workers and later from the Indian Christians in the Churches have indeed created a profound impression on our hearts and minds and gave us very favorable first impressions of India.

We are thankful and happy for this opportunity of serving our Christ in India and we would ask you to remember us in our language-study so that we might quickly acquire the tool which is so important for the work here.

With prayers for and greetings to all the churches in the homeland, Johanna and Edgar Frank

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Notice of Missionaries Visiting Churches

The two missionaries, H. J. Brown and S. T. Moyer, are expected to attend the Board meeting next week, part of the time, and this makes it possible for them to visit some of the Kansas Churches while they are here for a few weeks.

They cannot both visit all churches, so their visits are as much as possible so arranged that all who are anxious to hear both can do so by attending the neighboring church to hear the one that does not come to your church.

On Wednesday, Feb. 16th, a mass meeting is planned in the First Menn. Church, Newton, where both missionaries will speak, and the Board also can attend.

Feb. 16.	First Church, Newton, both	7:30 P.M.
Feb. 17.	Gnadenberg, Moyer	7:30 P.M.
Feb. 17.	Elbing, Brown	7:30 P.M.
Feb. 18.	Emmaus, Moyer	7:30 P.M.
Feb. 18.	Swiss, Brown	7:30 P.M.
Feb. 20.	Hillsboro, Moyer	A.M.
Feb. 20.	Brudertal, Brown	A.M.
Feb. 20.	Johannestal, Moyer	7:30 P.M.
Feb. 20.	Lehigh, Brown	7:30 P.M.
Feb. 21.	Alexanderwohl, Moyer	7:30 P.M.
Feb. 21.	North Lehigh, Brown	7:30 P.M.
Feb. 22.	Goessel, Brown	7:30 P.M.
Feb. 22.	Christian, Moyer	7:30 P.M.
Feb. 23.	West Zion, Brown	7:30 P.M.
Feb. 23.	Eden, Moyer	7:30 P.M.
Feb. 24.	Hoffnungsfeld, Brown	7:30 P.M.
Feb. 24.	Hoffnungsau, Moyer	7:30 P.M.
Feb. 25.	Hebron, Brown	7:30 P.M.
Feb. 25.	Bethel, Moyer	7:30 P.M.
Feb. 26.	Inman, Brown	7:30 P.M.
Feb. 26.	Buhler, Moyer	7:30 P.M.
Feb. 27.	Garden Township, Brown	7:30 P.M.
Feb. 27.	Halstead, Moyer	7:30 P.M.

If the brethren can stay longer than till February 27th, the program will be extended later.

P. H. Richert, Secr.

—*First Church, Bluffton, Ohio.*—A reception for Missionary S. T. Moyer was held in our church. After a short program of welcome, the Moyers were taken to the church basement, where they were presented with a "pound shower" gifts. Refreshments were served.

Christian Education

A CAMPUS AT PRAYER

Ed. G. Kaufman

These are days when the tide of popular opinion is running hard and strong against the chapel practice. In our Mennonite colleges we still have compulsory chapel. We believe that chapel service has within its range of possibilities the fostering of certain values which no institution can afford to neglect.

The first of these is some appreciation of the great passages in the English Bible. Among young Americans in general the ignorance of the Bible is appalling, and the absolute lack of any feeling for the dignity and beauty and power of the Scriptures is both amazing and pitiful.

The second value which we would mention is the fostering of some balance in our lives, as between the material and the spiritual.

The third value is that of building a sense of the corporate unity of the college on its more serious side. The college comes together en masse in the stadium to watch the games. We crowd the Hall for a dramatic performance or a concert. When we leave the college we carry with us memories of many experiences. But our college heritage is not complete and our measure of the college spirit is poor indeed if there is not now and then a memory that touches a deeper place in our hearts, and puts the college close to the very finest that we know. A Christian college is more than a playing field. It is more than the classroom and the stage and a walk in the moonlight. The college is a combination of all of these, plus an intangible lifted light of the spirit of Christ which transcends them all. It is in the perpetuation of this spirit that the chapel can make its biggest contribution to the life of the college. But chapel is not all. There are other times and places of prayer on the campus of a Christian college.

"Are you ever gloomy over the future of young people, of your young people, of the Church, or the Nation? Visit a Campus at Prayer. You will come away with your faith strengthened. "Now faith is the substance of things hoped for, the evidence of things not seen."

One evening a week on the campus is a time of Prayer. The evening begins with a selection of a hymn played on the Chimes by one of the young men of the College. The notes of "Sweet Hour of Prayer" and other well known tunes spread a benediction not only over the Campus at Prayer, but over the community as a whole.

In one corner of the campus the Student Christian Movement holds its meeting. In another corner of the campus the Student Volunteer groups holds its meeting. Both students and faculty are invited to these meetings. Various topics are discussed and then a season of prayer carries the praise, repentance, problems and requests of the campus to God.

Once every so often the Faculty has its own Prayer Service. A few verses of Scripture are read and these Faculty members, the leaders and inspirers of youth, take the problems of the Campus and College to God. One cannot help believing that the work of these individuals and this institution will prosper through the grace and power of God.

"Naturally, every student and every faculty member does not attend these meetings. Some never attend, some attend occasionally, some regularly. However, no Church with which I am acquainted has as large a proportion of its membership attending the weekly Prayer Meeting as join in this Hour of Prayer on the Campus.

"Any institution which fosters Prayer has Faith. This faith is the substance of things hoped for: hoped for by the parents who entrust their young people to this institution, hoped for by the Church which supports this institution, hoped for by those who are building their lives into this institution. This faith is also the evidence of things not seen. It is evidence that these happy, fun-loving, red-blooded young men and young women have their more serious, solemn and sacred moments; that the faculty is taking its position of leadership seriously; and that the College is maintaining an atmosphere in which students can 'increase in wisdom and stature and in favor with God and man'."—Christian Education, April, 1937.

Problems of Education

Jacob H. Janzen

In THE MENNONITE of January 25, on page 2, appears an article under the heading, TOO MANY LEARNED FOLKS? The question mark indicates that the writer doubts whether our difficulties in life originate really from having too many learned people among us. Further he points out that there can hardly be too many of them, if the learning afforded them, points in the right direction: *Service rather than money making.*

This is a thought that echoes from my own heart. There is, of course, a difference between what we call *learning* and what we call *education.* And I would say that we need good education rather than high learning. But, nevertheless, high learning will alway be a good asset for a well educated man or woman to achieve.

If I am not mistaken, the English word *learning* has its equivalent in the German word *Gelehrsamkeit,* while the word *education* means *Bildung.* The first implies that somebody acquires by learning something that he did not possess before and that might or might not affect his growing up into a perfect character. The second implies that the person in question is influenced, by teaching, to the good, and all that he learns will necessarily help him grow up into a good, well balanced character.

A highly educated man can still be a great fool or a low character. There are many highly learned men among gangsters of our blessed country. But a well educated man or woman will always be a noble character, and will never be found among criminals or people of low standing. There are well educated people without much learning, but high learning will always make the efforts of a well educated person much more effective. High learning, combined with good education, is a great blessing to mankind. But the same high learning, even though it be in theology, can also be a dangerous weapon in the hands of a person with criminal leanings.

Therefore I am in favor of our denominational Christian institutions. There is a tendency to discredit them, but we cannot, as yet, dispense with them, because they are institutions of education rather than abstract learning. Their main concern is the spiritual growth of their students and the building of a good, well-balanced character in them.

Much of our present day learning is perverse, creating in the minds of the students the opinion that their learning entitles them to some especially elaborate position, and that they are now too good to do the chores in the barn yard or to do housework of any kind. Real education, instead, would be to them a means to understand, to appreciate, and to enjoy life, in all of its aspects, more fully. Why should not a young man be well educated and go back to his field and to his chores in the barn yard, and enjoy a farmer's life twice as much as an uneducated man ever could do it? Or why should not a well educated girl go back to her housework, get married and become the mother of a happy family? Any highly learned lady who deems herself too good to bother with children, is one of the greatest fools the world has ever seen, because she deprives herself of the greatest blessings and joys that God has bestowed upon woman—*motherhood.* We need well educated mothers.

We certainly do not need schools that teach our children away from life, but we need schools that inculcate in them a fuller and deeper appreciation of life, to make them both prosperous and happy. The world of today needs such schools, and without them it will sink deeper and deeper into dispair as time goes on.

Folks, stick to your Christian educational institutions and make them a real success! Thereby you will help solve the problem of social life. Select for your teachers well built and well-balanced characters, with high learning, who are able to teach your children and to help you bring them up to be real MEN and WOMEN themselves.

We brought nothing into the world, and we will take nothing out but our character.

From "The Mennonite Peace Society Bulletin"

Bluffton, Ohio, February, 1938

As war clouds darken, as incident upon incident seems to point toward armed hostilities between leading world powers, Peace Churches ought to face again the message of Acts 5. "We ought to obey God rather than men—If this work or this counsel be of men it will come to nought; but if it be of God ye cannot overthrow it". Jesus assures us that PEACE "is of God", so "Ye CANNOT OVERTHROW IT". That means that there is no question concerning the TRIUMPH of PEACE; the only question is, "WHAT PART WILL WE HAVE IN THAT TRIUMPH? To me that means, (1) Do ALL in my power to preserve PEACE: give TIME, MONEY, ENERGY, NOW. (2) If, in spite of our efforts war comes, "WE OUGHT TO OBEY GOD RATHER THAN MEN", and take the consequences. We urge our members, our pastors, our Church officials, our YOUTH to study carefully the paper "TRIUMPHANT PEACE", by Russell A. Lantz. Let us face honestly the PRICE of PEACE. ". . . let him deny himself, and take up his cross, and follow me".

AN OPEN LETTER TO MY GOVERNMENT

(President, Vice President, Senators, Congressman)

Sirs: The defeat of the Ludlow Amendment, and the passage of the huge naval appropriation bill, plus numerous other policies, make it increasingly clear that the officials of the government, in league with big business and munitions firms are preparing to wage another war on foreign soil. I am a native born citizen. I love the U.S. above any nation of the world. I cherish Her Religious freedom, Her high degree of Democracy, the great opportunities, open to both men and women. And I am willing to defend them with my life, but war will destroy rather than defend them.

In 1917 I was eager to enlist to help "end war" and to "make the world safe for democracy". But I was too young. That desire to enlist was against the doctrine of The Mennonite Church, of which I was then, and am now, a member. At the age of 21 I enlisted in the army and spent two years in the 31st Infantry in Manila, P.I.

In those two years I learned the "theory of war" in "sham battles". But those sham battles were enough to turn me against war FOREVER. In addition to the experiences of those two years, I have before me the contents of letters and diary memoranda exchanged between Washington, D.C. and the American Embassy in London, 1916-17. Thus far I have found NOT ONE WORD about "ending war" or "making the world safe for Democracy". But I do find words like "European markets", "We shall reap the PROFITS", "It is not improbable that the only way of maintaining our PREEMINENT TRADE POSITION and averting a PANIC is by declaring war on Germany."

In addition to the above, I have also the reports of the Munitions Investigation, which clearly reveal the NATURE of war, how munitions makers, big business and unpatriotic, corrupt government officials join hands in an "international understanding", which lead to war.

Modern war DESTROYS both conqueror and vanquished; it defends NOTHING and NO ONE. Therefore I feel it my Christian and my Patriotic duty to inform you NOW, that, in case the President and Congress feel it necessary to declare war, I CANNOT ACCEPT ANY SERVICE which would support the war.

I am giving my full time, my energies, my money NOW, to build a peace-minded Mennonite Church, and a peace-minded nation. I am attempting to fulfill my Religious and Patriotic duties, in supporting positive policies, which will advance peace.

I deeply regret the administration pressure which defeated the Ludlow Amendment. It raises a serious question in my mind: "Has our country been already secretly promised to join in a foreign war, 'If we are needed,' as Colonel House had permission to promise the U.S. to the Allies eary in 1916, six months before the people reelected a president because 'he kept us out of war'?" Mr. President, has the U.S. been promised to wage a foreign war?

If those of us who are trying to preserve peace fail, and war should be declared (or waged undeclared), YOU CANNOT COUNT ON ME. You CAN count on me for any constructive service, which will build PEACE.

Sincerely, Carl J. Landes, Bluffton, Ohio.

What Does this Mean?

What does it all mean? Is not the present race for "Preparedness" among nations a repetition of what happened before the World War? As then the nations make war virtually inevitable by their inordinate race for arms, and our country is getting into the thick of it too. "Figures tell their own story. The makings of war, the equipment, the men, are far greater today than they were in 1913. In that year, with six million men in military service, the world was spending 2½ billion dollars on arms. In 1937, according to the League of Nations, with 8½ million men in service, the world was spending 12 billion dollars on arms. And now, in 1938, the figures grow worse. To the many billions being spent elsewhere, the United States is getting ready to add another billion. The race is on in earnest. Where it will all end, what it all means, are questions that only brooding imaginations can enjoy."—Pathfinder.

Sunday School Lesson

A. S. Bechtel

February 27, 1938

MEASURING A MAN'S WORTH

Mark 5:1-17

Introduction

Jesus and the Twelve crossed to the east side of the sea of Galilee during the night. While He was asleep in the boat, a storm, so common there, swept with sudden fury on the sea. The greatly alarmed disciples appealed, in their terror, to the Master. He rose up, rebuked first the weak-faithed disciples, then the storm with His quiet. "Peace, be still", and a great calm quieted the sea and the disciples. When they landed, they witnessed another storm, far more terrible than that on the sea—a storm of human fury, madness and degradation—a demon-possessed man. Mark paints this scene of the terrifying forces of evil in words expressing vividness, terror, majesty, and power. He also inspires us by his vision of the omnipotent power of Christ.

The Demon-possessed Man vs. 1-6

This man, under the control of the spirit of Satan, was an outcast from society. No provision was made for the care of such unfortunate ones. They must shift for themselves (v3). This evidently (vs4,5) was an instance of extreme severity of demon control. He was a raving man, nevertheless he was a needy soul. From his hillside abode, he saw Jesus and the disciples coming out of the ship. He hurried to Him (v6) fell down, worshipped Him. He could worship Him after Jesus had broken the demon's power (v8). Satan will not permit any one in his control, to worship Jesus. The man's first need was cleansing from the demon spirit so that the Holy Spirit could enter into him.

The Demon Appeals to Jesus vs. 7-12

In answer to Jesus' command (v8) the demon cried out loudly, using the man's voice. (Matt. 8:28). He declared that he and Jesus had no interests in common, and also recognized Him as Son of God. He appeals that he be not sent into torment, not be hindered from going about. In answer to Jesus' question (v9), the demon said that he was but one of many. Then as spokesman for all (v10) he pleads that their condition be not changed for the worse. (Luke, "Do not command us to go into the abyss"). Even demons do not wish their condition to be made worse. They proposed to Jesus (vs11,12) that He give them permission, send them into a herd of swine feeding near by. The owners were probably Jews and swine were "unclean" to them.

The Man's Mind is Healed vs. 13-17

Jesus consented to the demon's proposal with results disastrous to the swine (v13). He let them do as they wished and the terrified swine rushed to their destruction. Jesus was concerned, above all, in the man's cleansing. He was worth more than the swine. They were lost, but the man was saved. Christianity puts the highest value on a human soul. A person is of more value than property. Jesus wished to teach this central lesson with this dramatic miracle.

The reports spread rapidly (v14) and many came to see what was done to the swine. They found (v15) that which they had hardly expected—the demon-possessed man sitting in peace, quietly resting, in his right mind—a living witness to Jesus' power over Satan himself. Jesus alone can bring peace into a soul. The people bade Jesus to leave their coasts (v17). They feared much and valued their swine of greater worth than the healing of the man. We need to guard today lest we count herds, crops, dividends, comforts of more real concern than the souls of men, of our growing youths. Jesus considers a man of great value, not so much perhaps because of what he is, but because of what he may be, can be, when yielded to Him. Man's worth, greatness is all the gift of God. A man's value depends upon his relationship with God. Each one is worth saving at all cost. The redemption of the man was worth all it cost. The ultimate value in this world today, is the human soul.

A Practical, Working, Conference

The Third Quarterly Conference of the Eastern District, met in Bethany, Quakertown, February 3rd afternoon and evening. The 'practical workings' idea thread was woven through the entire conference, from earnest Devotional Services to ways and means of bringing together the Conference finances.

Walter H. Temple and Earl K. Kremer, railroad men presented two itineraries to and from the General Conference, to be held in Saskatoon, this summer. The trip from the East is to Chicago and thence northwest. It is hoped that many from the Middle District and Western District can join the party in Chicago. Convenient stop-overs have been arranged for Chicago and Winnipeg to visit the Missions and also the Girls Home. The arrival in Saskatoon is such that the Girls Home there can be visited before the opening of Conference. One plan is to return immediately by the same route. Another plan is to go on to Lake Louise and Banff in the beautiful Canadian Rockies with a stop off at Swift Current, the newly opened Mennonite District to our General Conference Home Mission Board. Attractive rates were also announced.

Rev. W. S. Gottshall, read a paper covering the early history of the Eastern District Conference. Some facts were disclosed that had hitherto never been published. Needless to say the audience listened intently to the paper.

In the Evening session Rev. Bohn spoke to a full house on the theme: "Practical suggestions for our young people who are in the draft age." We hope and pray that war might never come, but it is well that Christians face their task carefully and, according to Scripture, plan for their stand.

Sincerely,
A. J. Neuenschwander, Conf. Secy.

CORRESPONDENCE

FIRST MENN. CHURCH, NEWTON, KANSAS

Dear Editor and Readers of the Mennonite:

Our yearly meeting was held January 1, at 5 p.m., and was better attended than ever before. The meeting was carried through according to the program. The reports of the different parts of the churchwork were very interesting and encouraging. At about 8 o'clock the ladies served coffee cake and cookies. The new budget is about the same as last year. We adjourned about 10 o'clock.

Our Pastor, Bro. J. E. Entz, gave an abbreviated report of the condition of the congregation. We now have 530 communicant members. The increase this year was 59 new members, 27 by baptism. The decrease was 15, leaving a net gain of 44 members. About $2600 was paid off on the church debt, leaving a debt of $1700. On September 1, our congregation will have existed for 60 years. The greatest increase was in the last 5 years.

The order and nature of our church activities, on Sundays and through the week, is as follows: Sunday school at 9:30 a. m., the number of teachers is 28, the number of pupils 574. Since the Sunday school building has not yet been built, we have most of the Sunday school classes in the basement, heavy curtains divide the classes. Since attendance is increasing, we have not room enough. Brother J. Entz has a large catechumenal class during the Sunday school period, which he teaches in the Chapel of the Deaconess Home. The church service begins at 10:45. We generally have an English and a German sermon. On Sunday afternoon some members of the C. E. society go to the poor farm, to hold devotion there. Another committee goes to the jail, some evenings, and holds service there. At 7 o'clock, Sunday, the Sunbeam Juniors meet, led by Mrs. Rev. J. E. Entz, their membership is 55. At the same time, on alternate Sundays, the Junior Young People's C. E. meets. It has 80 members and is very active. At 8 o'clock there is alternately Senior C. E. or preaching service, generally conducted by Dr. A. Warkentin.

On Wednesday evenings, at 7:15, there is, usually, the Young People's Bible Class, led by S. S. Superintendent Theodore Claassen, at 8 o'clock is practice of the Young People's choir, with about 50 members. The directress is Mrs. Ferd. Voth. On Thursday evening is practice for the Senior choir, 30 members, its director is Prof. W. H. Hohman of Bethel College. On

Friday evenings, at 7:30, is usually Bible class, led by Dr. Warkentin, mostly in German. At 8:15 is Teacher's meeting, in English. It is taught by Brother Warkentin and others. On Thursday afternoon is held the meeting of the Senior Mission Society, 15 members. Once a month, on Thursday evening, is the meeting of the Mission Study Circle, which has about 70 members.

On Sunday, Jan. 2, Rev. C. E. Krehbiel preached on Josh. 3:1-5. Instead of preaching first an English and then a German sermon, he alternated between English and German, a few minutes at a time, thus making it interesting.

On Monday, January 3, was the Silver wedding of Brother and Sister B. C. Regier. It was celebrated in our church. Many friends and relatives attended. It was followed by a supper and a program in the basement. That week being the week of prayer, we had prayer meeting on Tuesday, Thursday, and Friday.

Sunday, January 9, in the evening after Y.P.C.E., Rev. Smucker of the Bethel College congregation preached on "Our Father". On Wednesday evening, Jan. 12, Dr. May, president of the Kansas City Bible School, spoke to the Young People's Bible class on *the Bible, the book.*

Sunday, Jan. 23, Dr. H. A. Fast, Field Secretary of the General Conference, spoke in the forenoon, very interestingly on the historical and spiritual development of the General Conference. He continued his talks in the evening, and on Monday and Tuesday evenings, on the educational phase of the Conference, Home, Schools, Y. P. Societies, Teacher training, colleges and seminary, the development and present status of our Foreign Mission, Home Mission, Relief, and Publication, in a very instructive and edifying way.

With fraternal greeting to the readers, the old ex-editor, C. van der Smissen

* * *

MENNONITE CHURCH, BUTTERFIELD, MINN.

Dear editor and friends in Christian fellowship:

Greetings in the name of our Lord Jesus Christ with I Peter 5:7, "Casting all your care upon Him; for He careth for you". Our heavenly Father is interested in each minute detail of our lives. Nothing is too small nor too great to take to the Lord in prayer. So in this new year let us cast all our care upon Him.

A report from our congregation is due and I shall put it off no longer. I am happy to say that our attendance in church and Sunday School has been very good. Our young people meet every Thursday evening. They are enthusiastic about the work and the meetings are very well attended. The Junior Choir under the direction of Mrs. Herbert Linscheid has made a very valuable addition to the church service.

We have recently closed a very successful series of evangelistic meetings, led by Rev. Albert Schultz of Frazier, Montana. The Word of God preached and taught in its purity, has not lost its power in our day. Many a heart was refreshed and determined anew to walk more faithfully with the Lord.

On November 28, Rev. L. Linscheid resigned the pastorate of our church, due to ill health. Services have been held regularly by visiting ministers from Mt. Lake and vicinity. As yet, no regular minister has been secured. We trust the Lord will send one soon and will also restore Rev. Linscheid to good health that he may go on with his chosen work. With best wishes to the editor and readers of the Mennonite.

Mrs. R. E. Casey, Correspondent

* * *

SECOND MENN. CHURCH, BEATRICE, NEBR.

Last Sunday evening we enjoyed a Mission Program given by the Senior C. E., with Rev. M. Horsch as leader. We heard about our Montana Mission Station, where Dr. and Mrs. Rudolph Petter, Rev. and Mrs. Habegger, Mrs. Waldo Petter, and Miss Gibbs and some native helpers are bringing the gospel of our Lord Jesus Christ to the Cheyenne Indians. Since Dr. Rud. Petter has accomplished the translation of the word of God, some of the Cheyennes are reading the gospel and spreading the good news to their Indian friends. How thankful to God we should feel, that native helpers themselves are bringing the gospel to others, only by the grace of God.

When difficulties and tribulations arrive, threatening to hold back the progress of the spread of the word to the Indians, God will help that His work will not suffer. It is our privilege to pray to Him more earnestly for the upbuilding of His Kingdom among the Indians in Montana, and naturally also for the Mission work in all the world.

The speakers specialized the testimonies of the different native helpers. It is like a most famous physician said, "I dress the wound—*God* cures it." And so it is with the work of the missionaries, they bring the gospel, but God works repentance and faith.

Connected with the station of Lame Deer, where Dr. and Mrs. Rud. Petter live with their dear Indians, are three native helpers, Ernest King, Frank Littlewolf, and Milton Whiteman, who preach regularly every Sunday. Isn't this wonderful? Just think what Jesus can do, when we listen to His voice!

It was touching when we heard of the testimony of Milton Whiteman, how humbly he thanked God for saving him by His mighty hand, for he had been a great sinner. We Christians have a great responsibility to pray to God that such saved ones may stand firmly on the word of God, to serve Him, who gave His life for the world. They have to face temptations, but our daily prayers and God's grace will help wonderfully.

In love, John Wiebe.

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

D. D. Eltzen, Pres.
175 Cypress St.
Newton Centre, Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Friendship

by Henry M. Harder
Butterfield, Minnesota

Seldom do we realize the value of true friendship. Anyone walking through life without friends is indeed to be pitied. Not only become our burdens lighter and our sorrows fewer when shared with friends but we receive new courage and hope to go on in our life's work and become more able to understand others.

I always love to think of the true and genuine friendship of David and Jonathan, I Sam. 18:1; 19: 2 Sam. 1:26, and finally climaxed in faithfulness on the part of David toward Mephibosheth, the son of Jonathan, as recorded in 2 Sam. 9. Here we have the story of the heir presumptive and the new king anointed. There seems every reason, especially on the part of Jonathan, to hate David; but instead, he loved him as his own heart and proved the greatest friend David ever had.

There are certain requisites for true friendship. We shall note a few: To have friends one must be a friend. King Solomon wisely expressed this in Prov. 18, 24 when he said, "A man that hath friends must be friendly:" and the result, "and there is a friend that sticketh closer than a brother."

No one will be a friend unless he loves. To the extent he loves will his friendship endure. Jesus says according to John 15,13 "Greater love hath no man than this, that a man lay down his life for his friends."

In our S. S. lesson of Jan. 30, we studied of four men who carried their palsied friend to the rooftops and lowered him at the feet of the greatest of all friends—Jesus. It was a difficult task but their love and sympathy for their friend urged them on and all five were richly rewarded.

How cold and feelingless this world of ours would seem if we had no friends! Often we are lonely, in trouble, and in need and we go to those in whom we trust, and we are well repaid. However, let us make it our aim and earnest desire to help others more than we expect our friends to help us and we will never be without a friend. But above all, let us not forget the greatest of all friends, the Friend we have in Jesus.

ABOUT HENRY HARDER

A young man, but an all-around citizen in his community and a fine citizen of the Kingdom of God. Very active in church work in the First Mennonite Church at Mountain Lake, Minnesota. Definitely interested in community projects, especially those relating to rural life.

He is a former student of one of our Mennonite Colleges, and a graduate of the University of Minnesota. One of those chaps that lots of people say don't exist: A man who takes his college and university training right back to the farm and the community and church and makes it count with telling strokes.

While our thoughts yet linger with friendship, let us meditate upon the following lines:

"Our strong band can ne'er be broken,
It can never die;
For surpassing wealth unspoken,
Sealed in friendship's tie.

Mem'ry's leaflets close shall twine
Around our hearts for aye,
And waft us back o'er life's broad track
To pleasures long gone by.

Youthful life is swiftly passing,
Soon its sands are run;
But while we live we'll ever cherish
Friendships now begun.

When we sing our live's last measure,
Sweetest then shall be
Strains recalling ev'ry treasure
Of fond memory.

Friendship, loyal, firm and true
Deep graven on each heart,
Shall be found unwav'ring true,
When we from life shall part."

THE COOKIE JAR

Don't make excuses; make good.

The World of Jesus' Day Compared with Ours

Matt. 23:1-7, 23-26, 37; 11:20-24

Young People's Topic for March 6, 1938

Meditations:

M., Feb. 28. In Jesus' Day—Slavery. Phil. 1:8-19
T., Mar. 1. In Jesus' Day—No Hospitals. Matt. 8:14-17
W., Mar. 2. In Jesus' Day—War a Profession. Acts 10:1-8
T., Mar. 3. In Jesus' Day—Foul Morality. Rom. 1:28-32
F., Mar. 4. In Jesus' Day—Tyranny and Cruelty. Matt. 14:1-12
S., Mar. 5. In Jesus' Day—the Poor Were Left to Die. Luke 16:19-31

Suggested Hymns:

"Stand up, stand up for Jesus"
"Take my life and let it be"

Problems:

The world in which Jesus lived.

The world in the time of Jesus' life on earth was very limited. Only the lands which surround the Mediterranean Sea were known to civilization in which Christ lived. The means of travel and communication were so primitive that in that little world, small as it was, it was harder to get around, and more difficult to know the world than it is for us today to know our world.

There were only a few million people in that world of Jesus' day. But even so the distinctions between race and class were sharper and deeper than we find them at present.

Jesus found the world to be burdened with a heavy load of sin and slavery when He came into it. The very economic order of that day was based upon enforced human slavery.

In His wanderings among the cities of Palestine, Jesus found himself face to face with war, paganism, cruelty, oppression, tyranny, immorality, disease, igorance, illiteracy, superstition and poverty. In the face of all these Jesus came forth from His carpenter shop and set up a program so vast as to be adequate for the whole world, so durable as to be eternal and so detailed as to touch every human being individually.

The World in which we live.

In the material world there has been a great deal of progress since the time Jesus lived on earth. There has also been added a vast amount of intellectual enlightenment since Jesus' day. But in the moral and spiritual realms, we must admit, our civilization has not kept pace. We are highly developed materially but our moral and spiritual assets are very meager.

We saw how utterly deficient was the condition of the world in Jesus' day, but today we are just as deficient if not more so. To be sure we do not have slavery as it was practiced in Jesus' time but the labor directors and organizers have ways of enslaving the workers. Our cities are dotted with hospitals yet disease runs amuck. After 1900 years of Christian heritage the world fought the greatest war the world has ever known and today mankind trembles lest the war fuse again be lighted. If the lid were to be lifted we would see that immorality is rampaging the globe. There is still tyranny and cruelty in many places where men think they have a chance to get by with it. And inspite of poor-housing and government welfare agencies, there are still hundreds who are left to suffer and die uncared for.

Obnoxious as ever it may be, we are forced to come face to face with the fact that spiritually we are far from the goal and the ideal set by Jesus.

Are we going to do something about it and make our contribution to, and take, our stand for Christ?

Or will Jesus have to say of the world today, like He said of the Jerusalem, of His day, "How often would I have gathered thy children together . . . . and ye would not?"

INTERMEDIATE DEPARTMENT

Jesus in the Temple

Intermediate C. E. Topic, March 6, 1938

Topics for the Month

March 6: Jesus in the Temple
March 13: Jesus in Decision
March 20: Jesus in Service
March 27. Jesus Giving Himself

Advance Preparation

If possible get a picture of "Jesus in the Temple at Twelve." If a large one is not available, cut one from a Scripture text calendar. Hang it in a prominent place in the room, and focus a special light on it. Arrange the chairs in a semi-circle, so that the group is close together.

Pre-Prayer Circle

Read Isa. 56:6,7 and show how God's house has always been a house of prayer for all who love the Lord. Thank God for the church. Pray for the pastor and the officers of the church. Pray for a greater love for the House of God.

Songs of Praise

1. "Glorious Things of Thee are Spoken" (Stand)
2. "I Love To Tell the Story" Stanzas 1-3

Annoucements. President takes charge

Quiet Worship

(Announce the topic or have it printed on the blackboard)

Instrumental: "Holy, Holy, Holy" (played through reverently)

Reading: Ps. 122 (Group in unison)

Response: Ps. 100:4,5, by leader

Song: "More About Jesus"

Scripture reading: Luke 2:41-51 (by one who reads well)

Sentence prayers. (Make suggestions for prayer before calling for sentence prayers. See Pre-prayer circle.) Leader closes.

Studying the Topic

1. For the Leader. The lesson story has already been read in the worship period. Remind the group that it is the only story recorded about Jesus from the time He was an infant until He was baptized, when he was probably thirty years of age. Someone has compared this story to a morning star that sheds its light into the night that is gone, and proclaims at the same time the coming. It helps us to understand his miraculous birth better and also his coming life of ministry.
2. Short talks
   - a. The Passover Feast
   - b. The Journey from Nazareth to Jerusalem
   - c. Picture interpretation by the story
3. Questions to answer
   - a. How did Jesus show that He was different than the ordinary boy of twelve?
   - b. In what ways can we imitate Jesus example?
   - c. How can we develop a love for the House of God, the Church?

Closing Consecration

Ask each Intermediate to come prepared to give one of the sayings of Jesus. Let the leader begin, giving his verse holding an open Bible. He passes the Bible on, each one stands in turn, holding the open Bible and repeating his verse.

Song: "More Love to Thee"

Benediction.

The Passover Feast

The passover was kept in commemoration of the time when the first born of the children of Israel were spared by the angel of death in Egypt. See Bible Dictionary. The law required that all men of the tribes of Israel must go to Jerusalem to worship in the temple in observance of this event. This was not required of the women, though it was customary for them to accompany their husbands whenever possible. A Jewish boy became a "son of the law" at the age of twelve. For ten years after their return to Nazareth, Joseph and Mary had been making this annual visit to Jerusalem alone. We can imagine with what anticipation Jesus looked forward to the day when he would be permitted to go along. No doubt he had been told the stories of God's gracious leading of his people many times and had learned all the Psalms that would be used at the celebration. He had heard his parents relate their experience on these journeys but now he was to experience all these things for himself.

The Journey

Have someone study and report on the distance from Nazareth to Jerusalem; the mode of travel; the possible route taken; the time required; and something of the country passed through on the way.

JUNIOR CORNER

GOD SO LOVED THE WORLD

Program theme for March

General Outline

March 6: Go Ye
March 13: Into All the World
March 20: And Preach the Gospel
March 27: Unto Every Creature

General Aim: A study of Old Testament messengers to man; a study of New Testament messengers to man. A study of Christ's command to the Church and of the mission work which the Church is doing in answer to this command.

Song for the month: Loyalty to Christ. Verses 1,2,4

Verse for the month: "Sing unto Jehovah all the earth. Show forth his salvation from day to day." Psalm 96:1.2

Housecleaning

When the week for this program comes, it will be housecleaning time. The rooms will moan and groan as they are put through the process of renewal. Spring will be on the way! And when the hyacinth and the jonquil come forth as bits of brightness in the outer frills of the home's new gown, then the rooms, within, must also be a breath of spring. March is a very practical month. Could we make this true also in our Endeavor work? Perhaps our minds, too, and the minds of the children need freshing up. Cobwebs might have found their way into some remote corner. Perhaps up in the "attic" there are trunks, trunks that were filled a long time ago. We have forgotten what was in them. Wouldn't it be interesting to sit down and review the memory of it all? It is always interesting to rummage through an attic. We might also find new things of value to add to our store of keepsakes. Shall we try a housecleaning?

When Shall We Do It?

It could be done in the four-fifteen-minute opening service periods, one at each meeting. The rooms of our mind (if you wish to use this picture) would then be four in number:

Opening service March 6: Room I Our Conference
Opening service March 13: Room II Our Publications
Opening service March 20. Room III Our Home Missions
Opening service March 27: Room IV Our Foreign Missions

How Shall We Do It?

On the upper half of a large poster sheet, you could draw the outline of a simple home, calling this: The

House of my Mind. On the lower half could be the sketch of the four rooms. These should allow enough space for the clear printing of the name of each room into the room, itself. The names would be those suggested above.

This series of studies would, of necessity, be in charge of an adult, not a Junior. (The mission-minutes would then fall away) Perhaps you could find, in your church, four experienced teachers of children to whom you could assign these periods. I would suggest to make these four, fifteen-minute periods, strictly FACT-TEACHING periods, periods of drill. There should not be too many facts. Only as many as the Junior mind can comfortably store away. Room I, III and IV should certainly have a map. It can also be used in Room II, showing where the publications are printed, the home of the editors, the home of our Book Concern, etc.

Suggestive facts for Room I: March 6

1. The name of our conference
2. The president, secretary, and treasurer of the conference. (Show their resident places on map)
3. The division of the conference by districts
4. President of your District Conference
5. The chief activities of the conference (General Conference)
6. The place and date of its next session

Suggestions for Study Period, March 6

1. Hymn in unison: Loyalty to Christ
2. Introducing topic for the evening by using Mark 16:15 with additional thoughts that will lead the minds back to the Old Testament when God also "So loved the world" sending His messengers again and again unto the people
3. "Go Ye", minute talks by juniors
    a. God said to Abraham: *"Go* and be a blessing"
    b. God said to Moses: *"Go* bring forth my people out of Egypt"
    c. God said to Balaam: *"Go* speak my word"
    d. God said to Gideon: *"Go* save Israel"
    e. God said to Samuel: *"Go* anoint Saul king for I have looked upon my people, their cry is come unto me"
    f. God said to Isaiah: *"Go* and tell this people"
4. Special music: "I'll go where you want me to go"
5. Heart-talk: "God So Loved the World". Picture God's love in Old Testament times. How through His messengers He wanted to save the people, He wanted to keep them in the right road that would lead back to Him. He so loved that, in the fulness of time, He sent His own Son. The judges, kings, and prophets could not do what Jesus does for us if we trust Him. He leads us Home indeed.
6. Repeat in unison the verse of the month
7. Closing Meditation hymn. "'Tis so sweet to trust in Jesus" Change the chorus to:

   Jesus, Jesus, do I trust Him?
   Have I proved Him o'er and o'er?
   Jesus, Jesus, precious Jesus!
   O for grace to trust Him more.
8. Closing prayer.

Note: Remember the mission boxes. See past issue.

Lincoln against Liquor

Here is an incident which shows clearly how President Lincoln regarded the use of intoxicating liquors, and how the father's influence was respected by his son. Children of today will do well to follow Tad's example.

One afternoon while Tad was waiting for the President, to attend a public gathering, he heard his father talking in low tones to a sobbing mother who had come to implore the President to save her son's life.

"He used to be the best boy," the poor mother pleaded. "till he got to drinking."

The President had to tell the mother that he could not interfere in the case. After she had gone out, sobbing and broken-hearted, President Lincoln bowed his head upon the great table and wept in despair. It was sometime before he was able to control his emotions. At last he sat erect, clasped his great hands, and repeated those words of Shakespeare:

"O God that men should put an enemy in their mouths to steal away their brains!"

In deep emotion he appealed to his son:

"Taddy, promise me that you will never drink. Don't you see how that poor mother was suffering?" Tad nodded.

"I want you to promise me that you will never drink. I won't ask you to sign a pledge, but to give me your word of honor," said the President.

Tad put his little hand in father's hand and said, "Papa I won't ever drink anything but cold water."

"From this time forth and forevermore," added Mr. Lincoln

"Forever!" Tad added.

"Now," said Mr. Lincoln, "instead of the written pledge, let us say the 'Mizpah' (Genesis 31:49). Now you repeat this after me, Taddie, "The Lord watch between me and thee, while we are absent one from another.' "

Tad repeated the words, stumbling only once—instead of absent he said abthunt, for he had a defect of speech and could not pronounce the "s."

Years later, after the world had wept because of the death of the martyr President, Mr. Lincoln's widow, with Tad as her constant companion, was travelling in Europe, seeking health. For a time, she was stopping in Frankfort, Germany, while Tad went to school. In the study of German, Tad had set himself to master his vocal defect. By daily practice he had learned to sound the "s", by oft repeating to himself the pledge he had made with his father. "The

Lord watch—between me and thee, while we are absent one from another."

While they lived in Frankfort, the water of the city became impure. Mrs. Lincoln pleaded with Tad to drink a little wine for the sake of his health, but he refused. Without giving his real reason, he told his mother that he would either drink water or die of thirst. At last, Mrs. Lincoln decided to return to America, to keep her son from imperiling his life. But on reaching Chicago, he became ill of typhoid fever. He seemed to be unconscious for hours at a time, and then he repeated in a low, solemn voice, " 'The Lord watch—between me and thee—while we are abthunt—no, while we are absent one from another.' "

Another day passed when he seemed too weak to speak, but he was heard to whisper, " 'While we are absent one from another.' " Then he stopped, and seemed to be listening. At last his wan face was lighted by a celestial smile, and he went on faintly, but quite distinctly, "No—not absent—but here!—present! Papa!" Then he assumed the confidential tone he had used when his father's ear was close to his moving lips, and said, "Papa, 'I have fought a good fight—I have kept the faith.' "—and Tad was gone from this wicked world.—Selected.

DEATHS

ARTHUR REX NEBEL, our "Jimmie," son of Dan and Alice (Roth) Nebel was born near Noble, Iowa, on November 25, 1925, and reared in the same place. In the fall of last year he moved, with his parents, to Iowa City, where he made his home until the time of his departure.

While living in the Noble community, he attended the Eicher grade school and was enrolled in the Eicher Emmanuel Mennonite Church School. Here he took an active part in class work and in the various programs, given by the members of the church school. We remember him especially in these programs, because of his beautiful clear voice which he used willingly to bring to us the message in song.

He was an active youngster with a very pleasing personality, through which he endeared himself to those who learned to know him. He will be missed by his commrades and friends, and will live on in the memory of many.

Arthur passed away on Saturday, January 29, 1938, at Wellman, Iowa, having reached the age of 12 years, two months and four days. His peaceful sleep came as a result of an accident due to the icy conditions of the roads. He leaves to mourn his departure, his father and mother; two sisters and four brothers.

Funeral services were held on Tuesday afternoon February 1. Following a short service in the home of his uncle Sam Nebel, the pastor Delbert E. Welty spoke words of comfort in the Eicher Emmanuel Mennonite church based on the text, "He shall feed his flock like a Shepherd; he shall gather the lambs with his arms and carry them in his bosom . . ." Isa. 40:11. The Reverend Simon Gingerich of the Sugar Creek church assisted him. Interment Eicher cemetery.

* * *

PETER B. AMSTUTZ, youngest and last surviving child of John and Verena Lehman Amstutz, was born in Wayne County, Ohio, Jan. 6, 1846, and died at his home at Bluffton, Ohio, Jan. 16, 1938, at the age of 92 years, 10 days. He maintained his health and active life until 85 years of age, when he became confined to his home for a year. Later, he again enjoyed quite an abundant life for a few more years.

On November 10, 1870, he united in marriage with Elizabeth Luginbill who proceeded him in death, Oct. 28, 1873. Ten years later he united with Leah Gerber who passed away May 13, 1824.

Children surviving are: Amos of Silverton, Oregon, Mrs. C. C. Hofstettler, Olive, Lydia, and Edwin, all of Bluffton, Ohio. Also nine grandchildren and eleven great grandchildren.

At an early age he united with the first Mennonite church organized in his community. Later, as the church grew, he became affiliated with the Ebenezer church of which he remained a faithful and active member until the last few years of his life. He served his church in the capacity of chorister, correspondent to church papers, trustee, deacon and Sunday school teacher until the age of 85 years. He was faithful in visiting the sick and aged of his church and community. This he considered a Christian duty as well as a privilege.

In his youth he was one of the few who attended the first Mennonite institution of higher learning, located at Wadsworth, Ohio.—He served two years as public school teacher, but later devoted his life to farming and the manufactoring of lumber and wooden tools.

He was a man with a great zeal for missions and religious enterprises. This he expressed in educating one of our present native Hindu ministers of the India mission, and also provided for a gift of $600.00 after his death, for the General Conference, to be used for the support of India missions.—Because of his love for his Master he took great pleasure and interest in touring the Holy Land in 1914.

Thus ended the life of a faithful and earnest Christian man of whom it may well be said, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

* * *

MARIANNE PAULS, daughter of Mr. and Mrs. Cor. Pauls, was born Jan. 14, 1935, in McPherson County, Kansas. In her short life she brought joy and sunshine into her home. She was a healthy child and enjoyed playing with her brother and sister.

She had just begun to show interest in Sunday school and attended for the first time after New Year, at Groveland, Kansas. But her stay here was suddenly broken off. Why she so often sang, "Jesus loves me, this I know," even when she played, her loved ones could not understand. She believed that Jesus loved her. And we know that she is now safe in the arms of Him who called her.

In January she took sick with the disease often known as "Trenchmouth." Then she contracted a cold which developed into "croup" and later into 'bronchial pneumonia." She was taken to the hospital in McPherson, where she passed away at midnight last Thursday, at the age of 3 years and 10 days. She leaves to mourn her parents, a brother Lester Dale, a sister Dona Lou, a grandmother, Mrs. Klaas Dyck, and the grandparents Mr. and Mrs. J. J. Pauls.—Rev. A. J. Dyck, assisted by Reverends C. H. Voth, A. M. Gaeddert and Rev. Kaiser, had charge of the funeral at the Hoffnungsau Church.

"Sweetly chimed the Bells of Heaven
As this little one fell asleep
And the Savior gently whispered
This little one I wish to keep.

I'll transplant her in my garden
With the other blossoms fair
Then with sweet and lasting fragrance
She will never wither there."

* * *

AMANDA EBY LEAMAN, daughter of Tobias and Susannah Eby, was born at Creston, Wayne County, Ohio, January 10, 1876, and died at Grant Hospital, Chicago, January 15, 1938, after a brief illness due to carcinoma. She received her education in the public schools at Bluffton, Ohio, and at the Normal School, Ada, Ohio, now Ohio Northern University, and then taught in public schools for several years.

She united with the Zion Mennonite church, Bluffton, Ohio, in her youth and was a conscientious church worker until her death. In 1899 she was appointed to missionary service in the Home Mission, Chicago, by the Mennonite Board of Missions and Charities. She was united in marriage with Rev. A. H. Leaman, June 22, 1902, who was then Superintendent of the Home Mission and, together, they continued in missionary service there until 1920. In the summer of 1924 they moved to their present home at 4216 Greenview Ave.

She leaves her husband, three daughters, Anna Miriam Leaman, Eunice Leaman Kimball, and Gladys Lucile Leaman, one son, Cleland Eby Leaman, one grandson, Paul Elmer Kimball, all of Chicago. Three brothers, Dr. H. W. Eby, Goshen, Indiana, H. L. Eby, Associate Prof. of Education at the University of California, Los Angeles, S. L. Eby, Professor of Education at the University of Cincinnati. Two sisters, Emma Eby Hershey, Chicago, and Dr. Ida L. Eby, Plymouth, Indiana.

She was a devoted wife, mother and loving sister, and an inspiration to the many lives she touched through her many years of Christian service. She lived a full, abundant and overcoming life, was calm, serene and gentle at all times, and submissive to her Master's will until the end.

Funeral services were held at the chapel, 716 N. State St., Chicago, Tuesday, January 18 at 2:00 P.M. The services were conducted by the Rev. A. C. Good, Sterling, Illinois. She was laid to rest in Irving Park Boulevard Cemetery, Chicago.

* * *

JACOB J. SCHMIDT was born December 25, 1873, in the village of Alexanderwohl, South Russia. His parents were Jacob E. Schmidt and Helena, nee Schroeder. When he was 6 months old, his parents joined the great Mennonite exodus to America and settled in McPherson Co., Kansas. Here he spent his life. He was baptized upon the confession of his faith by Elder Jacob Buller, May 14, 1894, and joined the Alexanderwohl Church. To him it was a pleasure to take part in the activities of the church.

On October 16, 1898, he was united in marriage with Lizzie Enns. He lived in the state of matrimony 39 years. Four children were born to the couple, three sons and one daughter. Later on in 1919, a foster daughter was taken into their home. Not having been well for sometime, he entered the Bethesda Hospital at Goessel, Kansas, Nov. 4, 1937, and the next day he submitted to an operation which was successful, but it was found that his trouble was more serious than expected, it was abdominal cancer. On last New Year's day he was moved from his home to that of his children, Menno Schmidts, in Newton, to be near the doctor who gave him treatments. Many prayers were offered for his recovery. The will of God was different. When the pains increased and his desire to go home to be with the Lord was deeply felt, we prayed that the Lord should fulfill his longing. The Lord took him home in the early morning of February 4, 1938, at the age of 64 years, 1 month and 9 days.

During the trying days of sickness he was quiet and resigned to bear whatever the Lord let come upon him. He gave a clear testimony of his hope to eventually receive the crown of life. We keenly feel his departure but we are comforted to know that he has entered the promised rest.—He leaves to mourn his passing his wife, Mrs. Lizzie Schmidt, four children: Mr. and Mrs. Menno Schmidt, Jacob Schmidt, Mr. and Mrs. Elmer Schmidt, Mr. and Mrs. Ben Voth, and the adopted daughter, Mrs. and Mr. Arthur Buller, and 8 grandchildren; also one brother and three sisters, and many other relatives and friends.

Funeral service: German sermon by Rev. C. C. Wedel, Job 14:14; English sermon by Rev. P. H. Unruh, Eccl. 9:10 and 2 Cor. 5:8. Service at the grave by Rev. J. J. Bannman.

A Word to Church Leaders and Boards

Correspondents for THE MENNONITE from the following churches have been reported. If yours is not in the list, will you not PLEASE report your own at once?

The churches at Napanee, Ind.; Reedley, Calif.; Halstead, Kans.; Lima, Ohio; Aberdeen, Idaho; Pandora, Ohio; Pratum, Ore.; Bally, Pa.; Hutchinson, Kans.; Hoffnungsau, Inman, Kans.; Pulaski, Iowa; Bethany, Freeman, S. D.; Hebron, Buhler, Kans.; Butterfield, Minn.; Berne, Ind.; Zion Salem, Marion, S. D.; Perkasie, Pa.; Wisner, Nebr.; Trenton, Ohio; Dalton, Ohio,; Deer Creek, Okla.; Inman, Kans.; Second Church, Beatrice, Nebr.; Pretty Prairie, Kans.; Lind, Wash.; Fortuna, Mo.; Brudertal, Hillsboro, Kans.; Colfax, Wash.; Hanston, Kans.; Madrid, Nebr.; Alsen, N. D.; Geary, Okla.; Newton, Kans.; Bethel College, Kans.; Henderson, Nebr.; South Church, Buhler, Kans.; Flatland, Pa.; Bethany, Quakertown, Pa., and West Swamp, Pa.

« « JOTTINGS » »

—*D. D. Eitzen, 175 Chrystal St., Newton Centre, Mass.*—The special interest I have the privilege of persuing (Seelsorge) is growing ever larger for me. Was interested to read that the Lutheran Conference is making an "Interne year" for seminary graduates compulsory for ministers in their churches. We are all four well and happy in the Lord. Ps. 37:3-5.

—*From the Grace Church Messenger, Lansdale, Pa.*—Of the Budget adopted by the Eastern District for the Home for the Aged at Frederick, $5000, our quota is $253.50.—Mildred Fretz, our church correspondent will take subscriptions to *The Mennonite*. The paper should be in every home.—The next Brotherhood meeting has been scheduled for Washington's Birthday when Mr. Edgar Williams is to be the guest speaker. His subject is to be, "George Washington."

—*West Zion Church, Moundridge, Kansas.*—The Ladies' Choir, directed by Mrs. W. J. Rupp, broadcasts from station KWBG, Hutchinson, Kans. from 12:30 to 1:00, *Sunday, Feb. 13;* the Men's Chorus, directed by Prof. H. J. Block of the local high school, from the same station and time, *March 6, 1938.*

—*Immanuel Church, Pratum, Oregon.*—During the past year 21 members were received into the church by baptism and 12 by letter, making a total of 33. Homer Leisy serves again as Sunday school superintendent.

—*Bethesda Church, Henderson, Nebr.*—We are expecting Rev. P. P. Wedel in our church, Feb. 27 to March 4, for a series of meetings. The Bible school taught by Ted Schmidt will have its closing program Feb. 13. It was conducted for four months.—A.W.F.

—*Eighth Street Mennonite Church, Goshen, Ind.*—A special meeting was called for Tuesday, January 18, for the purpose of acting on the request of Bethel College that this church release Rev. A. E. Kreider from his agreement with us, in order that he may continue as professor of Bible at the college.—It is reported that the release has been granted and that Prof. Kreider will continue at Bethel.

—*Mountain Lake, Minn.* may witness several golden weddings during the year, if the favored couples live long enough to celebrate them, which we hope they will. They and the dates on which they were married fifty years ago are: Mr. and Mrs. Peter P. Dyck, April 10; Mr. and Mrs. Dietrich Warkentin, May 24; Mr. and Mrs. Isaac Voth, June 26; Mr. and Mrs. Abr. C. Dick, July 4; Mr. and Mrs. Peter H. Balzer, Dec. 4, and Mr. and Mrs. Frank Hiebert, Dec. 30.

—*Salem Church, Freeman, S. Dak.*—Brother J. D. Unruh has been elected deacon of the church, to succeed Bro. Joe J. Preheim, who filled the office faithfully for a number of years. "The fellowship of prayer into which Bro. Preheim entered with the other deacons in their meetings has been divinely blessed in the progress of the congregation."—Mo. News Letter.

—*First Menn. Church, Madrid, Nebr.*—We have had the rare privilege of having Miss Cornelia Unruh, missionary from Africa, sister to Mrs. John Warkentin, wife of our minister, in our midst. In three meetings she showed us in words and pictures of her work of soul winning among the heathen of dark Africa. May the Lord bless her work that many more souls may be won for Christ.—P.A.R.

—*Bethany Church, Freeman, S. Dak.*—The catechism class has grown to unexpected proportions. The individuals composing it have shown an interest and willingness which we pray may continue to increase and act as a spiritual spark to set aflame the rest of the Church Spirit.

—*Rev. J. J. Plenert, Philadelphia,* has these words of encouragement for their newly elected deacon, A. B. Martin, "Go make thy garden fair as thou canst. Thou workest never alone; perhaps he whose plot is next to thine will see it and mend his own," with John 15:16 as a commission.—In his church it has been voted that the trustees of the church are to serve also as ushers.

—*A Living Memorial to Susan B. Anthony.*—In connection with the 118th anniversary of this distinguished woman, the Susan B. Anthony Committee of California announces the dedication of *A Living Memorial* to her, the "Emancipater of Women," on June 26, 1938.—A California Big Tree in Sequoia National Park has been set aside by the Department of the Interior. The tree is 262 feet high, averages 20 feet in diameter, and its estimated age is 3000 years. Other trees in this park have been dedicated to Washington Lincoln and Jefferson.

—*New Bibles* were purchased and put in the pews of the Upland, Calif. church, intended to be used for responsive scripture reading, for Bible study, for C. E. programs, or for worshippers who desire to use them during the services. They were purchased with the money from birthday offerings.—(A good idea! Editor.)

—*Deer Creek Menn. Church, Okla.*—On the first Sunday of every month our Sunday school presents a mission program, consisting of such numbers as a mission song, a poem, a mission story or talk. A different family is made responsible for each program. Thirteen young people, four girls and nine boys are receiving catechetical instruction.

—*"Church Visitor", Inman Menn. Church.*—From pastor's report to annual meeting:: As pastor I would like to express my personal thanks to all the many loyal willing workers and members of the church. The contributions of the choirs and other organizations of the church program are greatly appreciated. Our services are largely attended and together we have had many feasts of blessings. May God give us more of his spirit to enable us to serve Him even better the coming year.

—*Average Length of Life Extended.*—Since 1900 the average length of life in the U. S. has increased by eleven years for white men and twelve years for white women, according to statistics made public by the Census Bureau. In 1900 the men had an expectancy of 48 years and the women of 51 years. By 1930 the average for men had reached 59 years and for women 63, and the figures would probably be slightly higher today.—Will we, with more years to live, make more worthwhile contributions to life than those of earlier times who lived less time, but perhaps lived for more?

—"When the citizens in a democracy relinquish their right to question what the leaders do, they are encouraging dictatorship. Particularly, when what the leaders do, discriminates against 125,000,000 citizens to protect some 3000 American business men who took a chance for the sake of profits when they went to China."—Peace Action.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE RECEIPTS IN JANUARY, 1938

Eden, Inola, G. J. Voth, $13.63; Saron, J. J. Buller, $17.64; West Zion, S. S., L. L. Lehmberg for Enid, $3.50; West Zion, S. S., D. R. Winsinger for Enid, $8.50; West Zion S. S., F. D. Meyer for Enid, $11.00; Einsiedel, E. D. Miller, $11.00; Friedensfeld S. S., H. B. Regier, $45.56; Mennoville, Mrs. O. C. Wehmuller, $22.68; Sichar, H. S. Ratzlaff, $3.80; Christian, John E. Goering, $33.67; Hebron, C. Plett; $16.93; West Zion, Fred D. Meyer, $37.00; Zoar, Arthur Pekrul, $20.00; Vona, D. J. Tanner, $4.79; Alexanderwohl, H. J. Reimer, $79.11; Bethel College, Helen Penner, $23.04; Friedensfeld, H. B. Regier, $20.00; Brudertal, F. N. Funk, $3.52.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas

RECEIPTS FOR HOME MISSION BOARD DURING JANUARY, 1938

Income

Paid directly into Canadian Treasury, Rev. David Toews, Rosthern, Saskatchewan: Zoar Church, Waldheim, Sask, $20.15; Through Abraham Driedger, Gruenthal, Man., $15.00; Through F. P. Ens, Scottsburg, Sask, $5.50; Refund, Jacob H. Janzen, Waterloo, Ontaria, $55.00; Emma Sprunger, Los Angeles, Calif., $4.95; Reesor Church, Reesor, Ontario, $21.50; Whitewater Church, Manitoba, $20.00; Rosenort Church, Rosenort, Sask., $50.00.

Special Gifts

For Portland, Oregon, Winning Others, S. S. Class, Upland, California, $7.55; for Girls Home, Winnipeg, Canada, from Winnipeg Others S. S. Class, Upland, Calif., $7.55; for Altoona, Pa. C. E. Johannestal, Hillsboro, $5.00; for Foreign Mission, Mennonite group, Warrod, Minn., $15.50; for New Mennonite Church, Dallas, Ore., E. D. Sunday School Association, $50.00; for Jacob H. Janzen, "Briefe an Mein Volk", Second, Beatrice, Nebraska, $2.50.

General Treasury

First, Monroe, Washington, $7.00; S. S. First, Monroe, Washington, $10.46; Friends of Mission, Newton, Kans., $25.00; Lehigh, Lehigh, Kans., $4.37; Birthday offering, Class 1, Lehigh, Kans., $0.18; Birthday offering, Class 2, Lehigh, Kans., $0.62; Birthday offering, S. S. Lehigh, Kans., $8.18; S. S. Classes Nos. 1-3, Lehigh, Kans., $7.01; Eden, Moundridge, Kans., $220.22; Zion, Donnellson, Iowa, $38.05; S. S. Saron, Orienta, Oklahoma, $23.55; S. S. Bethel, Hydro, Oklahoma, $5.08; S. S. Hopedale, Meno, Oklahoma, $13.05; Friend, Elbing, Kans., $50.00; First, Summerfield, Ill., $20.00; Mennonite group, Warrod, Minn., $14.50; Bethel, Fortuna, Mo., $6.94; Bethesda, Henderson, Nebr., $52.31; S. S. Bethesda, Henderson, Nebraska, $29.43; First, Halstead, Kans., $35.55; First, Philadelphia, Pa., $15.10; Menno, Lind, Washington, $6.01; First, Wadsworth, Ohio, $22.75; Friedensberg, Avon, S. Dak., $23.00; Interest, Saving Funds, $53.34; S. S. Upland, Calif., $7.10; S. S. Menno, Lind, Washington, $13.38; Memorial, Altoona, Pa., $10.09; S. S. Upper Milford, Zionsville, Pa., $4.00; First, Upland, Calif., $9.25; S. S. Class, No. 31, Berne, Ind., $12.14; First, Berne, Ind., $95.10; First of Christian, Moundridge, Kans., $91.00; S. S. Drake, Sask., $6.36; S. S. Brudertal, Hillsboro, Kans., $63.34; Bethel, Mountain Lake, Minn., $50.00; S. S. and Church, West Swamp, Quakertown, Pa., $60.00; Pulaski, Pulaski, Iowa, $11.94; S. S. First, Reedley, Calif., $9.92; S. S. Johannestal, Hillsboro, Kans., $15.37; S. S. Deer Creek, Deer Creek, Okla., $10.00; C. E. Bethel, Mountain Lake, Minn., $25.00; Eden, Inola, Okla., $11.76; Deep Run, Bedminster, Pa., $80.25; Mission Friend, Beatrice, Nebr., $5.00; Bethany, Freeman, S. Dak., $78.83; S. S. First, Mountain Lake, Minn., $100.00; S. S. Menno, Lind, Washington, $22.22; Medford, Medford, Okla., Birthday offering, $11.31.

Total Including Specials, $1583.16.

Disbursements:

Salaries, Rents, Special gifts, etc, $445.31; Check, credit, Canadian Treasury, $735.65; Total, $1180.96.

The above gifts are gratefully received and acknowledged. The Lord bless the gifts, the givers and the work.

A. J. Neuenschwander, Treas.,
Quakertown, Pa.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

Vol. LIII BETHEL COLLEGE, KANSAS, FEB. 22, 1938 NO. 8

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Never to Fall

Never to fall means never to rise,
Never to see the deep blue skies
That smile overhead, and seem to cheer
The heart that is prone to despair and fear.

Never to fall means never to grow,
Never to see a twilight and know
Day has been filled with beautiful things,—
Failure, compassion, and comfortings.

Never to fall means never to see
The dawn emerging to make you free:
Free from your greeds, and your prides, and disdain—
Knowing, in part, THE GREAT MISSION OF PAIN.

Edwin C. Graber

EDITORIALS

THE PREACHING MISSION AGAIN.—Apropos of what was said in a recent editorial on this subject, we give here a few extracts from an article in the *Sunday School Times,* entitled, *Is the National Preaching Mission Sound?* as representing a different view. The "Times" says, "The National Preaching Mission is a logical expression of the Modernistic and Liberal positions of the National Council, and while there are a few conservative and evangelistic speakers in the Preaching Mission, there are other well known modernists, such as Dr. Kleihauer, a Hollywood pastor, whose published views express deep admiration for Voltaire, Pains, and Ingersoll, whom he describes as having made "valuable contributions to true religion" and being entitled to "assured positions" in the celestial world. Following are also statements said to have been made at one of the meetings in Wichita, "If we clean up the world and follow the example of Jesus, the next generation will not be born in sin. I believe God is working on the side of every *honest man.* I believe he is working with the police department and fire department. I believe God gets grease on his hands, and sweats.—Jesus went to all social functions of his day, and he was the "life of his party". So he would be today, if he were here."—Sunday School Times, Feb. 5, 1938.

LITTLE FOXES SPOIL THE VINES.—One sin leads to another. The start is usually made in a small way. Through repetition the urge grows until it controls the doer. Sinning is like any other habit formation. It grows and continues to grow until it cannot be shaken off. When that point is reached, it may tend to wreck the life of the perpetrator, unless he can be led to accept salvation, provided by the redemptive love of our Savior. However, with a great many people sin never leads to a serious overt act. It's the little sins or little foxes that do the harm and rob them of the peace and joy of life. A single drop of poison may be as deadly as a big dose. A tiny disease germ may cause a dangerous infection. Leprosy begins with a tiny red spot on the skin, but it grows until the whole body is one loathsome sore. "The little foxes" are the sins that are done almost unawares by the individual and are so common that they are unobserved by the majority of people. They are the sins which are the boast of the flesh, which the Christian needs to shun or put off, with the grace and help of God. *"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."* Rom. 6:6.

* * *

JESUS THE WONDERFUL.—In John 6:64b we read: *For Jesus knew from the beginning who they were that believed not, and who should betray him.* This passage suggests three things. Above all it shows *the omniscience of Jesus.* He sees the hidden thoughts of the Pharisees and the faith of the carriers of the paralytic, but also the hidden unbelief of Judas. Mere men err in their judgment concerning the belief or disbelief of others. Jesus never errs, he will even take due notice of the dimly burning wick. His judgment is norm in all things. The passage also reveals *the patience of Jesus,* by virtue of which he does not hastily unmask his future betrayer, but tolerates him for three long years. However, he puts his finger upon the sore spot on more than one occasion, in an effort to rescue even a lost soul. O that we might appreciate the patience of our Savior and not forgo our salvation by resisting his wooing. Lastly, the verse throws light on the real cause of Judas' betrayal. *It is unbelief.* Is not this the source of our sinful behavior?

FOREIGN MISSIONS

P. H. Richert, Sec.

OUR CHRISTIANS AND LEADERS FACE THE PRESENT CRISES

Aganetha Fast, Kikungshan, Honan, Jan. 8, 1938

Rumors of the cruelty of war and the enemy were running wild. By October 10, the first enemy plane made its appearance over the city of Taming and dropped bombs north of the North Suburbs, just while we were having Sunday school. After that they made their appearance almost daily, either singly or in a group of three to seven. The residents were pouring out of the city every day, when planes were about due to come, though each cluster of homes had its dugout. Our leaders, too, were beginning to consider it seriously whether to leave or not, and soon one after another left, first taking their family, then coming back for a few hours, or a day, just to leave again, and finally they all stayed away, except one. Mr. Li Bright Light seriously considered the wisdom of leaving. God's will, he thought, had to be sought in this matter. But just how was one to know, when God spoke to the heart or when it was the wishful hope of the heart. One day he told me, how hard it was for him to see his four year old son tremblingly encircle his legs whenever a plane came, just screaming and begging: "Daddy, daddy, let us also flee the danger." He said I am willing to stay. I hate to leave the Church, but what about my children. I cannot bear to see them get so terrified, and with this he broke down.

One day the family was gone. It came as a great surprise to all. He had always been so faithful. Whenever the planes came over the city while he was leading a meeting, he kept on reading the scripture and would show no excitement. On Wednesday noon he was back in the city. He conducted the prayer-meeting. Then he told me that he had left before he knew it and that he felt he had gone against God's will and leading. I asked him, why he thought so. Well, he and his wife had definitely prayed on Sunday evening that if God wanted them also to leave, He should grant that their son, who had a high fever, might be free from it. The fever was very high the next morning. That settled the question for them. However, at about nine o'clock a.m. one other worker had come back from a nearby refuge and had told them that he could secure a cheap conveyance for them both, and so, before he knew, he and his family, with the other family, were on the way. "But," said he, "my conscience bothered me so for having started out. My son has a temperature of 105 and I cannot get any medicine for him."—I bought some medicine for him here, and am praying that God will forgive me for not having waited on Him. Until the city was taken, he came back to Taming every Sunday, a distance of eighteen miles, to conduct the S. S. of which he was superintendent. His son got well.

Mr. Loa is gatekeeper at the church compound. His wife had a baby boy this fall. They also have a son, who is a student, and students are in great danger in this war. I asked him: "Aren't you going to leave with your family? No, some body must stay at the church, and I feel God can protect us here as well as any where else. I and my family are willing to trust God. Throughout all the bombing over the city, he never once left his post at the gate. And when after two days of a severe air raid and a day of serious fighting, the city was taken, he was the first one to walk through the city streets over to the east end, to see if I was safe. His dear wife, though practically illiterate, proved a true mother to the refugees, a real spiritual mother, who prayed with them and taught them many precious promises which had been of a great blessing to her. Mrs. Hsu, another laywoman, is doing the same in the South Suburbs for the refugee women there, even began to teach them Christmas songs and verses.

Then there is old Mr. Li An T'ing, who is over 70 years old and is not in the work any more, on account of his health. He gets a sort of a pension and helps out here and there. He has a big open sore right over his stomach. All doctors having fled and the druggists too, there was nobody to look after his sore, but he was about his business. When, on November 12, the Japanese had taken over the city, he with Carpenter Chang were the first ones to enter the south gate, where the Japanese guards stood armed to their teeth. They were concerned to know, how the Christians in the church compound had fared and how I had fared.

Since then these two men entered the gates almost daily to bring cheer and comfort to the few in the city. Mr. Chang felt led to watch one of the deserted Mission compounds during the day. To stay all alone in that stretch of four courts was not as easy as it might look, it required real heroism, for daily soldiers scaled the walls to break into rooms and loot. Mr. Li herocially led the Sunday meetings and the Wednesday prayer-meetings, and helped those who definitely wanted to take a stand for the Lord. Both of these men have a very pleasant personality. Their faces always radiate a cheery smile, which did much to give them the respect and appreciation of the Japanese guards and soldiers as well as officials. Mr. Li would take oportunity to offer them tracts and preach to them either by writing or by word, as they were able to accept it, for some could speak Chinese, others could read it. He would even shake hands with them, for didn't Christ say "Love your enemies."

How grateful these dear folks were for the love and care of God, who had so marvelously kept them from all harm throughout this tribulation. I am so glad for this special favor of God's grace and care over them, which has given them this new experience.

Christian Education

REGAINING CHRISTIAN EDUCATION CONSCIENCE

Ed. G. Kaufman

"THE CHURCH has a right to speak in the realms of education. Her Founder is admitted to be the world's greatest teacher. Throughout her history, the Church has been called the mother of schools. She need not apologize for her educational activities.

"The world crisis is not primarily financial, but moral and spiritual. If it were financial only, the bankers would have solved it long ago. The results are so devastating because it is fundamentally a spiritual breakdown. A new leadership with a Christian motivation must assume control. What a man believes does determine what he does. The value of the trained mind and Christian heart in government, business, industry, society, and religion has been acknowledged. The Church has the responsibility of producing this leadership.

"By our separation of Church and State, state universities, colleges, and normal schools are legally restrained from teaching Christianity. Students are young, inexperienced, away from home, and making life decisions. Some professors shake the faith of students by agnosticism and skepticism. Students become the leaders of the state, the school, and the church. They must be Christ's men and women. They need Christ and the Church.

"The Church College believes in a personal God, a divine Christ, an immortal soul, and an imperative duty. It believes that any course of study is defective which fails to give place to the truths of Christianity. Its faculty is composed of scholarly Christian men and women. Its students are taught to live economically, to think clearly, and to act nobly. Its product is the well-trained, cultured Christian man and woman. A Church must educate its pastors and leaders according to its own spirit and philosophy.—Christian Education, April, 1937.

"Recently the president of the Southern Baptist Education Association said, 'We must rebuild a Christian educational conscience'. He was going to the heart of the matter. Without a Christian educational conscience it is not possible for Christian colleges to thrive.

"It has been shown beyond question that the Christian college is the source of our Christian leadership. It has been shown from history that the Christian college has been the source of leadership for three hundred years not only in the field of home and foreign missionary enterprises but in the professional fields of education, statesmanship, medicine and law. Great leaders in business, many of them, have derived their desire to promote and to lead the way in giving of their means from association with Christian teachers in Christian colleges.

"The best education does not omit the education of the spirit. The best spirit is actuated by the best conscience. The best conscience is a Christian conscience. If there is a big lag just now in the Christian conscience, it is time to strengthen the Christian colleges, for in them lies the hope to rebuild a Christian conscience among the people as a whole. Nobody expects the Christian conscience to be strengthened in a non-Christian college. There may be few if any anti-Christian colleges in the United States. Public opinion has scarcely gone to such a low plane in matters spiritual as to demand or even permit anti-Christian colleges to function. But positive, aggressive, constructive Christian principles are not the central issue in non-Christian schools. Christian colleges accepted the responsibility not only for seeking out and developing Christian leaders but far more: they advocate a Christian attitude, a Christian code of morals, a Christian view of life as a whole. Christian college administrators and professors believe that Christian character is the only safe basis for an enlightened civilization and they are willing and are ready to cooperate with leaders in all walks of life in rebuilding a Christian educational conscience.

—Editorial, News and Views, December, 1936.

NOTICE

TO CHURCHES OF THE WESTERN DISTRICT

Since it is a standing rule of the Western District Conference to have the Conference minutes printed in pamphlet form to make these proceedings accessible to its whole constituency, it is evident that the expense of printing will have to be borne by the churches. The protocolls are out and, by this time, in your hands. However, one thing is still lacking, the money to pay the bill for printing the minutes. The officers of the conference therefore kindly request that each church of our conference remember our treasury as soon as possible, in order that our treasurer may be able to pay the printer as well as to settle for other items that may come up. Please send all collections for conference purposes to P. W. Bartsch, Newton, Kansas, Treasurer of the Western District Conference.

P. P. Wedel, President
Abraham Albrecht, Secretary

—From "The Friendly Church that Helps", First Church, Philadelphia.—It does our heart and soul good to hear from Wilhelmina Kuyf, and to know her great spirit with which she faces the present conditions, the cheer and courage she brings to us. Will you bring her cheer by remembering her birthday on March 27, with a card? Address Y.W.C.A., 18 Hsi Tang Tzu Huting, Peiping, China.

DOCTRINAL--DEVOTIONAL

EVENTS OF DIVINE AGES

We read in Daniel 9:24 "Seventy weeks are determined upon thy people, and upon thy city to finish the transgression and to make an end of sins, etc." Seventy weeks, i.e. seventy week years, is the duration to the fulfillment of this prophecy, or seventy times seven years. Seven years according to the law was whole. The seventh year constituted the Sabbath year. After seventy years Israel would be permitted to return from captivity. This was literally fulfilled. After seventy week years, less one week year or seven years, leaves 483 years, equals the time when Christ the Savior would appear. This time was fulfilled at the birth of Christ. The seventy week years were reckoned from the rebuilding of the walls of Jerusalem. "After three score and two weeks the Messiah shall be cut off." Sixty nine of the seventy week years or 483 years came to an end when the Jews rejected and crucified Christ, the King of the Jews. "And shall confirm the covenant of many for one week, he shall cause the sacrifice, the oblation to cease."

The first coming of Christ was at his birth. Israel rejected him and will not see him again, until he comes again, in glory with the saints to earth. The resurrection of Christ was followed by his ascension. "And when he spoke these things while they beheld him, he was taken up, and a cloud received him out of their sight." "But, this same Jesus, in like manner will come again, as ye have seen him go into heaven."

The descent of the Holy Spirit was on Pentecost. The church age begins with this event, in the year A.D. 33, and has continued to the present time. It will come to a close when the Lord returns, and takes the church, his bride, unto himself, to meet the Lord in the air. Then the first resurrection will take place and the living believers will be changed and caught up together. But the fullness of the Gentiles, must first come.

"Blindness in part is happening to Israel until the fullness of the Gentiles be in." "God at first did visit the Gentiles to take out a people," (His Church) "for his name." So the church has received instructions to preach the gospel to all the nations, until his coming.

The second coming of Christ is another event order at the close of this dispensation. The descent of the Lord is the initial stage. "The Lord himself shall descend from heaven and the dead in Christ shall rise first, and we (all believers) that are alive shall be changed." In a moment in the twinkling of an eye, at the first trump, for the trumpets shall sound and the dead shall be raised, incorruptible, and caught up in the cloud to meet the Lord in the air." At first He remains in the air, and secondly, He comes to earth with his saints. When Christ, who is our life comes, then shall ye also appear with Him in glory.

No one knows when He will come again, not even the angels, but only God. We are told to watch, for He will come at a time when ye think not. As a thief in the night. The whole world will be at its daily occupation. Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at a mill, the one shall be taken and the other shall be left. His coming will solve the problem of universal reign of righteousness and social security on earth.

The beheaded souls for the witness of Jesus Christ and for the word of God, lived and reigned with Christ a thousand years.

Israel shall be gathered from among the nations. I will take the children from among the nations, whither they be gone, and I will bring them into their land:

Israel shall be cleansed from all filthiness and receive a new heart. For they shall all know me, from the least of them to the greatest of them, saith the Lord: and I will forgive their iniquity, and I will remember their sin no more.

Israel shall go forth and preach the glory of Jehovah to all nations, and I shall send them unto nations that have not heard my fame, neither seen my glory, and they shall proclaim my glory among the Gentiles.

It cannot be determined just in what order the events will take place. The anti-Christ will appear on the scene. This lawless one will be at the head and will rule during part of the great tribulation. He will not acknowledge God and do away with Godliness. He is not Satan, but a tool in his hand. Satan is back of him and gives him power. Anti-Christ, the false prophet and the Satan are a powerful ungodly trinity. The dragon gave power to the beast. Who is able to make war with him? Unto him was given a mouth speaking great things, and blasphemies and power was given him to continue forty-two months, or three and one-half years. It was given him to make war with the saints.

The tribulation, Daniel 9:27, seventh week of seven years, is still to be fulfilled after the church is caught up into the air, and then God will deal with Israel. All Israel shall be saved; as it is written. There shall come out a Zion the Deliverer, and shall turn away the ungodliness of Jacob. Then I shall take away their sins. The Gospel shall be preached in all the world and then shall the end come.

The great tribulation will take place during the seven year period. For then shall come the great tribulation, such as was not since the beginning of the world of this time, no nor never shall be. During this time the anti-Christ will be revealed. Then shall the wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall be destroyed with the righteousness of his coming.

(To be concluded)

"FINIS"

On the Eternal Security Discussion

With a final word from a few brethren, we shall close the discussion on this subject in THE MENNONITE, as it has gone beyond the limits of a FORUM and would get us no farther.

A Word by Rev. W. S. Gottshall

I am grieved and I can not but let it be known to the General Conference Committee on Doctrine and Conduct and those who are bound to discuss the "Eternal Security" Doctrine in *the Mennonite,* that to take a stand on a Doctrine that has been discussed back and forth by Calvinists and Armeniens for centuries without a final solution or agreement, is uncalled for and should never again be taken up. I know what I believe and I do not try to compel others to agree with me, if the subject is of a nature like this one that great Bible scholars clash. If it is the idea that all Mennonites must agree with the Committee, then the discussion will never end, for there are many which are on both sides, and they will likely stay there. If it is a purely Mennonite Doctrine like Non-Resistance or the taking of Oaths, then it can be taken up in our papers, but as an old man and a Mennonite for 57 years and Minister for 53 years, I would like to give a warning note to the men who feel inclined to take a public stand on controversial subjects. Such discussions do not edify.

* * *

A Paragraph from Rev. P. A. Kliewer

I have read with interest the open *Forum* on: ONCE SAVED ALWAYS SAVED. Just wish to say that I am glad to believe I Peter 1:3-5 and many other precious promises, as to the assurance of the Believer.—That I KNOW WHOM I have believed and I am persuaded that HE IS ABLE to keep that which I HAVE committed unto HIM.—That I am sealed by the Holy Spirit unto that day, etc. That I John 3:1-4 is an absolute statement. We can take Him by His Word.—That since I have the assurance of Salvation, it is no longer fear of Hell prompting me to YIELD all to the indwelling Holy Spirit.—That I hate sin more than I ever did before and have much greater joy in the service of my Lord and Saviour.—That I can say with John: "I shall see Him and SHALL be like Him."—Read also Rom. 8:29: The believer who, as in John 5:24, is predestinated to be conformed into His image.—Now we see Him, the believer, in II Cor. 3:18 and Heb. 11:1-2, also Titus 2:11-14.—His life that now is a proof, or evidence that He has passed from death unto life, and that He is looking with joy and anticipation for Jesus to come soon. Also I John 2:28, with I Thes. 2:19-20, that at the coming of our Lord Jesus Christ we may have a Crown of Rejoicing, many souls having been brought into the saving knowledge of our Lord and Saviour Jesus Christ.

Notes from a Letter by Rev. J. B. Epp

I, too, would like to say something on this matter, but I refrain from it at this time, because this discussion is becoming a *controversy.* There is a differ- between a *Forum* and an *Controversy.* Brother P. H. Richert, in his contribution a few weeks ago, remained nicely within the limits of a *Forum.*

Brother Kaufman apparently felt somewhat warm when he wrote his criticisms. And now comes Brother Stauffer with such remarks as "swallowed", "gullability", etc., and not once addressing Brother Kaufman as "brother" and accusing him of "not contending for Bible truth". Tell me, brethren and readers, why can not *we* discuss a matter quietly as becomes brethren, we, who are "the People of Peace and Brotherly Love?" If *we* can not conduct a *Forum* properly, of whom else can we expect this? Merely secular newspapers do better than we. I have several important and vital matters that should be discussed in our conference or in our papers, but I am afraid to ask for it for the reasons stated above.

I do not think that I fully agree with either one of the brethren. Brother K. has not fully committed himself on the subject. Both of them seem to be somewhat extreme.

THE SUPREMACY OF CHRISTIANITY

Several types of thought, perhaps better, lack of thought, present themselves for supremacy in the area of religion. Judaism has no Christ, no vision. Mohamadanism has no cross, no mission. Humanism has no altar, no anchor, and Communism has no goal and no motive. Interesting enough in Christianity we have everything lacking in the others. Christianity is supreme in its origin, in its content, in its virtues, and in its philosophy of life. Christianity is the "victory" that overcomes the world.

Faith came singing into my room
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be;
But faith said gently, "Don't you see,
They can not live with me?"

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Sunday School Lesson

A. S. Bechtel

March 6, 1938

SERVING WITH WHAT WE HAVE

Mark 6:1-13

Introduction

While Jesus was becoming highly popular with the masses through working miracles and his marvelous preaching and teaching, He was planning to visit his home town of Nazareth once again. His growing fame had reached there and many doubtless, eagerly awaited His coming. He must have longed for the opportunity to use His power to help the friends of His youth.

Jesus' Home Town Reception vs. 1-6

Immediately after restoring Jairus' daughter to life (chap. 5), Jesus and the twelve came to Nazareth to revisit the familiar scenes and bring joy and healing, to teach the people. As was His custom, He went to the synagogue on the sabbath day and the opportunity was given to Him to speak, to teach those assembled (v2). Astonishment filled many. The eyes and ears of all were upon Him. No man had been heard to speak like He spoke. He had left Nazareth as the carpenter, son of Mary. He returned as the spiritually anointed Son of God, teacher, miracle-worker. His wisdom was beyond their understanding. They acknowledged that He wrought mighty works—they were self-evident—but they refused to acknowledge His claim that His power was from God. Many hard problems are solved for us when we believe God and His Word. The people thought of Him as they had known Him (v3) and held a feeling of opposition toward Him and his claims for Himself. The propaganda being spread from Jerusalem against Jesus, seeking his destruction, had doubtless reached Nazareth before this time, so that the town was unfriendly toward Him. Because of this, His service for them was very much limited (v5). They placed barriers in His way. Nazareth missed her great opportunity. We limit Jesus in helping us when in our weak confidence in Him, we fail to co-operate with Him. We may easily miss the blessings awaiting us.

Jesus Sends Out the Twelve vs. 7-13

These men had now been in training, they had watched Him and listened to Him. Now they needed some practical experience and in this way the work could be much enlarged. They are now apostles and must take responsibility. Jesus realized the value of companionship (v7) and gave them power to contend against, to overcome evil in every form—the great central object of Christ's mission. They were to devote themselves entirely to their appointed mission (v8), were to depend upon God to open the people's hearts for their support. It was only right that they who received the blessings through them, should give that others might also hear the Gospel. The people to whom they preached were expected to provide all their living.

The supreme emphasis of the Gospel is upon the eternal values. This is in CONTRAST WITH the much-heralded "social gospel" of our day but NOT at all in CONFLICT WITH it. Jesus' program of His day had much to do with the world's afflicted, needy, poor, oppressed and suffering. Jesus made human relief an important feature of the true gospel. The central theme was repentance and better living.

The Twelve were not to seek selfishly for the best places (v10). They who refused to receive them and their message, were held responsible (v11). The apostles fulfilled their mission when they offered the Gospel to them. To hear the Word of God, the truth and reject it, is the most serious of all responsibilities. We are held responsible for the way we use the light that is given to us to be used in His service.

CORRESPONDENCE

EBENEZER CHURCH, NEAR BLUFFTON, O.

On Dec. 29, Harold Burkholder from Moody Institute brought the message, while other students on holiday vacation gave interesting testimonies.—New Year, as usual, was welcomed in by the serenaders, singing and making melody unto the Lord.—Our annual business meeting, with Waldo Hostetler as chairman and Daniel Basinger as secretary, was held Jan. 1. The various business transactions closed in a very pleasing way. Brother P. A. Kliewer is to continue his faithful service. In 1937 there were 5 deaths, 13 births, 5 marriages in our church. The catechism class numbers 25; the ladies' missionary society about 50.—Jan. 2, two young brethren of our church, Victor Augsburger, and Brother Lendalyn Amstutz spoke to us on I John 2:12-17 and Psalms 24, respectively, and on Jan. 23, Brother William Augsburger of Albany, Oregon, on the rebuilding of the walls of Jerusalem, Nehemiah, assisted by Victor, his brother. We praise God for these three brethren as they "make known to the sons of men His mighty acts." Psa. 145:12.—On Jan. 9, we were favored by an inspiring sermon rendered by Rev. Kenneth Neuenschwander who made a short visit with home folks. His charge is at Wayland, Iowa.

Brother Peter B. Amstutz, 92, fell asleep Jan. 16. —funeral and burial at Ebenezer Church. Rev. H. T. Unruh of First Mennonite Church, Bluffton, assisted our pastor in conducting the services. Brother Amstutz will be missed as a pioneer who contributed largely toward good causes. "With long life will I satisfy him, and show him my salvation," Psa. 91:16.

Our pastor engaged in a real spiritual awakening near Continental, Ohio, in three weeks of active revival meetings. Twenty young people accepted the Lord Jesus Christ as their personal Savior. Our prayers were with him.

Mrs. Benjamin Keener, 90, is recuperating from pneumonia; Mrs. Alex Steiner, in the 80's, is slowly amending from a distressing fall. The condition of our patient Fannie Amstutz varies. Bluffton Hospital is giving her good service.—Mrs. Gideon Lehman.

* * *

FIRST MENN. CHURCH, NAPPANEE, IND.

The Rev. E. S. Mullett has returned home from the St. Joseph Hospital, Mishawaka, Ind., after a major operation. During his three weeks absence the Rev. David Metzler, retired minister of the church of the Brethren, Nappanee, and Rev. W. W. Oesch, Bristol, Ind., preached for us at the morning worship services.

At a recent meeting of the Ladies' Sewing Circle, the entire day was spent in making bedding for the Spanish Relief.

The following is some membership data for the year 1937, compiled by Rev. Mullett: Members for the year 1937: 161. Of this number there are 22 who are non-resident and 23 who do not attend regularly or not at all, leaving a total of 116 active members who are a substantial asset to the church.—Members gained by letter, 3; by baptism 1.—Members lost by letter, 4. No deaths during the year.—Six of the young people were married during the year.—There were 8 birth in the year.—There are 16 married women in the church whose husbands do not belong to this church—There are 8 children who would be old enough to become Christians and join the church. —Edna Schrock, Corr.

* * *

GRACE MENN. CHURCH, ALBANY, OREGON

Greetings to all readers: Time is past due for a report from our small congregation in the extreme west. We have finished a very favorable year with both material and spiritual blessings. Thus far we have had no snow, but plenty of rain.

Our annual business meeting was held in December. Practically the same officers were elected for another year. Our pastor, Rev. W. R. Augsburger, has again consented to take charge for another year. His able ministry has been greatly appreciated in the past three years, in so much that the congregation cast a unanimous vote for his continued service.

On the afternoon of January 4, we had the privilege of having Missionary H. J. Brown in our midst. He gave us some very interesting information on the work in our China Mission field, also presenting the great need for more missionaries and Bible workers there. We always appreciate such visits.

Our pastor and his wife have been visiting relatives and friends in Ohio and Michigan for the past three weeks. We are looking forward to their return in the coming week. May their vacation prove to be a real blessing as well as a physical refreshment for them.

During our pastor's absence the services have been in charge of various workers. Mr. Homer Leisy from our sister church at Pratum gave us, with the help of his charts, two very interesting and timely messages. His family rendered several musical selections.

The Women's Missionary Sewing Society are entering this year with renewed zeal, looking forward to a year of service to the needy ones, both near and far.

Correspondent.

OTHERS MAY, YOU CANNOT.—A Moravian Missionary went to preach the Gospel to the slaves in the West Indies. Failing to reach them as a free man, he became a slave himself, and went with them to their toils in the fields and into all their hardships and sufferings, thus getting close to them. Then they listened to him. This illustrates Christ consecension to save the world. We could not understand God in His invisible glory; and Immanuel came and in His human form lived out the Divine life, showing us God's grace and His love for sinners.

DEATHS

HERMAN WILL, son of John and Helen Will, was born February 18, 1909, at Halstead, Kansas, and departed this earthly life on February 7, 1938, at 2 a. m., having attained the age of 28 years, 11 months and 20 days.

He grew into manhood on the farm northwest of Halstead and was graduated from the Halstead high school in 1928. He was baptized upon the confession of faith by Rev. H. T. Unruh and accepted into membership of the Halstead Mennonite church, where he remained a loyal member until his death. After having spent a semester at Bethel college, he accepted work with the King Construction company. He made good progress in his work until he was halted by ill health in September, 1934. He was taken to the Halstead hospital where he submitted to a number of operations. The best of medicine and surgery could not, however, bring healing. Though at times he rallied, he sooner or later suffered a set-back. On May 20, 1937, he was dismissed from the hospital and cared for in the home.

He leaves to mourn his early departure his parents; four sisters, Mrs. Walter Bockhaus, Mrs. Karl Schroeder, Louise Will, all of Halstead, and Mrs. Oliver Keller of Harper, Kansas; four brothers, John Will, Henry Will and Frank Will, all of Halstead, and Otto Will of Hutchinson; three uncles, Frank Penner of Halstead, John Mierau of California, Will Mierau of Wichita; and thirteen nieces and nephews.

Funeral services were held from the Mennonite church at 2:30 p. m. Wednesday, the Rev. David C. Wedel preaching the funeral sermon.

JOHN W. KLIEWER, SON OF JOHN P. AND AGANETHA FOTH KLIEWER, was born in the German Mennonite community Michalin, in the Kiev region of Russian Poland, June 8, 1869. In the year 1874, his parents with their entire family joined other Mennonite families and migrated from Poland to Kansas, locating about 10 miles east of Newton. Here amid pioneer conditions and struggles, young John grew up and attended rural public schools and the Newton city schools.

As a young man he accepted the Lord Jesus Christ as his Saviour and united with the Mennonite church, in which church he was active for about 50 years. For several years he attended the Mennnonite Seminary in Halstead, graduating in 1890. During the Nineties he taught in rural schools, in the Halstead city schools, and one year in Bethel Academy. He also studied at the newly founded Bethel College, and later at Garrett Biblical Institute in Evanston, Illinois, where he graduate in 1901.

Then for two years he was pastor in Wadsworth, Ohio, and for eight years in Berne, Indiana. During this time he established his own home, being united in marriage with Emma Ruth of Halstead, in 1902. While attending the Mennonite General Conference in 1908, he was elected a member of the Foreign Mission Board, and continued as such for 27 years, most of the time serving as President of this board.

In 1911, Rev. Kliewer became president of Bethel College, and a year later also pastor of the Bethel College Church. He served in this double capacity until 1920, when he resigned as president of the college and was granted a leave of absence by the church. For a year he traveled, visiting Mennonite missions in China and India, and Mennonite churches in Europe.

Upon his return from this World Tour, he resumed his work as pastor of the Bethel College Church, but not for long. In 1925 the Board of Directors asked him to again become president of Bethel College. He accepted this call reluctantly, because he preferred preaching to college administrative work, and because he believed that the College Board should seek a younger man. Nevertheless, he faithfully directed the college administration for seven trying years, from 1925 to 1932, when he resigned as president. He was chosen pastor by the College church, and for a few months preached with joy and power until October 1932, when he suffered a stroke. He recovered sufficiently to again take up his preaching duties, but never regained his former vigorous health. Early in 1935, his beloved wife passed away and a few months later he gave up his pastoral duties. During the last few years he lived in retirement, writing his Memoirs. After this was completed he felt that his work was done and expectantly looked forward to the time when he would be called home. This call came Feb. 9, 1938, at which time he had reached the age of 68 years, 8 months and 1 day.

He is survived by his children, Ruth and husband, Dr. H. S. Liebenberg of Wilmington, California; Karl and wife of Hutchinson, and Paul and wife of Wichita. One brother and three sisters also survive: Rev. H. J. Kliewer of Newton, Mrs. Mary Schmidt of Newton, Mrs. Agnes Ewert of Drake, Sask., and Mrs. J. H. Harms of Cordell, Oklahoma. Besides these are many friends, colleagues, ex-students, and others, who feel that his passing is their loss. His unselfish devotion to the cause of Christ and the Church has been a source of inspiration to many, who today thank God for the life which has just come to a close.

Funeral services at the Home, College chapel and cemetery were in charge of his pastor, Rev. J. N. Smucker, assisted by Dr. E. G. Kaufman, P. H. Richert, J. F. Moyer, and Rev. Hartman of the Evangelical church.

* * *

REV. SILAS M. GRUBB, D. D.—*Notes from Sunday Morning Service Bulletin, Second Mennonite Church, Philadelphia, Pa.*

We would not have you ignorant brethren, concerning them that fall asleep. I Thess. 4:13.—Weeping may come to lodge at eventide, but joy cometh in the morning. Psalm 30:5.

It was a saddened congregation gathered for our services last Sunday. While we realized Rev. Grubb's condition of health, his passing last Sunday morning came as a severe shock.

Since his ordination he has been pastor of our congregation, a period of thirty-nine years.

There are many in our number who have been in close fellowship with him since childhood. These, and those who have joined our congregation in more recent years, have learned to love him, and will sadly miss him.

In the great number who paid their last respects to Rev. Grubb were many who have not been to our services for years. Some have become interested elsewhere, having located a distance from our church and others just put off attending, but it was evident they held a place in their hearts for our Pastor.

Rev. Grubb had prepared sermon notes last Saturday, on "Show us the Father, John 14." The scripture read by Wm. H. Shelly for our service of prayer last Sunday morning, after the death of Rev. Grubb, was John 14.—This same scripture was also selected by the young man, Mr. Charles Harman, who brought the message at the evening service in observation of C. E. Day.

It was a coincidence and seems providential that both should unknowingly have chosen the same scripture that Rev. Grubb had intended to use for the morning service.

Words are inadequate to express our sympathy to

Mrs. Grubb, Robert and Rev. N. B. Grubb. Let us remember them in prayer.

"Oh, may we join the choir invisible
Of those immortal dead who live again
In lives made better by their presence."

* * *

MARY KREHBIEL NEE DESTER, daughter of John and Katharine Rupp Dester, was born Nov. 14, 1856, in Lee County, Iowa. Later with her parents she moved to Washington County, Iowa, and in 1886 with her mother, sisters and one brother to Halstead, Kansas, and in the same year to the community south of Moundridge, Kansas, where she had her home the rest of her life.

She was baptized on Oct. 2, 1870, by John Rupp, united with the Mennonite Church and in 1886 transferred her membership to the First Mennonite Church of Christian, Moundridge, Kansas, where she remained a faithful member till death.

On May 16, 1886, she was married to Rev. Valentine Krehbiel, then pastor of the First Mennonite Church of Christian, and took upon herself the responsibility of mothering the children of Rev. Krehbiel's former marriage. To them she showed motherly love and reared them as her own. Her devotion to her husband, sharing with him the trials and duties of a pastor's life, also deserves mention. In Christian faith her life was lived quietly and unassumingly, as she bore the duties in love towards others. Their union was blessed with five daughters and three sons. One of the daughters, Mrs. Edw. J. Graber, passed away on May 30, 1926.

After the death of her husband on July 21, 1902, mother Krehbiel continued to live at her home and with her children near Moundridge, but the last few years spent most of her time with her children at Deer Creek, Oklahoma. There she took sick and peacefully passed away on Feb. 8, 1938, at the age of 81 years, 2 months and 25 days. She is survived by five sons, five daughters, a number of grandchildren and great grandchildren, one sister and many other relatives and friends.

After a brief funeral service at Deer Creek the body was taken to Moundridge, where services were held at the First Mennonite Church of Christian with the pastor Rev. P. P. Wedel in charge, assisted by Rev. C. E. Krehbiel.

* * *

EMMA H. LANDIS, left here on December 9, 1937. This being my last aunt and always members of the same church, I thought much over it and her life. How true she was! She was clean of speech. Neither filthiness, nor foolish talking, nor jesting was found in her. Eph. 5:4.

She was trained from a child in the way she should go, and after she was baptized and had confessed faith in Jesus Christ, she lived close to her Savior, grew in grace and in the knowledge of her Lord and Savior, 2 Peter 3:18.

She set the example for us to talk just what one meant. I never heard her saying anything that she did not mean. This to me is a Christ-like example.

She was quiet, unassuming, a model worshiper, and a good listener, in church as well as during general conversation, until something was said, with which she did not agree, then she was brave enough to give her opinion. When people near and dear to her were on the wrong track, she possessed courage to plead with them and to help them on the right way.

The family moved from Quakertown to Philadelphia in 1905. Prior to that they were active workers in the Flatland church. Her husband, the late Daniel M. Landis, was superintendent of Flatland Sunday school twenty years, while Mrs. Landis had charge of the primary department. In Philadelphia they worshiped in the First Church and helped there, but they remained members at Flatland to their end. They always knew what needed to be done and always supported the work prayerfully and financially. We miss them, but hope God may put it in the hearts of those here now to carry on.

Rev. Andrew J. Neuenschwander, our pastor in his closing prayer, at our annual business meeting remembered Mrs. Landis with these words, "One was removed, who was many years deeply interested in the work of our church, we hope some will arise to take up the duties so dear to her heart."

Yes, there are many good church workers, yet we are often astonished, and perhaps astonish others with our speech and actions. We, as workers in God's vineyard should, like she, watch our tongue, that unruly little evil, and try to be clean in speech, say only such things that we mean, that will help others live a life of trustworthiness.

May I place this wreath in her honor: *TRUSTWORTHINESS,* a Tribute in Memory of My Aunt. —Flora L. Fellman.

PACIFIC DISTRICT CONFERENCE TREASURER'S REPORT

Receipts

For Shafter, Calif., Church Building, from First Menn. Church, Upland, Calif., $28.00.

For Portland, Oregon Mission, from Menn. S. S., Reedley, Calif., $9.20; from Immanuel Menn. Church, Pratum, Oregon, $64.68.

For Pacific District Conference, from Grace, Menn. Church, Albany, Ore., $31.30; First Menn. S. S., Reedley, Calif., $56.89; First Menn. Church, Upland, Calif., $29.04; Upland Mennonite Church, Upland, California, $7.09; Mennonite Women's Missionary Society, Upland. California. $25.00; Adult C. E., Los Angeles, Young Peoples' C. E., Aberdeen, Idaho, $10.00; Senior Young Peoples' C. E., Immanuel Mennonite Church, Los Angeles, California, $5.00; Menno S. S., Menno, Washington.

Greetings to all readers.

Gratefully acknowledged,
J. C. Jantz, Treas., Pac. Dist. Conf.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

America--The Beautiful

It is New Year's evening—1938. I had been invited with others of the community to a sing song, so called. We sang several selections accompanied by two small horns and a piano. Also a solo was sung very beautifully, "In the secret of his presence." A Mr. Li, who had just returned from America and was visiting up at Kikung was asked to give his impressions of America. He got up by saying, that his impressions of America were very good.

A synopsis of his talk was something like this: The Chinese word for America is "Mei Kuo", the beautiful, the good country. He said that's what he found it to be. When he approached the harbor of San Francisco, he enjoyed seeing a very beautiful harbor. Then travelling through the country by rail, he saw how beautiful America was. Further, he found a very beautiful civilization, every thing so highly developed and so modern. Then he found a wonderfully organized government. But, best of all, he found a very wonderful and beautiful Christianity. And that's what made America as beautiful as it was. Take Christianity out of America and it would go bankrupt. He travelled through and stopped for shorter and longer periods, in twenty six states and never once had he been rudely spoken too. In New York and Chicago and other places as well. That the Christians had treated him with so much kindness, was perhaps not surprising, for so many were or became his friends, but, to find what one might think to be non-Christians and perfect stranger so kind, was what surprised him so. Christianity, Christ, was the most beautiful thing America had. Some had asked him, why have you come to U. S. A. to study Christianity, why do you not study your own beautiful religion, Confucianism and Taoism? He had answered them: Christianity has brought me Christ, salvation, and hope, and love, and power to cope with sin. Christianity saved me from sin. Confucianism and Taoism never did that for me. Christianity has given you your loving God, *my* God, *our* God, *a Wonderful God.*

I wonder if we fully appreciate what Christianity, what Christ has done for our country and still does. Take out of the U. S. what Christianity has given to her, and I am afraid, nobody would want to live there, not even non-Christians. What can our young folks in the colleges and the churches do to make the U. S. A. as beautiful as this our Chinese friend pictures her to be?

Aganetha Fast, Kikungshan, Honan, Jan. 1, 1938

What Christ Does for Individuals

Luke 19:10; Matt. 11:28-30; Luke 7:41-48

YOUNG PEOPLE'S TOPIC FOR MARCH 13, 1938

Meditations:

M., Mar. 7. Saves from Spiritual Death. John 3:16-21
T., Mar. 8. Changes Our Thinking. Rom. 12:1,2
W., Mar. 9. Christ Transforms Our Life. Titus 2:1-14.
T., Mar. 10. Christ Gives Us Spiritual Strength. Phil. 4:13
F., Mar. 11. Christ Cleanses from Sin. I John 1:1-10
S., Mar. 12. Christ Promises a High Destiny. John 17:24

Suggested Hymns:

"Jesus Calls Us", "Jesus I My Cross have Taken"

Problems:

Christ is tremendously interested in the individual human being. Those of Christ's followers who remained faithful to the end were people who came into personal contact with Him. We find that each of the disciples was called individually. To be sure, Christ can deal with any number of persons, no matter how many they may be, but He deals with each one as an individual.

How does Christ meet Individual needs?

1. *Christ Seeks:*

Christ is come and no man needs to remain lost, because through the gospel the individual learns to know God as Heavenly Father, and to come into intimate communion with Him. And through such communion the individual comes in touch with divine resources of spiritual energy and power.

Having made this fellowship with God possible, Christ seeks men. "All we like sheep have gone astray; we have turned every one to his own way" (Is. 53:6). That is why individuals are lost. Our own way leads away from God. Thus Christ has to go in search of His straying sheep.

Once He finds the individual who has gone his own way, Christ is always ready and willing to save him from his enslavement to those things that are temporal and material, which he has found by going his own way.

2. *Christ Invites:*

Not only does Christ seek but He also invites individuals to come to him. He in no way tries to force a decision for Him, but He makes it thoroughly understood that He warmly invites men. He invites those who labor and are heavy laden. In other words, Christ makes it possible for an individual to subdue and overcome his worst impulses and to fulfill the highest and best possibilities that are within him. The yoke of Christ is our tool by means of which we have power to overcome and to transform our sorrows, calamities, disappointments, disasters, and the like into spiritual victories.

3. *Christ Forgives:*

Just as Christ forgave the woman (the story of which is given in Luke 7:44-48) so will He forgive all individuals. But just as that woman had a change of heart so must every other individual undergo a change of heart in order to receive Christ's forgiveness. Once this woman had loved her many sins, but now she was filled with love to Christ. Faith in Christ was what prompted this particular act of this woman. And so it is with us. Through love of and faith in Christ we are enabled to achieve a sense of divine forgiveness for our sins and shortcomings. Our goal of personality development will become superior to any other goal that we otherwise would have had. And the forgiveness which we receive from Christ will even put into our hearts a desire to help our fellow men, even sacrificially.

INTERMEDIATE DEPARTMENT

Jesus in Decision

Intermediate C. E. Topic, March 13, 1938

Daily Study

Mar. 7. Jesus weighed carefully His objective and how to reach it. Luke 4:2
Mar. 8. Jesus decided to live as a man and not as a wonder-worker. Phil. 2:6-8
Mar. 9. Jesus decided to use spiritual power, not politics and force. Luke 4:5-7
Mar. 10. Jesus decided against advancing His kingdom by signs and wonders. Luke 4:9-12; Matt. 16:1-12
Mar. 12. Jesus sought God's will only. Heb. 10:7
Mar. 13. Topic—Jesus: His day of decision. Luke 4:1-13

Picture of Christ

A picture of the head of Christ or Christ in Gethsemane hung in a prominent place in the room can add a great deal to the spirit of the meeting. Have a special light to focus on it during the worship service. If you cannot have a picture for each of the series on Jesus, leave the best one up.

Suggested Songs

"Stand Up, Stand Up for Jesus", "Who Is On The Lord's Side", "The Solid Rock"

Announcements. Let committee chairmen make their own announcements

Quiet Worship

Theme song: "Tell Me The Story of Jesus" or "More About Jesus"
Opening prayer, by the superintendent
Leader reads: Luke 4:1,2a, with comments. See leader's talk
Three Decisions of Jesus, by three Intermediates:

1. Why did Jesus refuse to satisfy his physical hunger? Luke 4:2b-4
2. Why did Jesus refuse the kind of power Satan offered to him? Luke 4:5-8
3. Why did Jesus refuse to promote His kingdom by signs and wonders? Luke 4:9-12

Song: "Majestic Sweetness"
Sentence prayers, closing with "Into My Heart"

Questions to Answer

1. What decisions in life do you consider most important? (These might be listed on the blackboard) Why?
2. Why is it difficult for some people to "make up their minds?"
3. What should be our first thought as Christians in making important decisions? How does prayer help us make right decisions?
4. How can we be guided to make right decisions? In what ways can we follow Jesus' example? How does knowing the Bible help us?
5. Why is it important to act immediately once we have made our decision? What are the dangers of hesitating?

Closing Moments

"To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."—Oxenham

Sing: "I Need Thee every Hour"
Benediction

Thoughts for the Leader

We must make many decisions every day. Not all decisions are of equal importance. Give examples. The decisions Jesus had to make were greater than any ever faced by man. On His decisions depended our revelation of God and the salvation of the world from sin.

Jesus took time to make His decisions. He was forty days in the wilderness. He did not try to make them alone. He prayed to the Father. He knew the Scriptures and was guided by them.

Decision Through Prayer

Have someone read the article "Patient Patriot" in the December number of Christian Herald and tell how the mother of Madam Chiang reached her decisions through prayer.

JUNIOR CORNER

LEADER'S MEDITATION

"I have only just a minute,
Just sixty seconds in it;
Just a tiny little minute
But eternity is in it."

Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.—Jesus.

Go Ye into All the World

Suggestions for March 13, 1938

Opening service (Thought of last issue continued)

1. Song service
2. Scripture: Phil. 4:8 and I John 2:15,16,17—by a junior
3. Prayer by leader
4. Room II: Our publications. Teach these facts:
    1. The various publications by name
    2. The editor of each
    3. The name of our Book Concern and its address

    Room I should be reviewed before the entrance into Room II

Study period: For aim see last issue.

1. Special music by junior voice: Bring Them In
2. The command of Jesus: a junior telling content of Matthew 28:16-20
3. Jesus promises a great gift that will give power to carry out this command: a junior reading Acts 1:8 and telling the story of the coming of the Spirit of Acts 2
4. Searching our hearts in prayer; sing in unison: "Holy Ghost with light divine, shine upon this heart of mine", verses 1,2,4
5. Spirit filled messengers of the New Testament that answered the command of Jesus: told by junior
    a. The Spirit-filled messenger, Peter: let a junior select and tell three stories of Peter
    b. The Spirit filled messenger, Stephen: Acts 6 and 7
    c. The Spirit filled messenger, Philip: Acts 6:5, 8:1-8, 26-40
    d. The Spirit filled messenger, Paul: Let the junior select three stories and tell these
6. Sing in unison: Loyalty to Christ
7. Other Spirit filled messengers of the New Testament: by leader. Put on the board the ones already discussed. Then quote references, one by one, in which other messengers of God to the world are mentioned. Let the juniors find the name of this messenger. The one that finds it first, is allowed to give it and the leader adds the name to the list on the board. When your list is complete lead the children into deep gratefulness to God for these who were obedient to God's call. Leave the thought with them: "What if all these should have failed God? Let us make use of our time to learn of God and of Jesus, that we, too, can lead others to the Saviour"
8. Repeat in unison verse of the month
9. Sing in unison: Take My Life. Verses 1 and 3
10. Leader's prayer

* * *

A LEADER WRITES sharing a good plan:

"As one of the three leaders in the Junior Endeavor work of our church, I want to pass on the thought of each one of us having a helper.

"We leaders are responsible to see that our group is supplied with a leader when the night of the meeting comes. It happened, one evening, that our Sunbeam leader wanted to attend the funeral of her uncle. What should she do with her Junior work? This led us to the thought of drawing in a helper for each group, that we would not have to give up all conflicting occasions.

"Two of our leaders have tried the plan and like it very much. The helpers that each one of us has chosen is a young member of our church of high school age. We have tried to chose the ones who we believed capable of leadership in future years. We hope that the position as a helper will interest them in the work and will also give them preparation for it when they are asked to become a leader. We find our plan of having young helpers, very successful and beneficial."—Helen Regier, First Menn. Church, Newton, Kansas

◆

— PRAYER—More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
—Tennyson.

« « JOTTINGS » »

—*A WORD OF PRAISE FOR THE BOOK "WHO'S WHO AMONG THE MENNONITES."*—Dr. Archer Taylor, Head of the German Department of the University of Chicago, writes of *Who's Who Among the Mennonites:* "Your book Who's Who appears to a very useful and important work."—*This book can now be had for $1.50, either from the Mennonite Book Concern, Berne, Indiana, or from its author, Dr. A. Warkentin, Bethel College, Kansas.*

—Our "KINDERBOTE and JUNIOR MESSENGER", our Conference paper for children, published biweekly, is still holding its own pretty well. Since our conference is bilingual and since we are not quite strong enough to have a paper in English and one in German, we should be tolerant and willing enough in our churches to use the paper, even if not all children can read the entire paper, as a great many more of the grown-ups do. A year ago the officers of the Bethel College Sunday school, very few of whose children read German, were prevailed upon to try the paper for a year. Now the little paper has become so popular with the children that the order has been increased to 60 copies, and a good many of the children are wishing that the paper might come every week. Samples may be had in goodly numbers. Sunday school boards would do well to look into this matter and make at least a trial.

—*From J. C. Kaufman, Newport, Wash.*—We are having blessed meetings here at Newport. Our service has developed to the point where an ordination into the ministry and eldership is to be performed, for which purpose we seemingly were called here, and the church has asked us to announce this in our church papers.—See Announcement on another page.

—*Alberta Community Church, Portland, Ore.*—From this church have come a couple of lovely, artistic Sunday Service programs, which we appreciate highly. If we had more space, we would quote a whole page of one of the papers. As it is, let this suffice: "There are some fragrant trees which bathe with perfume the axe that gashes them. So should it be with Christ's people. Instead of resentment and injury for injury, we should show sweet, tender love to those who harm us."—From J. R. Miller's "Come Ye Apart".

—*Salem-Zion Church, Marion, S. D.*—Missionary H. J. Brown gave illustrated lectures which were well attended. Linda, daughter of Mr. and Mrs. Brown has come from New York to meet her folks for the first time, since they have returned from China. Missionaries Brown and Rev. A. P. Waltner left for Newton, Kans., Feb. 14, to attend a meeting of the Foreign Mission Board.—Our church has voted, by ballot, that Rev. Claassen serve us another three year term.

ANNOUNCEMENT

The First Mennonite Church of Newport, Wash. wishes to announce that Bro. P. D. Unruh is to be ordained as minister and elder of the church on Sunday, Feb. 27, at 10:00 a. m.

We, the First Mennonite Church of Newport, Wash. herewith extend a hearty invitation to all who may be interested, to come and worship with us on that day. Furthermore, we solicit the intercessory prayers of all the General Conference churches.

—*Dr. J. E. Hartzler, Hartford, Conn.*—"Recovery from opeartion is just about 100%. Am feeling fine and am back on my job at Hartford. Have fine student body, among them eight Mennonites, all doing fine. I will try and make good my promise to you some months ago and get a number of sermonettes to you for publication.—It may interest you to know that the Faculty of Hartford Seminary has recently voted to offer two new courses next year, particularly for Mennonite students; one in Mennonite Church History, and one in Mennonite Doctrine and Polity. Dr. Johnson will offer the first, and I the second. Our Mennonite students are greatly pleased with the arrangement."

—*From Bally Church, Pa., (Mae Latshaw).*—On Friday evening, Feb. 4, about 150 Christian Endeavorers of the Perkiomen Valley C. E. Union held a fellowship banquet at the Palm Schwenkfelder Church. Dr. E. E. S. Johnson, pastor of the Hereford Menn. Church, brought the challenging message on "Christ for the Crisis." He closed with a plea for all young people to follow and live the principles of Christ. This year marks the 50th anniversary of C. E. work for the state of Pennsylvania, *but the 51st anniversary for the Hereford Church.* We, too, held special services on C. E. Day.

—From THE MESSENGER, Clinton, Okla.—On Jan. 9 the last services were held in the old Arapaho church. The next Sunday, Jan. 16, the first sermon was held in the remodeled dwelling house. The lower rooms in the dwelling house were so changed that it is now a very attractive meeting place. We trust that the Arapahoes will show their appreciation of this change by attending in large numbers every Sunday.

—*Important Judgment on Church Colleges.*—1. The church college of today takes a more healthy interest in the religious life of the students than was done twenty-five years ago. 2. While the college student is not doing what might be done in developing a religious program on the campus, the failure in this respect is no greater than the situation existing in the churches. 3. The church college is making a distinctive contribution to a Christian culture and citizenship by developing Christian teachers for the public schools.—*The Nat'l Conf. of Church-Related Colleges, Washington, D. C. April 1937.*

—*More Correspondents with Addresses:* Ben P. Miller, Salem-Zion ch., Marion, S. D.; Miss Fannie E. Landis, Bethel Ch., Perkasie, Pa.; Henry Boehr, Salem Ch., Wisner, Nebr.; Mrs. L. E. Amstutz, Salem Ch., Dalton, Kidron, O.; Miss Lydia Augsburger, Apostolic Ch., Trenton, O.; Rev. Herbert Miller, Deer Creek, Okla.; Mrs. C. M. Toews, Inman, Kans.; John Wiebe, Second Ch., Beatrice, Nebr.; J. A. Stucky, Pretty Prairie, Kans.; Miss Ohielia Frantz, Menno. Ch., Ritzville, Wash.; Mrs. Jacob Unruh, Bethel Ch., Fortuna, Mo.; Mrs. Jacob E. Rempel, Brudertal Ch., Hillsboro, Kans.; Miss Edith Regier, Zion Ch., Elbing, Kans.; Miss Pauline Schrag, Colfax, Wash.; Rev. A. S. Bechtel, Hanston, Kans.; P. A. Regier, Madrid, Nebr.; Mrs. Jacob Kunkel, Swiss Ch., Alsen, N. D.; Mrs. P. E. Frantz, Geary, Okla.; Rev. C. H. van der Smissen, First Ch., Newton, Kans.; Rev. Corn. Frey, Bethel College Ch., Kans.; J. J. Friesen, Bethesda Ch., Henderson, Nebr.; Mrs. Harold M. Regier, South Ch., Buhler, Kans.; Miss Anna Bauman, W. Swamp Ch., Quakertown, Pa.; Edgar Rosenberger, Bethany Ch., Quakertown, Pa.; Miss Eleanor Frei, Flatland Ch., Haycock Run, Pa. Mrs. Sidney Steiner, Grace Ch., Pandora, O.

REPORT OF THE TREASURER OF THE EMERGENCY RELIEF BOARD FOR DECEMBER

Received for General Fund:

Zion Menn. Ch., Donnellson, Ia., by H. A. Loewenberg, $34.86; First Menn. Ch., Uplad, Calif., by G. E. Schmidt, $9.99; Old People's Home, Goessel, Kans., by Sister Margaret, $5.50; First Menn. Ch., Reedley, Calif., by Rev. H. J. Krehbiel, $20.20; Emmaus Menn. Ch., Whitewater, Kans., by J. A. Busenitz, $33.00; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $22.50; A Friend, Newton, Kans., $100.00; Mrs. Henry Riesen, Hillsboro, Kans., $100.00; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $16.82; S. School, Warroad, Minn., by Geo. Krahn, $12.25; Susie P. Ruediger, Great Bend, Kans., $3.00; J. H. Krehbiel, Moundridge, Kans., $50.00; First Menn. Ch., Aberdeen, Idaho, by J. E. Toews, $144.21; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $72.00; Salem Menn. Ch., Munich, N. D., by John C. Dyck, $9.54; Bergtal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $14.74; Agatha L. Claassen, Beatrice, Nebr., $20.00; Brudertal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $10.00; First Menn. Ch., Newton, Kans., by H. J. Andres, $39.91; First Menn. Ch., Paso Robles, Calif., by C. R. Lichti, $5.22; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel, $36.40; Hoffnungsfeld S. S., Moundridge, Kans., by Martin J. P. Goering, $28.11; Bergtal Menn. Ch., Pawee Rock, Kans., by H. C. Schultz, $49.96; Lehigh Menn. Ch., Lehigh, Kans., by D. J. Auenheimer, $17.52; Bethany Menn., Ch., Quakertown, Pa., by H. L. Trumbower, $13.65; Bethel Menn. Ch., Inman, Kans., by J. B. Neufeld, $42.93.

For Canada:

Rev. H. D. Schmidt, Cordell, Okla., $2.50; Friends, Newton, Kans., $5.00; J. A. Hiebert, Ontario, Calif., $15.00; A. K. Toews, Alta Loma, Calif., $5.00; Mrs. J. J. Goossen, Reedley, Calif., $2.00.

For China:

Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $11.50; Mrs. J. J. Goossen, Reedley, Calif., $2.00; Second Menn. Ch., Beatrice, Nebr., by J. G. Wiebe, $45.50; First Menn. Ch., Pretty Prairie, Kans., by Jacob G. Graber, $53.05.

For Spain:

Mennonite Peace Society, Bluffton, O., by C. J. Landes, $5.00; Mr. J. J. Goossen, Reedley, Calif., $2.00; First Menn. Ch., Paso Robles, Calif., by C. R. Lichti, $5.00; Mennonite Peace Society, Bluffton, O., by C. J. Landes, $12.06; Mennonite Peace Society, Bluffton, O., by C. J. Landes, $23.39.

For India:

Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $11.55; First Menn. Ch., Paso Robles, Calif., by C. R. Lichti, $5.00.

Miscellaneous:

For Fr. v. Bodelschwingh, Germany, by J. A. Busenitz, Elbing, Kans., $25.00. For Federal Council of Ch. N. A., by San Marcos Church, Paso Robles, Calif., $8.02.

Summary:

For General Fund	$912.31
For Canada	29.50
For China	112.05
For Spain	47.45
For India	16.55
For Other Purposes	33.02
Total	$1150.88

Remittances:

To Germany, $95.44; to Canada, $265.35; to China, $100.66; to Russia, $48.25; to Mexico, $15.15; to U.S.A. Relief, $9.71; to Spain, $28.39; to Expense, $14.95. Total, $577.90.

Respectfully submitted,
Peter H. Unruh, Treas.

FOREIGN MISSION RECEIPTS FOR JANUARY 1938

Friends, Calif., $400.00; Salem Ch., Dalton, Ohio, $70.77; Salem S. S., Dalton, Ohio, $50.77; Salem Juniors, Dalton, Ohio, $30.00; First Menn. Ch., Napanee, Ind., $200.00; Grace Ch., Lansdale, Pa., $54.98; S.O.S., S. S. Class, Lansdale, Pa., $18.00; First Menn. Ch., Hutchinson, Kans, $45.68; First Menn. Ch., Allentown, Pa., $40.87; Eden C. E. Soc., Moundridge, Kans., $20.11; Bethel Ch., Wolf Point, Mont., $18.75; Wanderers Welcome Class, Upland, Calif., $5.00; G. A. Rempel, Jansen, Nebr., $5.28; Tabor Ch., Goessel, Kans., $38.68; First Menn. Ch., Berne, Ind., $975.84; Friend, Elbing, Kansas., $100.00; Bethel College Ch., Y. P. S. S. Collect., Newton, Kans., $72.33; Goessel Menn. Ch., Goessel, Kans., $24.25; Goessel Menn. S. S., Goessel, Kans., $69.10; Immanuel S. S., Los Angeles, Calif., $108.31; Gnadenberg S. S., Whitewater, Kans., $41.53; Hopefield Ch., Moundridge, Kans., $39.91; Bethany Ch., Kingman, Kans., $36.72; Hoffnungsfeld S. S., Moundridge, Kansas, $36.72; Friedenstal Ch., Tampa, Kans., $36.37; First Menn. S. S., Mt. Lake, Minn., $30.32; Friends, Newton, Kans., $25.00; Zion Ch., Kingman, Kans., $23.81; Saron S. S., Orienta, Okla., $23.55; Menn. Jr. S. S., Medford, Okla., $12.00; Upper Milford S. S., Zionsville, Pa., $6.00; First Menn. S. S., Lima, Ohio, $3.29; Mrs. H. V. Flaming, Des Moines, N. M., $1.00; Alexanderwohl Ch., Goessel, Kans., $359.21; Eden Ch., Moundridge, Kans., $436.23; First Menn. S. S., Beatrice, Nebr., $291.60; Bethany Ch., Quakertown, Pa., $53.19; C. E. Soc., Pretty Prairie, Kans., $30.00; S. S. Class, Emmaus Ch., Whitewater, Kans., $20.65; Sychar Ch., Cordell, Okla., $7.98.

Menn. Ch., Donellson, Iowa, $80.00; Christian S. S., Mdge., Kans., $69.15; New Hopedale S. S., Meno, Okla., $50.21; Bethel Ch., Fortuna, Mo., $31.81; First Menn. Ch., Newport, Wash., $22; Zion S. S., Souderton, Pa., $500.00; Ad. G. Goering, Mdge., Kans., $450; United Ch., Vineland, Ont., $200.00; United S. S., Vine land, Ont., $16.60; Rosenort Ch., Rosthern, Sask., $100.00; Menn. Ch., Summerfield, Ill., $45.00; Sisters of the Concordia Hospital, Winnipeg, Man., $40.00; Refund, $30.00; Bethel S. S., Hydro, Okla., $5.08; Johannestal S. S., Hillsboro, Kans., $67.40; West Zion Ch., Mdge., Kans., $35.00; West Zion S. S., Mdge., Kans., $5.00; New Hopedale Ch., Meno, Okla., $32.25; First Menn. S. S., Monroe, Wash., $21.07; First Menn. Ch., Monroe, Wash., $14.00; Zion Church, Souderton, Pa., $300.00.

Menno Ch., Lind, Wash., $15.91; A friend, Marion, S. Dak., $100.00; Bethany Ch., Freeman, S. Dak., $78.84; Swiss Ch., Whitewater, Kans., $39.80; Hoffnungsau Ch., Buhler, Kans., $28.50; Hebron Ch., Buhler, Kans.; $26.09; Bethany Ch., Kingman, Kans., $23.23; C. E. Soc., First M. Ch., Newton, Kans., $16.75; Friedensfeld Ch., Turpin, Okla., $10.00; Mennoville Ch., El Reno, Okla., $3.15; Bergthal Ch., Winkler, Man., $1,133.96; Zion Church, Elbing, Kans., $133.10; Bergfeld Church, Mountain Lake, Minnesota, $70.00; First Menn. Church, Philadelphia, Pa., $37.75; Eigenheim C. E. Soc., Rosthern, Sask., $14.05; Eigenheim S. S., Rosthern, Sask., $15.45; Bethel C. E. Soc., Lustre, Mont., 22.15; First Menn. Ch., Upland, Calif., $20.82; Ebenezer S. S., Gotebo, Okla., $48.30.

Jr. C. E. Soc., Aberdeen, Idaho, $15.00; Herold Ch., Cordell, Okla., $11.33; C. E. Soc., Meno, Okla., $10:00; Primary Dept., Zion S. S., Souderton, Pa., $10.55; P. D. Dirks, Burrton, Kans., $10.00; Bethel S. S., Wolf Point, Mont., $9.18; Bethel S. S., Lustre, Mont., $7.13; Primary Classes of Grace S. S., Lansdale, Pa., $3.00; Fairfield S. S., Orrtanna, Pa., $83.68; Menn. Ch., Pratum, Oregon, $65.57; Mrs. Merryman's S. S., Class, Pratum, Oregon, $17.00; Onecho Union S. S., Colfax, Wash., $60.00; Menn. S. S., Buhler, Kans., $50.00; Bethel S. S., Mt. Lake, Minn., $45.12; Mr. and Mrs. Peter D. Berg, Rosenfeld, Man., $40.00; Second Menn. Ch., Philadelphia, Pa., $30.00.

Menno S. S., Lind, Wash., $15.86; Bethel College Ch., Newton, Kans., $25.49; Gnadenberg Ch., Whitewater, Kans., $24.20; Menn. Group, Warroad, Minn., $15.50; Mrs. H. T. Unruh's S. S. Class, Bluffton, Ohio, $4.23; Group at Truax, Sask., $12.00; First Menn. Ch., Geary, Okla., $9.50; Menn. S. S., Gretna, Man., $5.17; H. A. Thiessen, Munich, N. Dak., $120.00; J. H. Krehbiel, Mdge., Kans., $60.00; Deep Run Sew. Soc., Bedminster, Pa., $25.00; Ever Faithful S. S. Class, Bedminster, Pa., $10.00; S. P. and Ag. Ediger, Inman, Kans., $30.00; East Swamp Ch., Y. P. Soc., Quakertown, Pa., $25.00; Christian Ch., Mdge., Kans., $154.12; Bethesda Ch., Henderson, Nebr., $71.29; C. E. Soc., Laird, Sask., $60.00; First Menn. S. S., Butterfield, Minn., $52.45; Menn. S. S., Burrton, Kans., $42.51; San Marcos Ch., Paso Robles, Calif., $29.02; First Menn. C. E. Soc., Butterfield, Minn., $25.88.

Menn. Ch., Deer Creek, Okla., $19.91; Menn. Ch., Madrid, Nebr., $16.80; A. M. Ch., Milford, Nebr., $15.00; S. S., Class, Medford, Okla., $15.00; Zoar Ch., Goltry, Okla., $13.00; Menn. S. S., Lehigh, Kans., $8.28; Group at Abbotsford, B. C., $1.85; Fred Tangeman Legacy, Newton, Kans., $500.00; First Menn. S. S. Class 31, Berne, Ind., $36.42; Bethel Sr. C. E. Soc., Mt. Lake, Minn., $50.00; Jr. Dept. Bethesda S. S., Henderson, Nebr., $4.70; W. C. Rutschman family, Silverton, Oregon, $75.00; First Menn. S. S., Reedley, Calif., $9.92; Jr. Dept., Menn. S. S., Reedley, Calif., $30.00; Herman Janzen, Newton, Kans., $5.00; Eden S. S., Inola, Okla., $120.00; Bethel Ch., Mt. Lake, Minn., $150.00; Second Menn. S. S., Beatrice, Nebr., $100.00.

West Swamp Ch., Quakertown, Pa., $94.00; Bethel C. E. Soc., Marion, S. Dak., $75.40; First Menn. Ch., Mt. Lake, Minn., $52.50; Jos. C. Graber Sr., Pretty Prairie, Kans., $20.00; West Zion Intermediates, Mdge., Kans., $17.50; Y. P., C. E. Soc., Barnes Crossing, Sask., $10.00; Immanuel S. S., Barnes Crossing, Sask., $5.80; Immanuel C. E., Soc., Los Angeles, Calif., $15.00; Hoffnungsau C. E. Soc., Buhler, Kans., $12.00; Menn. Ch., Pulaski, Iowa, $11.94; S. S., Drake, Sask., $11.50; C. E. Soc., Ransom, Kans., $10.00; Menn. Ch., Inman, Kans., $8.84; M. K. Dirksen, Medford, Okla., $7.95; S. S., Aberdeen, Sask., $6.00; Bethel Ch., Dolton, S. Dak., $4.14; Christian S. S., Mdge., Kans., $45.58; Johannestal S. S., Hillsboro, Kans., $30.74; Blumenort Ch., Gretna, Man., $30.00; United Essex, Ont., $27.25.

Second Menn. C. E. Soc., Beatrice, Nebr., $25.50; Marie J. Regier, Chicago, Ill., $7.00; C. E. Soc., Summerfield, Ill., $5.00; C. E., Soc., Deer Creek, Okla., $6.12; Y. P. Class, Trenton, Ohio, $1.50; Menn. Group at Hespeler, Ont., $4.50; Menn. Group at Windsor, Ont., $1.00; Menn. S. S., Deer Creek, Okla., $104.91; Garden Twp. Ch., Mdge., Kans., $30.00; Brudertal Ch., Hillsboro, Kans., $25.00; Bethesda Ch., Marion, S. Dak., $15.50; Bethel S. S., Lustre, Mont., $10.21; Beginners Dept., First M. S. S., Upland, Calif., $6.17; Jr. C. E. Soc., Immanuel Ch., Los Angeles, Calif., $2.00; Mission Friend, Elbing, Kans., $200.00; A Friend, Elbing, Kans., $100.00; W. H. Entz, Elbing, Kans., $100.00; D. L. Miller, Fentress, Va., $25.00; Bergtal Ch., Pawnee Rock, Kans., $11.31; Bethel S. S., Fortuna, Mo., $9.02; New Hopedale Ch., Ringwood, Okla., $7.74; Fred Peters, Hillsboro, Kans., $4.25; P. H. Voth, Mdge, Kans., $100.00; Cheyenne Chs., at Clinton, Hammon & Thomas, Okla., $7.16; Deep Run Ch., Bedminster, Pa., $82.31; Mr. and Mrs. Otto Beutler, Salem, Oregon, $50.00; Menno S. S., Lind., Wash., $44.41; Bergfeld S. S., Delft, Minn., $38.43.

Emmanuel Ch., Canton, Kans., $32.36; West Zion Jr., C. E. Soc., Mdge., Kans., $25.00; Menn. Ch., Inman, Kans., $14.45; Menn. Ch., Medford, Okla., $11.31; First Menn. Ch., Butterfield, Minn., $10.00; Johannestal S. S., Class, Hillsboro, Kans., $5.40; Mission Friend, Beatrice, Nebr., $5.00; Int. & Rents, $119.91; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $1,045.87. **Total $13,061.62;**

Balance in Bank, January 1, 1938		$ 576.28
General	$10,899.41	
Special Support	1,442.90	
Interest & Rent	119.91	
Pension Fund	61.12	
Sundries	538.28	13,061.62
		$13,637.90
Paid out on Orders		10,504.05
Balance in Bank, February 1, 1938		$ 3,133.85

Respectfully submitted,
J. E. Regier, Treasurer

On account of lack of space the January Financial Report of the Ex. Committee of Mission Societies is postponed until next number, March 1.—We are sorry for this.

EASTER SUGGESTIONS

Made of mounting beautiful, full-colored pictures on plywood. A thin cellulose sheet is then laminated to the mounted pictures by a secret process, giving startling beautiful effects.

The beauty and appeal of **Krystal-plax** will astonish and please you. Each one is put up in a box which fully protects it in shipping. You will like **Krystal-plax** and will want to tell your friends about them. Beautify your home with **Krystal-plax.** They bring inspiration and faith. **Krystal-plax** make ideal gifts and remembrances.

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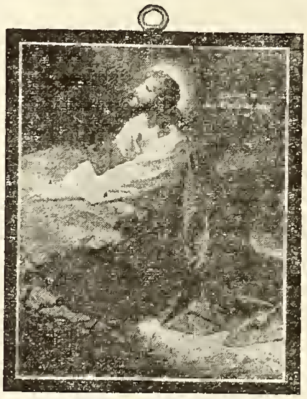

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Christ in Gethsemane
in Four Sizes

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No. 1001, without text
No 1002, with text
Price **$1.00**

Size 5⅜x6½ inches
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No. 7502, with text
Price .... **.75**

Size 4½x5½ inches
No. 5001, without text
No. 5002, with text
Price .... **.50**

Size 3⅛x3 7-8 inches
No. 2501, without text
No..2502, with text
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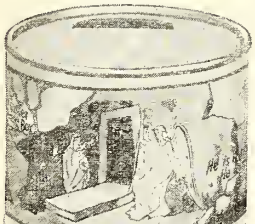

We offer two devices for securing your Lenten and Easter offerings. They are made of heavy cardboard with a tin top and bottom. The top contains a slot so cut that a coin once inserted cannot be removed. The designs on the boxes are printed in five colors.

EASTER BOX—Design represents women visiting the tomb.

LENTON BOX—Design is that of Plockhorst's famous picture of Christ in the Garden of Gethsemane. **6c each, 50c dozen; $1.95 for 50; $3.50 per 100**

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MATTIE B. SHANNON
Program Material
THE STOCKTON PRESS

New 1938 Eureka Easter Recitations No. 3

Arranged by Mattie B. Shannon

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These recitations carry the true message of the Easter Season. There is an abundance of material for the beginner, primary and junior ages. Included are pantomines, short pageants and several special features. Every number is new. Your Easter program will be a success if you use this book.

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A Religious Drama for Holy Week and General Occasions. - - - Price, **90c** copy; **$3.00** dozen.

In an interesting and dramatic way this one act religious drama tells the story of the Centurion who sent for Jesus to heal a well-beloved servant. The author imagines the influence that Christ's death and resurrection had upon this Centurion of whom Jesus said, "I have not found so great faith, no, not in Israel."

One simple setting is all that is required and no curtain is needed. There are three female, four male characters, one of whom has a non-speaking part, and a few lines assigned to a voice.

This play, in two scenes, with a suitable worship program prepared by the minister or a member of the group, will provide an hour's service.

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An Easter Drama
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Bigger and Better. Material for Primary, Junior, Intermediate and older pupils. The best book of its kind on the market. .... **Only 25c**

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MARCH 1, 1938 NO. 9

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

Next Conference Session, Saskatoon Sask. July 31 to August 6, 1938

Information regarding arrangements for reception of our visitors that have been made or are in process.

1. INFORMATION COMMITTEE

Those who wish information regarding connections in Canada for Saskatoon will kindly write either to Rev. Benjamin Ewert, Moxam Court, Ste. 17, 286 River Avenue, Winnipeg, Man., or to Rev. Jacob Gerbrandt, Drake, Sask.

2 REGISTRATION COMMITTEE

This Committee will be in the basement of the Mennonite Church on the afternoon Saturday the 30th of July, on Fourth Avenue near the Fire Hall.

3. RECEPTION COMMITTEE

The Committee will be at the above named church with cars in order to bring guests to their quarters, or direct them to their places of residence. We will also have a person at this place to direct those who wish to go to friends somewhere in the country.

4. ACCOMMODATIONS, LODGING, BOARD

At the exhibition park meals can be had at the following prices: breakfast, 15c; dinner, 25c; supper 25c. Those who prefer to eat in the city will have the chance in restaurants and hotels at comparatively low prices.

In order that our visitors may get an impression as to prices in the hotels, we would announce the following special rates as they were given to us:

Bessborough Hotel

Single room, with bath, per day	$2.50
Double room, with bath, per person per day	$2.00
Room for group of three persons, per day, per person	$1.50
Room for group of four persons, per day, per person	$1.25

Meals may be had at 25c and up.

This hotel particularly offers all the comforts that may be had in any first class hotel.

King George Hotel

Inside room, without bath, single, $1.00; double $1.50
Outside room, without bath, single $1.50; double $2.00
Inside room with bath, single $2.00; double $3.00
Outside room, with bath, single $2.50; double $3.50
Corner room, with bath, single $3.50; double $4.00
Meals from 25c to 55c

Flanagan Hotel

Second floor (Inside), single $1.25; double $1.75
Second floor (Outside), single $1.50; double $2.00
First floor, single $1.75; double $2.25
With private bath, single $2.25; double $2.75

Western Hotel

Outside room, with private bath, single $2.00; double $3.00
Outside room, first floor, single $1.50; double $2.50
Outside room, second floor, single $1.25; double $2.00
Inside room, second floor, single $1.00; double $1.50

There are also rooms for 3 and 4 persons at 75c, $1.00 and $1.25 per person.

In all hotels mentioned, except the Flanagan Hotel, meals are being served. We have also inquired as to the rates in three other hotels, and reasonable rates have been given. We shall also inquire at the Y.M.C.A. and Y.W.C.A.

I may say that we have asked for accommodation only in such hotels that we can conscientiously recommend as to conveniences and reputation.

We shall also make inquiries in private homes. We assume that many who have friends in Saskatoon will find accommodation with them.

Those who do not wish to have any expenses as to sleeping accommodation, may find accommodation, somewhat less confortable, at the Exhibition Park. In this case quilts and pillows should be brought along.

5. OTHER INFORMATION

For the meetings we will provide songs and music, and if choirs in the United States are willing to sing at the Conference, the opportunity will be gladly given.

With regard to connections from the boundary to Saskatoon, would you please write to Rev. B. Ewert, Winnipeg, or Rev. Jacob Gerbrandt, Drake, Sask., or to the management of the C.P.R. or C.N.R. in Winnipeg or Saskatoon.

If any further information is wanted with regard to accommodation in Saskatoon, please write to Rev. J. J. Thiessen, 337 5th Ave. N., Saskatoon, Sask., or to the Chairman of the Committee.

We give this preliminary information, because some of our prospective guests may want it.

We ask those who wish to attend the Conference to please let us know, what accomodations they desire.

The General Committee,
J. J. Thiessen, Sec., David Toews, Chairman

Brotherhood Topic for March

SEPARATION OF CHURCH AND STATE

Prepared by C. Henry Smith, Bluffton College

AIM:—*To make us conscious of, and put us on our guard against the threatened dangers to our religious liberty in this nationalistic age.—Scripture: Matthew 5.*

TOPICS FOR DISCUSSION:

I. *What was the relation of the Apostolic church to the State?*

The church was a voluntary organization of men and women convicted of sin, regenerate of heart, baptized upon confession of faith, taught to be obedient to the ruling authorities when this obedience did not conflict with their religious faith, but otherwise there was no connection organically with the political organization known as the state. Jesus taught his Kingdom was not of this world, though the Jews had expected otherwise.

II. *How did the Church and State become united?*

Christianity spread throughout the Roman empire for several hundred years, and by the beginning of the fourth century about one out of every twenty of the inhabitants of Rome were of the Christian faith. The emporer had become a nominal Christian, perhaps for political rather than personal reasons, and first tolerated the Christian faith together with other pagan religions, but soon made Christianity the state religion. With this beginning at the top, the faith soon spread, though in a much diluted form, throughout the empire, and through missionaries to the northern pagan world.

III. *What were the evil results for the Church of this union?*

Everybody became a member of the church, children and adults, saint and sinner, through compulsion, baptized in infancy, without his consent. The church became another great organization in many ways finally competing with the state. Every individual was born into two great organizations—the church and the state. Disloyalty to either was heresy or treason, both punishable by death. The door was thrown wide open to the introduction of all sorts of pagan philosophies and unchristian practices. Religious faith as in the beginning was no longer based on personal faith. The church, too, became a fighting church. Up to this time Christians did not go to war. After this organized Christianity became the source of many of the wars.

IV. *How did the Reformation affect this union?*

It had no effect. Both Luther and Calvin and the other reformers needed the strong arm of the state to establish their religious reforms. They merely brought about certain much needed reforms in the Catholic Church and scrapped much of the machinery of salvation of the old church, but they maintained two of the most glaring evils of the old order—union of state and church, and the practice of war.

V. *Who were the Anabaptists and Mennonites?*

The Anabaptists were a radical wing of the Zwinglian and Lutheran movements in the early days of the Reformation who believed in a complete return without the aid of the state to the early Apostolic pattern, namely a voluntary church, based on true repentance, and made up of believers only with a social program based on the Sermon of the Mount, including Love rather than compulsion as a guiding force in human relations—among other things unconditional opposition to war, and complete religious toleration. After Menno Simon joined the Anabaptists they finally came to be known as Mennonites.

VI. *Is religious liberty threatened today?*

Yes. We have retrograded one hundred years since the World War in this respect. Twenty nations today are under the control of dictators committed to the ideal of the totalitarian state which implies that the state and not the church or the individual conscience must be the object of one's highest loyalty. In Russia the state is attempting to completely stamp out not only the organized church but all religious impulses, and is making a fairly good job of it. In Germany the church, and religion as well, is making a strenuous fight for its independent existance. In Rome there is no fight because the Church has practically surrendered to the will of the state. How about the United States? We are wont to boast "It can't happen here". Can't it? About two years ago the United States Supreme Court in one of its famous four to five decisions, passing upon the well known McIntosh case, declared that the State must be supreme and that if one's individual conscience conflicted with the demands of the State, conscience must give away. Theoretically this places the United States in line with the totalitarian state on the question of religious liberty. Practically, it has not yet done so, but we need to be sensitive to all infringements upon the rights of conscience. A Mennonite today who does not believe in war and is honest enough to say so finds it practically impossible to become a United States citizen through naturalization.

VII. *Are Mennonites today in danger of losing their peace principles.*

Yes, due to:

1. Ignorance of Mennonite history and the peace testimony in times of peace and war of our forefathers.

2. Lack of interest and carelessness in upholding peace doctrines.

3. Educating our young people in State universities and colleges where the ROTC exists. Military training in times of peace leaves no logical excuse for refusal to enter military training in times of war. This is the easiest way to wean young Mennonites away from their peace traditions.

4. Education of some of our ministers in short cut Militant Bible Schools that do not believe in the peace tradition. Such ministers are never strong peace advocates and consequently not good Mennonites.

5. Intermarriage with life partners from other than peace churches.

VIII. *How can we preserve our traditional religious principles against the rising tide of nationalism?*

1. Train our young people in our own or other colleges where our principles are upheld. We can make of the future generation exactly what we want them to be through education in the home, the school, the pulpit and the press. Education is still a moulding process. Russia is making her children atheists. Italy is making them soldiers, and Germany seemingly is trying to make her nationals strong Germans. We can keep our young people Mennonites only through education using that term in its broadest sense.

2. Establish a seminary for the training of our own ministers. The pulpit must join the school in teaching the Mennonite principles.

3. The church papers, the Sunday School lesson helps, and all the publication efforts of the church must me directed toward the same end.

4. The General Conference should employ a full time peace secretary, as the Dunkards and Quakers are doing to promote the peace cause throughout the church.

A MORNING PRAYER

He that hath My commandments and keepeth them, loveth Me.—John 14:21.

Most gracious God Almighty, all wise, all loving Heavenly Father, we rejoice that Thou hast called us to be Thy children.

We confess before Thee, that we are indeed like little children, with all their weakness and imperfections, but without their humility, purity, teachableness and trustfulness. Cleanse us from our sins. Grant us joy and peace in believing in Thee. May we have the love that believeth all things, hopeth all things, endureth all things.

In our home, in our daily work and recreations, and in all our relations to others, make us strong and steadfast to do the right and shun the wrong. Bless us, that we may become a blessing to others.

Remember, we beseech Thee, all classes and conditions of men—the sick, the sorrowful, the poor and needy, the widows and orphans, the little children with their sweet faith and childlike joys, the young and vigorous, bearing the responsibilities of life.

Bless the missionaries at home and abroad. Be pleased to make Thyself known in the labors of the faithful pastors and teachers, and let Thy truth and righteousness govern the nations of the earth, through Jesus Christ, our Lord. *Amen.*—Rufus W. Miller, D.D., Philadelphia, Pa.

Christian Education

THE OBLIGATION OF THE CHURCH COLLEGE

Ed. G. Kaufman

"In the October, 1935, issue of *The Christian Review* is an article by this title from the pen of a 'Pastor of a College Church', who contends that the obligation is to the past, the present, and the future. 'No institution can be separated from its past',—its founders, its alumni, the history and principles of the denomination. In the present, the institution is obligated to the student body—the curriculum, the amount and quality of work to be required, intellectual 'growing-pains', and the production and development of Christian character; the homes from which the students come; and the home churches. 'Central, of course, in the obligation of the church college to its students, is the production and development of Christian character. Students who have not begun the Christian life are to be won for it. Those who are already Christians are to be more fully established and developed in Christian thought and life. If these things are not done by the denominational school there can scarcely be found any justification for its continuance.'

"In fulfilling its obligation to the future, the church college must pioneer. 'The last word in education along any particular line has not yet been spoken. As things stand today the Christian college has scarcely begun to speak. It is easily possible to conceive that the most important and impressive developments in the educational field in the next twenty-five to fifty years may come from the distinctively Christian colleges. If these developments are to come, however, these institutions must become courageous enough to throw off the shackles of secular school influence and begin to pioneer in their own instinctive lines.' The following are not exhaustive but are presented as possibilities:

"1. Revolutionary changes in curricula and technique so as to provide greater freedom and discipline for the individual student.

2. Closer contact for the student with community life and less centering of interest on campus life.

3. Direct and continued effort to develop enthusiasm and skill in Christian work.

4. Limitation of the student body, probably in three directions—as to (a) total registration, (b) percentage of non-Christians, (c) quality of Christian character.

"The Christian college is on the battle front. As movements of air flow down from the mountains to affect the climate of the valleys where people do their daily work and live their daily lives, so the currents of thought prevailing in higher education gradually penetrate the thinking and believing of all the levels of any generation. What is thought and taught in the colleges and universities today becomes the notions and ideas of tomorrow or the day after tomorrow. The climate of our own day was determined by movements of thought in higher schools a decade or more ago.

"It is in her colleges that the Church meets these new ideas and philosophies of life. If the Church cannot stem the materialism of today's thinking and the paganization of today's morals in her colleges, the effects will soon be evident in the parish work of the Christian pastor. When the front line trenches have been lost, the battle comes closer home. The Christian college is the front line, defending a coming generation from unbelief, and all the strange foes of the modern world. To lose on this front means a defeat of untold dimension to the Church of Christ."—Church-of-the-Air, Columbia National Broadcast, May 2, 1937.

To Churches of the General Conference

In order that the churches and Sunday schools may gauge the distribution of their contributions toward the various causes more nearly proportionately we give the following facts:

The General Conference has assigned to the Board of Education a heavy schedule of work which calls for a budget of $1900 per year, this amounts to a little over $158 per month. To date we have received since January 1, 1938, $94.55 from four churches and five Sunday schools. It is evident that if the churches really want this work done, they must not forget to send in their contributions regularly, and perhaps figure their allowance for this cause a little more liberally. It is but fair to state that many churches and Sunday schools give liberally and regularly, but many others seem to have overlooked this item in making up their budget. D. H. Richert, Treas.

—*Grace Church, Pandora, Ohio.*—For the annual Pre-Easter Services this church has invited Rev. J. N. Smucker of the Bethel College Church to give a series of messages which will be based on the fundamentals of Christian faith as expressed in the Apostles' Creed. Services begin Sunday, March 20 and end Sunday, March 27. With the central idea BELIEVE these are the themes: *I Believe, God, The Father Almighty, Jesus Christ His Son, Our Lord, The Holy Spirit, The Church, Communion of Saints, Forgiveness of Sins, Resurrection and Life Eternal.*—The speaker has been giving these sermons in his church, and we can assure the Grace Church that there are rich blessing in store for them.

—*Menn. Church, Burrton, Kans.*—We are sorry that in our last list of correspondents the name and address of Mrs. Otto Regier, correspondent of the Burrton church, was inadvertently omitted.

A Pastor's Chat

Lester Hostetler

REGARDING WORSHIP

I wish to discuss in this "Chat" a very solemn subject—the worship of God.

The worship of God is one of the special functions of the church. There are other organizations that include worship in their program, as for example the Lodges, or the Service Clubs, and sometimes, political organizations. They may make use of prayers, hymns and scripture. But the object of the organization is something else. The church, alone, specializes in worship.

The desire to worship should be our main reason for coming to church. When in the House of God we should never forget that the building with all of its furnishings is dedicated to the worship of Almighty God. The church is not a play-house, not a theater, not a concert hall, and above all, not a market-place. It is the place where we are brought into a realization that God is present in human life. *It is the House of God.*

To get the most out of a church service, it is necessary to fix one's mind on the Eternal. Anything seen or heard which does not help to concentrate on God is a hindrance to worship. Anything that brings one closer to God has a place in the church. The soft strains of organ music, beautiful harmony, dignified melodies, turn the mind heavenward. The singing of a good hymn directs one's thoughts to God; trivial tunes sung to commonplace words, do not. For this reason only the very best in music should be used in a church service. Tunes or words which are unworthy of the presence of God are out of place.

Choir music has only one purpose and that is to aid in worship. The choir does not sing in order to exhibit its skill or to entertain, but to praise God and sing of His wonder and love. There is some advantage in having the choir seated so they do not face the congregation directly. It enables the worshipper to concentrate on the music and removes personal elements which sometimes distract attention, such as the facial expressions of some singers, the clothes they wear, or the part of the hair.

Sometimes the question is asked why the pulpit was placed to one side and the Communion table located in the center of the chancel so as to be the focus of attention. The answer is that the worship of God, not the sermon, is of first importance in the church. The preaching of the Word has a great place in the church but it is subordinate to the church's main purpose of worship. The communion table symbolizes the meeting of God and man, and so it stands, rightly I think, in the center.

It is obvious that the purpose of the church service is defeated to some extent if people enter the church in an irreverent mood, indulge in whispering, and make unnecessary noise. It destroys the atmosphere of worship. It is far better, instead, to come into the church quietly and reverently as is becoming in the presence of the Most High, with a prayer for yourself, for those who minister, and for all who have come to worship.

It is our custom to refrain from making announcements from the pulpit. We print them in the church bulletin and pass them out. Announcements seldom contribute anything to a service of worship and almost always detract.

Now a closing word. A church is not the most exciting place to go to. It is not as entertaining, not as colorful, not as interesting as the "movie". But the church is a good place to go to. If it fulfills its function, it will help you feel the presence of God. Your problems look different when you see them in the light of God. Your life will never be the same after a genuine experience of worship. It will never be what it can be or should be without the fellowship of worship.

Pray for the church service, not that it may be exciting or interesting, but that it may be the means of bringing all the people into the presence of the Eternal God.

Program of The Mennonite Teachers Association

First Mennonite Church, Newton, Kansas, March 6
THEME: Education and the Building of Christian Personality

AFTERNOON SESSION: 2:30 P. M.

Chairman - - - Prof. D. D. Driver
Devotions
Music - - Hesston College Ladies Chorus
"Educational Factors in the Development of Personality" - - - Rev. H. E. Janzen
"Influence of the Teacher in the Development of Personality"
In the Grade School Reynold Weinbrenner
In the High School - Dorothea Epp
In the College - J. Harold Smith
Music
"Contributions of Religion to the Development of Personality" - - Rev. A. E. Kreider
Discussion
Music - Young People's Choir—Local Church
Business Meeting

EVENING SESSION: 7:30 P. M.

Chairman - - - Dr. E. L. Harshbarger
Music - Bethel College A Cappella Choir
Address: "The Need for Christian Personality in our Modern World" Pres. Frank E. Mossman, Southwestern College, Winfield, Kansas
(Offering—afternoon and evening)
The public is cordially invited

Wang's Hope for China

The Chinese Ambassador in Washington, C. T. Wang, says in an interview in The Christian Herald: "I am trying to be a Christian who works at it. I have a pew in my church at home, and I sit in it regularly. I take time to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. We all need to listen for the Voice. I have been playing the royal game of statecraft now for a good many years as foreign minister, prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus Christ.

"I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

"Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle."

"Today the handful is Winning."—Sunday School Times, Copyrighted 1937, used by permission.

MENN. CHURCH, MEDFORD, OKLA., FEB. 17

On Sunday, Jan. 23, Rev. C. Frey, Newton, Kans., preached in the morning. He also spoke to the C. E. in the evening, and at another service on Monday. On Jan. 30 Bro. P. H. Richert, Secretary of the Foreign Mission Board, spoke in the morning and afternoon, in the interests of mission and of Bethel College. Thanks, brethren, come again. Last Sunday, Feb. 13, Missionary P. J. Wiens, from Birra, India, spoke in the morning and afternoon, and again on Feb. 15, this time especially of the lepers. He also showed a few pieces of fine needle work that Hindu women had made. When we hear and read of the mission work, we praise God; for the Gospel of Christ is the power unto Salvation, to them that believe on Him as their Savior, be it in Christian or heathen land.

All ministers travelling through Medford, please stop and bring us the message of Christ. We live in town. Today, the fourth day, we have rain, so we have much moisture for our wheat fields.

With much interest I read in the Bethel College Bulletin, Jan. 27: *Peace Course given in Bethel College.* This course should be taken by every student to help formulate the conviction, what a Christian's stand should be, especially for our young men, as war clouds are getting darker. I am praying for much success for this course, and may we in all of our churches preach on the peace question and of Christ as the Prince of Peace.—In His Name, John Lichti

SERMON SKETCH

A TIMELY QUESTION

M. Horsch

This we find in St. Mark 1:24: *"What have we to do with thee, thou Jesus of Nazareth?"* It was the custom of our Lord and Savior to attend regularly and faithfully the services and meetings in the synagogues, or Jewish Churches. May we follow this blessed example. This is pleasing to Him and of great spiritual value and benefit to us. We cannot grow spiritually without faithfully and regularly going to church on Sunday.

In the story, out of which our text is taken, we find Christ our Lord in the synagogue of Capernaum. He taught and the people were astonished at His teaching for He taught with divine authority.

Now it happened that in the audience was a poor, demon possessed man. He responded to the words of Christ in an extraordinary way. With a loud voice he cried out: "Let us alone, what have we to do with thee, Jesus of Nazareth?" Our Lord, so full of love for poor, fallen man, had great compassion with this poor sufferer. He commanded the unclean spirit and this spirit cried out and came out of the poor man.

"Let us alone!" This is the cry of poor, Satan deluded souls today. "Let us alone! Why do you interfere with my business dealings?" So say many people in the world.

Others say: "Let me alone! Why do you interfere in weather conditions and hinder my prospects of a good crop?" Still others say: "Let me alone in my sinful pleasures, drinking, gambling, my unclean life! I will work out my own destiny, why should you interfere?" Perhaps not in so many words, but in their attitude towards our Lord and Savior and in their daily life many people cry out, let me alone.

This is rebellion against our God and Father in heaven. This course, if persisted in, leads to final and eternal doom. Those who know Him as their reconciled Father through Christ Jesus our Lord, endeavor to lead an honest, clean and upright Christian life. Yes, they delight to do His will. They know He must correct them and through life's hard experiences prepare them for faithful service here and for their home in heaven.

Now we turn to the question of our text: "What have we to do with thee, thou Jesus of Nazareth?" Yes, we have a great deal to do with Him, our Lord and Savior. Sometimes a season of sickness and suffering comes upon us. We wonder why? It sets us to thinking. We do not understand it, but we know, He uses His blessed hand in it all. He uses this time of suffering as a means of grace to train and purify us, to make us fit for His service and His kingdom. "What have we to do with thee?" He has a great deal to do with us. He takes us, poor and needy as we are and lost in sin, and transforms us into children of God. He took Simon, the crude fisherman, and made out of him Peter, the great apostle. He will take any Christ-hater today and transform him into a Christ-lover. This He does to all, who surrender their lives to Him. Countless lives have been made over by Him. He keeps us as in the hollow of His hand and gives us peace in our hearts. This is His peace that passes our understanding and we may enjoy it, no matter what our experiences may be.

Do we need Christ our Lord? We need Him every step of the way, yes every moment of our lives. We cannot, we do not want to live without Him.

I walk with the King. Hallelujah!
I walk with the King, praise His name!
No longer I roam,
My soul faces home,
I walk and talk with the King.

Sunday School Lesson

A. S. Bechtel

March 13, 1938

FEEDING THE HUNGRY

Mark 6:30-44

Report of the Apostles vs. 30-32

Jesus had sent out the twelve (6:13) on a teaching and healing mission. Now they return and report (v30) on that which they did and the results. All Christians are ministers, witnesses of Jesus and accountable to Him for their stewardship, of what they have accomplished in life's mission. Christ showed his concern for them in verse 31, calling them aside for a needed rest. The thronging multitudes permitted no opportunity for it. God's servants need physical relaxation and rest. This is a real part of God's program for His people. His workers, too, derive much benefit from quietly sharing their experiences with each other.

Jesus' concern for the people vs. 33-37

There was no escaping the eager multitude (v33). They reached the opposite shore ahead of the boat. When Jesus saw their eagerness and understood their soul condition, His compassion for their spiritual welfare welled up within Him (v34). He willingly changed His plan for a quiet, restful day with the apostles, for the people's sake. They needed Him. They had no spiritual guide or shepherd. He supplied their lack in ministering to this mixed multitude—some doubtless pilgrims on their way to the Passover feast—some probably seeking bodily healing—some serious sinners seeking help—some anxious to hear His words—some idly curious. The multitude was a cross-section of humanity in any nation, then and now. Jesus did not call these people "goats" and does not call the non-Christians of today "goats". To Him they are shepherdless sheep, the "other sheep", the lost sheep. Christ's compassion does not depend on the worthiness of the people. He sees the heart condition, the hunger there, the desires, the need of each one.

The people remained to hear, oblivious of the rapid approach of evening and the need of securing food (v35). The twelve suggested (v36) that which seemed to them—and to us—the logical, reasonable thing to do. The people must look after their needs for food, it is not Jesus' nor the disciples' responsibility. Jesus probably greatly surprised them by His suggestion (v37). He would have them feel responsibility, even in such an unusual case.

Jesus Feeds the Multitude vs. 38-44

Jesus put the disciples to the test and in answer to their question showed them that they were to take stock of what they had on hand and start with that (v38). We should frequently take account of our resources. Christ will help us use them. Jesus began where the disciples could not go any further, with the little fully given into His hands. All needed to be done orderly to facilitate the easy distribution of the food. "Order is heaven's first law." God is orderly in all His ways. All our work in daily life, all our efforts in God's work should be well planned and orderly.

Jesus took the little that was given to Him—how meager it must have seemed—and after blessing it (v41), gave to the disciples to be distributed to the people. The Lord is still using willing workers to help Him meet the needs of men. Christ's disciples need to be good distributors of the blessings He gives to them. It is wonderful what He can do through willing helpers. He can multiply abundantly the little talents that we can give to Him.

In His hands the little became abundantly ample to fully satisfy the needs of all (v42). It was a simple faith in Him that moved the owner of the loaves and fishes to give them to Jesus. How his heart must have throbbed with joy as he saw what Jesus could do with the small gift. There is never any scarcity at the Lord's table. Christ was concerned that there should not be any waste (43). Wilful waste of good food is sinful. Destroying God's blessings is sin.

WORK AND PLAY

A prominent German manufacturer, Karl Metz, once passed a place known as "Karthaus" with an acquaintance of his. Stopping in front of the old building, which had been a cloister, he asked his companion, "Do you know why this cloister has fallen to ruin?" The man gave several possible reasons, without getting anywhere near the answer his questioner had in mind. Getting impatient, Mr. Metz finally burst out, "I will tell you briefly: In the cloisters there came a time when they only prayed and ceased to work. The factories will fare no better, for there they work but do not pray."

Events of Divine Ages

by J. J. Friesen—(Concluded)

In the second stage of Christ's coming again, he will appear with his saints on earth to set up his earthly kingdom, at the close of the great tribulation.

This period of time is called the millenium for its duration will be a thousand years. He will reign in peace and righteousness in partnership with the saints, in this kingdom. They shall live and reign for one thousand years. And they (the nations) shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Previous to this time Satan will be bound. I saw an angel come from heaven, having the key to the bottomless pit and a great chain in his hand, and he laid hold of Satan and bound him a thousand years. And cast him into the bottomless pit and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled and after that he must be loosed for a little season.

The Bible also speaks of different judgments, that will take place, before the end of the ages, and the world at large comes to a close in this dispensation.

Three major resurrections will take place before the main world order comes to an end.

Of one of these, we read, has already taken place when Christ arose, "And the graves were opened and many bodies of the saints, which slept, arose and came out of the graves after the resurrection of Christ and went into the city and appeared unto many." But every man in his own order; Christ, the firstfruits and afterwards they that are Christ's at his coming.

Then the great harvest of the first resurrection of His believers for the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God and dead in Christ shall rise first; then we that are alive shall be caught up together with them in the cloud to meet the Lord in the air.

Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.

They are judged, as to their reward before the judgment seat of Christ, that everyone may receive, according to what he has done, whether it be good or evil. Now if any man build on this foundation, gold, silver, precious stone, wood, hay, or stubble, every man's work will be made manifest, for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire. They do it to obtain a corruptible crown, but we are incorruptible.

A crown of righteousness shall be given to all that love his appearance. A crown of rejoicing will be given his believers at his coming. A crown of glory that fadeth not away ye shall receive when the chief shepherd will appear. Only the believers are in this judgment.

Another judgment, that of the nations will take place. Only the living nations are judged, and no resurrection takes place.

When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all the nations, and he shall separate them, one from another, as the shepherd divideth the sheep from the goats. The sheep on the right and the goats on the left hand. To the sheep he says, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

To those on the left hand he says, "Depart from me ye cursed into the everlasting fire, prepared for the devil and his angels. The nations on the right enter and inherit the millenial kingdom and those on the left shall pass into everlasting punishment.

The second resurrection will take place one thousand years after the first. But the rest of the dead lived not again until the thousand were finished. And shall come forth they that have done good unto the resurrection (first) of life and they that have done evil to the resurrection, (second) of damnation. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Another judgment will take place before the great White Throne. This will take place after the second resurrection.

Apparently Satan is done away before this judgment takes place. When a thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four corners of the earth. Finally he is cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever.

All the dead in the second resurrection are judged before the White Throne. And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. No believer will come into this judgment.

Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into damnation.

And I saw the dead, small and great standing before God and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea and hell gave up the dead and they were judged every man according to their works. And hell and earth were cast into the lake of fire and whosoever was not found in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth, for the first heaven and earth were passed away and there was no sea.

Home Mission Board Meeting

Since two of our Board members live in Quakertown, Pa., it is most economical for our Board to meet at that place. This meeting will be held March 16-17. If any of the co-workers or other friends have any special reports or requests to present, send them to our secretary Rev. W. S. Gottshall before our meeting.

We desire that you remember this work, and especially this Board meeting in your prayers.—J. M. Regier, Pres. of the Board.

Our Historians

—*Dr. C. Henry Smith of Bluffton College* is writing a new history of the Mennonites, to be entitled THE STORY OF THE MENNONITES. The opus will be larger than his first history of our people, and he thinks there may be enough material for a two volume edition. His first book was considered so valuable and was so well liked that the edition was soon sold out. Magnanimous as Dr. Smith is, he is offering the right of publication and sale of this book to our Board of Publication. Again and again things come up that should convince the members of the General Conference of the need of our own printing plant. Our Publication Board has been making efforts to effect a merger with Mennonite printing plants at Newton, whereby the Conference might eventually become a controlling factor in a printing establishment, but so far with little headway.

—*Rev. H. P. Krehbiel, another Mennonite historian of note* is writing his second volume of HISTORY OF THE GENERAL CONFERENCE. He wrote the first volume forty or more years ago. This will be another valuable addition to Mennonite historical literature. Rev. Krehbiel expects to finish this book within a few months. He is also the author of a book entitled WAR—PEACE—AMNITY, which is very valuable to our people and should be widely studied by Y. P. societies, and other church groups. It is on sale at the Mennonite Book Concern, Berne, Ind.

—*Rev. J. J. Balzer, Mountain Lake* has just sent us number three of the four units of a treatise on *The Word of God.* The four parts are: *One World, One Kingdom, One Gospel, One Imperative or Commission.* The first one appeared in *the Mennonite* of January 11, this year. The rest will follow as soon as space permits. He reports cold weather with snow, and a good deal of fog. On Feb. 18 he preached the funeral sermon for Brother Jacob Epp, at the M. B. Church, on the subject "Death and Resurrection" and "Where Will I Spend the Future?"

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti. Sec.
1808 Fifth St.,
Sanger. Calif.

Finding God

by J. S. Schultz, Dean of Bluffton College

Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, (Matt. 7:8) says Christ in the greatest sermon ever directed to man. Seek and ye shall find. Even in the Old Testament, in Proverbs, God invited men to set out on a search. Those that seek me early, shall find me, (Prov. 8:17) and again, Whoso findeth me findeth life (Prov. 8:35). We are not unmindful of the fact that we, the creation of the great God, are being sought, sought ceaselessly by Him who gave His very Son for our redemption. Jesus' search goes on continuously without bounds or end, yet so many of us or our friends are still separated from Him. There remains but one explanation for this estrangement—those who are not His have not Him because they have not sought. Seek and you *shall find.*

There are different ways of finding and a variety of ways of seeking, but this one condition remains unalterable: to make sure of finding, one must seek. There must be a willingness, an openness in man to want to find.

In actual experience, how do we find God? What are the channels through which we come to him? Through parents or friends, teachers or ministers; through the study of the Bible or through prayer, in the quiet lonely chamber, or while at worship with many others; through the call of the shouting evangelist or the pleading of the still small voice; by accepting joyfully the loving call of the Lord or after a desperate struggle with blackest sin; as a result of our own quiet search or after repeated urgent invitations from some other child of Christ.

Let Scripture bring us typical illustrations of ways by which the human soul finds its maker and Savior. "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6). That is one way of finding God. Our parents taught us, when we were yet too young to understand deep spiritual truth. We could sense the warm love of mother or the protection of the strong yet tender arms of father—if God is like that, we could believe in Him and give our hearts to Him, especially on their invitation. A mother's love and a father's care, their life, their consistent example, and also their kindly work of invitation and their intercessory prayers: all these together have led many a son and daughter home to God. There comes a blessing to parents and children, where the latter can pattern their lives after those of their elders. That is the picture Jeremiah must have had in mind, when he said: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Many of us who came by that road have difficulty in stating the day and hour when we found Christ, but we are sure He is ours and we His; we have found Him and He us.

Contrast with that another way of finding God. Many are the Jobs today who, like he of old, cry out: "O that I knew where I might find Him! that I might come even to His presence!" (Job 23:3). And this in answer to a seeming rebuke from God on high: "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" O the depth of the struggle such a forsaken soul must experience. When the blackness of night surrounds us, when alone and lost on our way, how we shudder; what pangs we suffer, when a true friend deserts us, and that perhaps without cause—how keen the pangs and heartaches; how infinitely greater the burden weighing down the soul, when God is gone! Almost unbearable is the thought when God seems to withdraw from our presence, who have known Him and lost awhile. But that soul which has just come to the realization that a life without God is unendurable, starts out on a search and then can't find Him. Feature yourself or your son or daughter in that experience, Canst thou find out God? O that I knew where I might find Him! All nature about is desolate; nobody cares, even friends have turned their backs; God himself appears to be beyond reach. But even to him the seemingly distant God says: he that seeketh findeth. To this desolate seeker the bleakest cloud breaks; light shines, God becomes visible, nay flashes into sight. And what a find. No words can better describe that meeting of a lost soul and his Creator than those of the prodigal. That find began when the son came "to himself". Then he thought out the whole explanation he was going to make to the father, but that speech was barely begun, when the father, coming out to meet him, interrupted with hurried orders to his servants. The son had but to begin his search for the father and the father did the rest. Preparations could hardly be made fast enough; with great rejoicing he announced to the household: "This my son was dead, and is alive again; he was lost, and is found." (Luke 15:24). In like manner the sinner finds God, but God also finds the sinner.

Viewed in another way, there are the Greeks who said: "We *want* to see Jesus" (John 12:21), and those of the marriage feast who were found in the highways and *were urged* to come. (Matt. 22:9). How do we set out to find God? Either we want to; we feel a longing within ourselves and so start out on a search; or, we roam about in a careless, indifferent, irresponsible manner on the highways of life, until some good angel of the Lord, likely in human flesh, searches those places and, finding us, brings us to the king, the King Eternal. The important feature of the event is that we come. On the other hand, we note in both of these events there are those who help to make it possible for the seekers to find the Savior. The Greeks told Philip; Philip told Andrew; and the two told Jesus. In the other incident the king sent his servants into the partings of the highways. It is most important that we find God, but, in order that all may find, many of us who have found Him will have the opportunity to serve as intermediaries for others. There are possible Greeks of today in Lima, in other parts of Allen County, in any neighborhood, who come with that same request to you or to me: We would see Jesus. Let us acquaint ourselves so well with the way that we can make it clear and attractive to those about us.

Then there are those on the partings of the highways who need to be sought and found, even after we have been refused by those who count it more important to look after their farms and their merchandise; nay, even after we have been treated shamefully by some. After such experiences we are quite apt to lose heart and perhaps excuse ourselves from further efforts, because, as a missionary said lately, such don't find God because they don't want to, but it behooves us to go right on inviting or urging; if some refuse, there are still many more on the highways whom we should lead to come and find the joy of Christian living. Some come, because they want; others come only after much bidding and urging.

Thus far we have talked of finding God through the teaching of our parents, finding Him in the storms of life as sin tries to shackle our very soul; finding God as it applied to those who had never accepted Him before; finding Him because we want to, or finding Him because we are urged by others. But this finding is a lifelong process. Paul writes to the Romans (11:33): "O the depth of riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" To the Corinthians (3:18), he speaks of being transformed into the same image from glory to glory. Christ himself sets the high goal for us to be perfect, even as He is perfect. Seek and ye shall find. He reveals himself to us, as we continue to seek and in the measure we are willing to receive. What a different man the Peter was to whom Christ said, "Feed my lambs", or even the Peter who later said: "Of a truth I perceive that God is no respecter of persons," from that earlier Peter who, at his denial, said to the maid, "I never knew him"—transformed from glory to glory. Brother, sister of the radio audience: are you and we still at the same stage of Christian nurture that we were when we first found Him and He found us? Are we still fed with milk or can we take meat? (I Cor. 3:2) Is our testimony limited to our first finding the Savior or have we risen from glory to glory. Does every evil report about our neighbor find listening ears and willing tongues, to pass it on with added color, or have we mastered that organ to issue only true and helpful reports? Can we rejoice with the winner or him who succeeds, even when we lose or fail? Can we truly love God when pain, grief or hardship comes into our life, or do we only have faith in a God, when material success surrounds us? Do we find rest for our souls through the God who lightens our yoke and who is meek and lowly of heart (Matt. 11:29)? Are we still seeking the fullness of Christ by our own broad road, or have we fully discovered that the narrow gate and the straightened way lead to real life (Matt. 7:14)? What an adventure, what a challenge, what joy in first finding God; but what riches in a continued search into greater depths and rising to greater heights, even though His judgments are unsearchable and His ways past finding out.

Christ Meeting the World's Needs

Acts 8:9-13; I John 4:7-21

Young People's Topic for March 20, 1938

Meditations:

M., Mar. 14. Need of Salvation. Acts 4:12
T., Mar. 15. Need of Healing. I John 9:1-7
W., Mar. 16. Need of Spiritual Enlightenment. John 8:12,32
T., Mar. 17. Need of Encouragement. John 14:1-3
F., Mar. 18. Need of Knowing God. John 14:1-12
S., Mar. 19. Need of Spiritual Teaching. Luke 6:20-30.

Suggested Hymns:

"All Hail the Power of Jesus Name"
"Jesus the Very Thought of Thee"

Problems:

The scripture passage (I John 4:7-21) given for this topic is very appropriate. In it we can point to four big thoughts which have a direct bearing on the topic. They are as follows:

I. Results of God's Love. What are they? (vss. 7-10)

In verses 7-9 we are told that *we have life* as a result of God's love. "Every one that loveth is born of God."

Another result, as is seen in verse 10, is that *we* *have propitiation.* This speaks of the work of reconciliation which Christ accomplished on the cross. Propitiation is a translation of the Old Testament word "atonement". Atonement comes from a Hebrew word which means "to cover over". Christ's death on the cross was sufficient to completely cover sin.

II. God's Love in Us. What does it accomplish in us? (vss. 11-13)

Through God's love in us we become possessed of the *Divine "Ought"*. "We ought also to love one another." Of course such love is divine and spiritual and must come from God, and it is our duty to let Him fill us with His love.

Through God's love in us we receive the *Divine Abode.* That is, God lives in us. His presence in us is made known by our love.

Through God's love in us we receive the *Divine Spirit.* This is a twofold habitation—we in Him and He in us. The Holy Spirit in us is the new nature He has given us. So in order to live this love-life we must let the Holy Spirit control our life. Then we will show forth the presence of God in us.

III. Perfect Love. How is God's love made perfect in us? (vss. 14-17)

First God's love is made in us by God's sending the Saviour. And He, the Saviour, is able to save the last human being on earth. The price is paid and is sufficient. Christ is the Saviour of all men *potentially,* but only the Saviour of those who believe on Him *actually.*

Secondly, God's love is made perfect in us in *indwelling the believers.* God's love makes possible Christ's indwelling, and our confession reveals His presence in us.

Thirdly, God's love is made perfect in us in *giving us boldness.* We were with Him on the cross, and we shall be with Him on the throne. And it is all because of God's perfect love.

IV. Made Perfect in Love. What will the acceptance of God's perfect love do for us? (Vss. 18-21)

1. In our own lives? It means to open ourselves to an appreciation of the love of God. Then we are made perfect in love.

2. In our relation to others? After we have seen God's love to us and have accepted it, love to others will flow from our lives as a natural consequence.

Thus far we have seen how God's love through Christ meets and provides for the needs of each individual person in the world. So, briefly now, let us just list a few of the ways in which Christ meets the needs of the world in general. This would certainly include the following:

1. Missionaries of Christ are bringing the Gospel of Salvation to the world in response to our Lord's command and in answer to the world's need.

2. Wherever the gospel of Christ has come into the hearts of men social evils are being combatted. Among them are paganism, superstition, fear, polygamy, illiteracy, child marriage, intemperance, and moral degradations in many forms.

3. Christ is the Great Physician and today a worldwide health program has been instituted. Plagues have been brought under control.

4. The nations have need of each other. And missions make it possible for all lands to make their characteristic contributions to the welfare of humanity. Thus is it possible for each nation to contribute something of value to all the rest of the nations.

INTERMEDIATE DEPARTMENT

Jesus in Service

Intermediate C. E. Topic, March 20, 1938

For Daily Study

Mar. 14. Getting ready to go. Matt. 4:17-22
Mar. 15. Healer of disease. Matt. 4:23-25
Mar. 16. Serving human need. Matt. 8:1-4
Mar. 17. Healing at a distance. Matt. 8:5-13
Mar. 18. Presenting the law of the kingdom. Matt. 5:1-12
Mar. 19. Service to the end. Luke 23:27-43
Mar. 20. Topic—Jesus: His day of service. Luke 4:31-41

Pre-Prayer Circle

Read Luke 9:23,24 and explain its meaning before calling for sentence prayers. Pray for eyes to see the opportunities to serve Christ as individuals, as a society. Pray for consecrated hands and hearts.

Suggested Songs

"Work for the Night is Coming", "Bringing in the Sheaves", "Where Cross the Crowded Ways"

Announcements. Coming events, society business, missionary news. Have something of interest to tell your society. It will show you are alive.

Quiet Worship

Announce your topic. (Make all necessary explanations at this time so no further announcement will be necessary during the worship period.)
Piano: (softly) "More About Jesus"
Scripture Reading: Luke 4:31-41
Sing: "Jesus Calls Us", stanza one
Leader: Jesus said, "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."
Sing: "Jesus Calls Us", stanza two
Prayer, by the four committee chairmen, the president closing
Special music

Presenting the Topic

Leader's Remarks
Three Short Talks: "Lessons from Jesus". Show why we need these lessons.

1. Seeking Opportunities for Service. Mark 1:38,39
2. Humility in Service. John 13:13-17
3. Unselfishness in Service. Mark 6:31-34

Discussion Questions:

1. Why do some people see more opportunities to serve than others? How can we become sensitive to the needs of others?

2. How do self interest and procrastination interfere with our service?

3. Why must our abilities be consecrated before they can be of service to Christ? What other motives do people have for serving?

Opportunities for Service through our Society

(Let the four committee chairmen present the opportunities of their departments, and if possible suggest some definite service project.) 1. Lookout; 2. Prayer Meeting (Program); 3. Missionary. 4. Social.

Closing Moments

A POEM

"The place where thou wouldst have us serve,
The work that we should do
To build the kingdom of thy Son
Bring clearly to our view;
Then may our inmost spirit, Lord,
Respond unto thy will,
And as we walk where thou dost guide,
O be thou with us still.
The life and powers thou gavest us,
We dedicate today;
The gift we on the altar place,
Accept, O Lord, we pray."—Jacob A. Cole

Song: "O Jesus, I Have Promised" Stanza one.
Benediction

FOR THE LEADER

In the Japanese language, we are told there is no word that expresses the idea of service. To serve is a Christian idea. Christ is the greatest servant that ever lived. Phil. 2:6-8. From him we can learn the true meaning of service.

God has need of our service.

"Christ has no hands but our hands .
To do His work today."

A small boy was whistling gayly, while he hoed corn on a hot July morning. Someone passing by called to him and wanted to know how he could hoe corn and whistle on a day like that. "Well, sir," replied the boy, "I don't know, unless it is because I feel somehow that I am doing something that even the Almighty couldn't do if I wasn't here to help him." To forget self and serve Christ puts a song in our hearts.

Sensitive to Needs

It is said that while the "Titanic", the great ship that struck an iceberg, was sending out SOS calls frantically, the "California", another ship nearby, rested idly, waiting for daylight before proceeding through the dangerous waters. The ship had only one wireless operator, and he had gone to sleep for the night. Is this a picture of our indifference to the needs of those about us?

JUNIOR CORNER

Dear Leader of the Western District:

We are "laborers together with Christ" and for Christ and yet we are as a broken chair,—you in your small corner and I in mine.

It is with hesitancy that I have accepted to be sponsor of our Junior work within the Western District. I do not know, as yet, what this means nor all that it may involve, but my prayer is that our mighty Lord may make us vessels of His Grace and Life and that He might unite us as leaders of Youth. United, we could share one another's problems; united, we could draw courage one from the other and uphold one another in prayer.

It was my hope that through this page of *the Mennonite,* we could clasp hands one with another, but I feel, when my hand reaches out for the clasp, yours is not there. It is a strange, empty feeling.

How can we learn to know each other? Could it be at our next annual meeting of the Endeavor Convention which convenes July 30, 1938? You will remember that our Junior Endeavorers were taken into the Convention at the last meeting. Would it be better if, instead of arranging for a Junior Convention meeting, co-jointly with the Seniors, (but in another room) we arrange a Junior-Leader Convention in which we can become acquainted, discuss our problems and make plans for the future?

What do you think of this? What special phases of the work would you like to have discussed? What are your problems?

I am very anxious to hear from you and wish you God's rich and full and never ceasing blessing upon your life and work.

Sincerely yours,
Joanna S. Andres,
700 East 5th, Newton, Kansas

* * *

Go Ye into All the World and Preach the Gospel

Program Suggestions for March 20, 1938

Opening service: For complete suggestions see February 15 issue

1. Song service of mission hymns: in charge of junior chorister
2. Scripture: Rev. 7:9-17
3. Prayer by leader

4. Room III: Our Home Missions. Facts to be drilled:
   a. Where they are (with maps)
   b. The Workers
   (Have you read the report of Mrs. Rev. Suderman in the last Junior Messenger pages? She tells of mission scrap-books which her group is making. How helpful it would be for each Junior Endeavorer to have his scrap book! One for Home Missions and one for Foreign Missions. Miss F. Luella Krehbiel, Clay Center, New York, can supply you with missionary materials needed.)
5. Special music. Mission theme

Study Period. Aim as per February 15 issue

1. Christ's command to do home mission work: by a Junior using Acts 1:8
2. Current events on our home mission fields. Supply your groups with clippings from your publications and let them report on these
3. Repeat in unison verse of the month
4. Sing in unison: "Loyalty to Christ. Verses 1,2,4

Moments of prayer. Out of the Juniors' reports, discuss with the group what specific missionaries or needs they wish to remember in prayer. Write these on the board. After the prayer moments, divide these prayer objects among the group asking them to pray for the same until the following meeting. There are prayer needs in February News and Notes. You could also assign these

Offering: If you are following the suggestion of mission boxes for Easter (see issue February 8), then the offering and the giving of the crosses could be brought forward at the same time

Closing prayer of Thanksgiving for the showers of blessing.

Closing song in unison: "Lord, I hear of Showers of Blessing," verses 1, 2, and 3

* * *

QUILT PATCHES! MAY BASKETS!

Can the Juniors do anything about it? Wouldn't they enjoy having a quilt patch offering? Mrs. Rudolphe Petter writes in Missionary News and Notes: "Indian women clamber for them and I have received but few." "They need not be cut," she adds. How long would it take your Juniors to fill a half bushel basket? Why not challenge them to it? Why not have this for a May basket project?

◆

— *Zion Menn. Church, Donnellson, Iowa.*—On January 10th our congregation held their annual meeting with a good attendance. Rev. Adolph Friesen was unanimously elected to serve our congregation as Pastor for 1938. Hugo Lowenberg was elected to the office of Deacon and Carl Hilty Trustee, for a term of three years.—A. D. Krebill.

FIRST MENN. CHURCH, HUTCHINSON, KANS.

Dear Editor and Readers:

Our church had its annual meeting, Dec. 29, 1937. Encouraging reports of the various fields of our church work were given.

Sec. J. K. Froese's report showed much constructive activity of church and church board work. In a comparatively new and struggling church like ours, composed of a membership, formerly of varied Mennonite shades, this complexity logically presents problems for constructive assimilation. Considering this, we are thankful for a membership prompted by the Christion spirit of good will toward a healthy solution of cooperative assimilation of the influx of Mennonites of various shades the respective churches and members, and the Kingdom of Heaven on earth.

Treasurer J. M. Ediger's report showed a financially struggling church. Work to be done. And how to do it?

Our pastor Rev. C. H. Dirk's report was quite encouraging. The services, Sunday morning and evening and midweek Bible study and prayer, were well attended; homes of members and friends, visited; the sick, comforted; Mrs. D. H. Kasper had finished her life's course, leaving behind a loving husband, a little son, parents, brothers, sisters and many friends, to mourn her departure. We received four new members by baptism, six by church letter. While Rev. and Mrs. Dirks were on their vacation, in his old home with his aged mother in the State of Washington, neighbor ministers preached to us. Our summer union meetings on the lawn of the Church of the Brethren on Sunday evenings were appreciated and well attended. We are looking forward to a week of pre-Easter services by Dr. A. Warkentin, Bethel College, in our church.

J. K. Froese was elected deacon to assist C. C. Epp; L. F. Gaeddert chosen trustee to assist J. U. Schmidt and J. M. Ediger; junior midweek Bible superintendent, Mrs. J. M. Ediger, and Mrs. P. E. Griffeth, assistant; C. C. Epp, correspondent. And now: "Go make thy garden fair as thou canst. Thou workest never alone; perhaps he whose plot is next to thine will see it and mend his own."

A furnace was recently installed in our parsonage. Arrangements were also made to put a new roof on our church.

Our Sunday school under the superintendency of Marvin Kroeker is doing well. Our C. E. gives very interesting programs. Our Ladies' Faithful Workers group are an inspiration in their loyalty. Thursday afternoons and evenings the Mennonite working girls in Hutchinson meet in our church basement for recreation, social and spiritual contact, under the sponsorship of Mrs. C. H. Dirks. We hope this social cooperation will react blessings in their later life.

With greetings to all, C. C. Epp, Corr.

MENNONITE CHURCH, BEATRICE, NEBR.

Rev. H. Fast of Jansen, Nebr., visited with us Feb. 13. He preached the morning sermon in the German and English language. For his topic he used the Twenty-third Psalm and the first verse. His main thought was to accept the Lord as our Shepherd, our Saviour, and Redeemer. In the evening the Jansen Bible School rendered a program. Rev. Fast, together with Miss Fast and Miss Gage, are in charge of the school. The program consisted of mission study, personal experience, Bible study, and music. They had a class of fifteen students, taking part in a 3 year course.

We have had warm weather up until a few days ago. Then the weather changed and we had very nice snow with sleet, so that the snow did not drift, but made a nice blanket on the fields. Along with the snow we have had zero weather. We are very thankful for the moisture.

Hoping this will not be lost as the correspondence I sent you on Dec. 1, 1937—Waldo Penner, Corr.

DEATHS

WILLIAM D. FAST, son of William and Mary Fast, was born October 4, 1851, in Wolla Wozinska, New Russia. and died Feb. 5, 1938. He was baptized upon the confession of faith in the Lord Jesus Christ on June 20, 1867, and received into the fellowship of the Mennonite Church.

He emigrated to America May 20, 1874, with a colony lead by the late Reverend William Ewert, and located in the vicinity of Summerfield, Ill. Late in 1874 he came to Hillsboro, Kansas. From there he moved to Harvey County, and later to Moundridge, where he has lived for the past 18 years.

Feb. 12, 1884, he was united in marriage with Minnie Miller. He was privileged to live in this marriage nearly 54 years. On Feb. 12, 1934, the couple celebrated their golden wedding anniversary. To this union were born eleven children, all of whom survive, except one daughter Elizabeth, who died on October 28, 1900. In view of the large family, it is remarkable that no death occurred within the immediate family circle for nearly 38 years.

Father was the last of a family of seven children, two step-brothers, John and Frank Ewert, two sisters who died in infancy, and two other sisters, Mrs. Mary Dahlem and Mrs. Anna Dettweiler. He reached the ripe old age of 86 years, 4 months and 1 day. He was a faithful member of the West Zion Church and was anxious and prepared to go to his Heavenly Home.

He leaves to mourn his departure his bereaved widow; ten children, Mary Schmidt of Exeter, Calif., Lydia, Anna Vogt, and Will of Moundridge, Albert of Cord, Ark., Lena Galle of Woodlake, Calif., Emma Jones and Edwin of Newton, Kans., Alice Ransom of Iola, Kans., and Florence Dirks of Ames, Iowa; six sons-in-law, Menno Schmidt, Wesley Vogt, George Jones, Hugo Galle, W. A. Ransom and I. T. Dirks; two daughters-in-law, Mrs. Carrie Fast and Mrs. Mary Fast; twenty-four grandchildren, five brothers-in-law, and many other relatives and friends.

Funeral services were held Tuesday afternoon, Feb. 8, at the West Zion Church. Rev. P. K. Regier officiated and was assisted by Rev. Herbert Miller of Deer Creek, Okla., a nephew of the family.

* * *

DAVID D. UNRUH died at his home in Reedley, Calif., on Feb. 14th, aged 76 years, 6 months and 8 days. He was born in Russian Poland in 1861. In 1874 he came, with his parents, to America and they made their home near Hillsboro, Kans. Here he was received by baptism into the Mennonite Church.

In the year 1890 he was united in marriage with Katherine Buller, and the Lord blessed their union with 3 children. His wife died in 1894. A year later he married Helene Koehn. This union was blessed with 6 children.

In the year 1927 he came to California and made his home with his children. About two months ago he was afflicted with an abnormal growth in his lungs. He bore his suffering patiently, in resignation to the will of God. He leaves his 9 children and 3 grandchildren to mourn his death.

Funeral services were held in the First Mennonite Church on Feb. 16, at which Bro. H. J. Krehbiel spoke words of comfort and hope on the text Ps. 90:12.

* * *

DR. E. A. BENTZINGER. — January 3, 1938, there died in an Omaha hospital, Dr. E. A. Bentzinger, the oldest son of Henry and Katy (nee Rings) Bentzinger, and grandson of Henry Ellenberger, the first pastor of the Zion Mennonite Church of Donnellson, Iowa. Born on a farm near Donnellson, he spent his childhood and youth in that community. He received his religious instruction from Rev. Chr. Schowalter, was baptized and became a member of Zion Mennonite Church, to which his parents belonged. Later he attended Howe's Academy and Iowa Wesleyan College at Mount Pleasant, Iowa. Had there been an opening for him in a Mennonite church at that time, he would likely have remained with our denomination. But as it was, he joined the Methodist Church and first served a number of small Methodist churches. However, it was not long until his ability as a pastor, as a builder and organizer was recognized by his conference, and so he was asked to serve some of the larger churches of his district. For a number of years he was Superintendent of the Burlington District. At the time of his death he was pastor of the First Methodist Church of Shenandoah, Iowa. He was 61 years old at his death.—P. P. Hilty.

« « JOTTINGS » »

—*Rev. A. S. Bechtel, Hanston, Kansas* writes, among other things, "I noticed the 'Jotting' about the KINDERBOTE—JUNIOR MESSENGER. I should like to interest our families in this publication. Will you kindly send me samples." What other ministers in whose church the paper is not read will follow Brother Bechtel's good example. Continuing he says, "This part of the country has had some moisture recently—sleet, rain and snow—probably about four inches. This will help some to relieve the dust situation. We hope that the drought is broken at last. I notice your nice list of correspondents in the last *Mennonite.* This should mean much of interesting news from the different churches. That's fine!"

—*From Monthly News Letter, Salem Menn. Church,* Freeman, S. D.—The Song Book Committee is still at work. The Pastor spent an inspiring week in the Swiss Church near Whitewater, Kans. Bro. Theo. Roth, the pastor, is an all-around farmer. He runs a house-to-house dairy route in Whitewater, with the help of his boys. He is a member of the Whitewater School Board.—Sermon subject next Sunday, "Fair and Foul Weather."

—*From Bulletin, First Church, Bluffton, Ohio.*—Sunday, Feb. 27, at 7:30 p. m., the Swiss Men's Chorus of this community gave a sacred concert. The silver offering went for the benefit of the Bluffton Community Hospital.—Yes, our General Conference deeply feels the passing of two of our men of influence and ability in rendering service in His work. They will continue to live long in the memories of those who had close contacts with them.

—*Bulletin of Germantown Menn. Church, Philadelphia, Pa.*—This is from the oldest Mennonite church in America, in the nature of an annual report. It is a small church, with some thirty members. Rev. Howard T. Landes, 6813 Clearview St., Germantown, Pennsylvania, is the faithful pastor. He reports the passing of the 95 years old sister, Mrs. Mary Grossman. He urges: "Let us carry with us, in the coming year, the scripture passage given in Acts 5:24; 'Daily in every house they ceased not to teach and preach Jesus Christ.'" The receipts from all sources were $981.49, the expenditures, $928.74.

—*A Telling Answer.*—When Mr. Beecher was asked how it was that his church was such a success, he replied, "Why, I preach on Sunday, and then I have four hundred and fifty members who go out on Monday and preach the same gospel all the week." In this same way, by the life he leads, every follower of Christ may proclaim the Lord.—The Vine Press.

—*Eicher Mennonite Church, Wayland, Ia.*—Rev. Delbert E. Welty reports Miss Mary Rich, Crawfordsville, Iowa, as their correspondent.

—*From "The Herald" of the Upland Mennonite Church.*—The Young People have just finished a five weeks study of *Mennonite History,* based on the book, *MENNO SIMONS,* by C. H. Smith.—Our membership, according to the Pastor's report is 334. During the year there were 23 gains and 6 losses, leaving a net gain of 17. The total includes non-residents and non-active members, approximately 80 in all. Be sure to read Rev. Hostetler's splendid article, *A Pastor's Chat,* in this issue.—Editor.

—*From Bulletin, Mennonite Church at Hutchinson, Kans.*—The Bible Class in Prophecy is growing. There were 28 present in the Senior department and about the same number in the Junior department. God's Word appeals to the heart.—A service will be conducted at the County Home next Sunday at 2:30.

—*Menn. Church, Aberdeen, Idaho.*—We are happy that the new addition to our church building is ready for use. It now has a comfortable seating capacity for five hundred.—The combined choirs are practising *"Bright Easter Morn"*, by E. K. Heyer, under the direction of Gus Klempel, with Mary E. Giesbrecht at the piano.—Reporter.

—*First Church, Nappanee, Ind.*—Rev. Carl J. Landes, Sec. of Menn. Peace Society, was with us Feb. 20 and 21. Subjects of his addresses: "Our Responsibility" and "Where Ought Mennonites to Stand?" He also conducted a round table discussion on the question of war and peace. His messages were challenges to us Mennonites to take a definite part in showing the world the way of peace.—Corresp. Sec.

—*From The Mennonite Peace Society* of Bluffton, Ohio, we have a copy of an appeal addressed to the Chairman and Members of the House Naval Affairs Committee at Washington, which our readers will appreciate reading, but for which we can hardly spare the space this time.

—*"Messenger", Second Church, Philadelphia.*—Miss Catherine Niswander, assistant to Rev. J. J. Plenert of the First Church brought us comforting words and an inspiring message last Sunday. Next Sunday, Feb. 27, Rev. I. I. Friesen will supply the pulpit.—Rev. D. D. Eitzen, chairman of the Y. P. Committee of the General Conference will address the Young People's Rally at the Zion Church, Souderton, at 2:30, on Sunday, March 13.

—*The Bethany Messenger, Freeman, S. D.*—"Funds are being collected in the different districts of the General Conference toward the establishment of a Conference printing plant to be placed at a central location. Might we not consider this project seriously, for it is an important factor in the security of our interesting and sacred tradition as Mennonites."

—Prayer changes things, even our prejudices. Even an ordinary man may give God his best.—People who always follow the largest crown never become great. Adventures of faith may be undertaken without leaving home.—C. H. Dirks.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES,

January, 1938

Foreign Missions General Treasury: Saron Sew. Soc., Orienta, Okla., $25.00; Sew. Soc., Herold Ch., Bessie, Okla., $25.00; Johannestal Sew. Soc., Hillsboro, Kans., $12.71; Salem Sew. Soc., Hillsboro, Kans., $36.61; Mary Martha Circle, Brudertl Ch., Hillsboro, Kans., $12.71; Salem Sew. Soc., Munich, N. D., $25.00. **Total, $124.32.**

Home Missions, General Treasury: Sew. Soc., Herold Ch., Bessie, Okla., $43.88; Johannestal Sew. Soc., Hillsboro, Kans., $36.62; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $12.70; Bethanien Sew. Soc., Lost River, Sask., $11.80; Miss. Soc., Shafter, Calif., $15.28; Saron Sew. Soc., Orienta, Okla., $25.00. **Total $145.28.**

FOR INDIA: Bethany Ladies Aid, Quakert'n, Pa., Orphan, $30.00; Miss. Soc., Reedley, Calif., Two Orphans, $60.00; Mrs. J. E. Baughman, Pulaski, Iowa, orphan, $15.00; Bethel Sew. Soc., Mountain Lake, Minn., Orphan, $10.00; Gnadenberg Sew. Soc., Whitewater, Kans., Orphan, $10.00; Sunshine Bible Class, 1st Ch., Hutchinson, Kans., Biblewoman, $30.00; Sew. Soc., Turpin, Okla., Biblewoman, $25.00; Busy Mission Workers, Chr. Menn. Ch., Moundridge, Kans., Biblewoman, $30.00; Miss. Soc., Burrton, Kans., Native Teacher, $40.00; Young Mother's Sew. Circle, 1st Ch., Hillsboro, Kans., Weaving Teacher, $10.00; Worth While Circle, Reedley, Calif., Bible Students, $5.00; ditto, Miss. Soc., Dallas, Oreg., $15.00; Gruental Sew., Soc., Gruental, Man., Leper Home, Champa St., $10.00; ditto, by Sew. Soc., Gem, Alta., $20.00; **For Champa Hospital:** Bethany Ladies' Aid, Quaktertown, Pa., $25.00; ditto, Miss. Soc., Deer Creek, Okla., $10.00; ditto, Sew. Soc., Lehigh, Kans., $5.00.

Johannestal Sew. Soc., Hillsboro, Kans., Champa St., for Clothes, $10.00; Ladies' Aid and Miss. Soc. West Swamp, Quakertown, Pa., Champa St., $12.50; ditto by Young Women's Miss. Soc., West Swamp, Quakertown, Pa., $12.50; **For Clothes:** Bethany Ladies' Aid, Kingman, Kans., Janjgir St., $5.00; Johannesetal Sew. Soc., Hillsboro, Kans., $36.62; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $15; Mary Martha Circle, Lehigh, Kans., $10.00; Friendly Circle, Menn. Ch., Buhler, Kans., Birra St., $15.00; Sew. Soc., Goessel, Kans., $10.00; Sew. Soc., Turpin, Okla., $8.00; Miss. Soc., Wadsworth, Ohio, $5.00; Menn. Sew. Soc., Buhler, Kans., Birra St., Touring Expenses, $10.00; ditto by Ladies Aid and Miss. Soc., West Swamp, Quakertown, Pa., Janjgir St., $10.00; ditto by Eden Miss. Soc., Inola, Okla., $10.00.

Salem Sew. Circle, Dalton, Ohio, Birra St., $10.00, for Birra St., Floor Relief, $10.00; ditto by Miss. Soc., Ransom, Kans., $10.00; Busy Mission Workers, Chr. Menn. Ch., Moudridge, Kans., Korba St., for clothes, $5.00; ditto by Miss. Circle, Meno, Okla., $15.00; **For Basna Hospital:** Tabea Sew. Soc., Tampa, Kans., $10.00; Ladies' Aid, First Menn., Ch. Hillsboro, Kans., $10.00; Home Builders' S. S. Class, Halstead, Kans., $5.00.

Clothes for Basna St.: Miss. Soc., Inman, Kans., $15.00; Miss. Soc., Shafter, Calif., $16.00; Miss. Soc., Paso Robles, Calif., $25.00; Miss. Soc., Upland, Calif., $25.00; Miss. Soc., Pratum Oreg., $35.00; Miss. Soc., Albany, Oreg., $25.00; "Kings Daughters," Aberdeen, Idaho, $10.00. **For Work where needed:** Rosenort Ladies' Aid, Rosthern, Sask., $10.00; Sew. Soc., Wembley, Alta., $50.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $10.00; Onecho Miss. Soc., Colfax, Wash., $10.00; Sew. Soc. Turpin, Okla., $5.00. **Total $860.62.**

FOR CHINA: Miss. Soc., Inman, Kans., Bible woman, $40.00; ditto by Miss. Soc., Summerfield, Ill., $40.00; ditto by Miss Soc., Albany, Oreg., $40.00; Ladies Aid, Alsen, N. D., School Girls, $12.00, for Evangelist, $40.00; **For Relief Work:** Women's Bible Class, Bethel College Ch., Newton, Kans., $40.00; Onecho Miss. Soc., Colfax, Wash., $25.00; Sew. Soc., Herold Ch., Bessie, Okla., $43.88; Johannestal Sew. Soc., Hillsboro, Kans., $15.00; Menn. Sew. Soc., Hillsboro, Kas., $5.17; Salem Sew., Soc., Munich, N. D., $19.73; Miss. Soc. Newport, Wash., Kai Chow Hospital, Maternity Dept., $20.00; Ditto by S. O. Circle, Upland, Calif., $10.00; **For Electric Light Plant:** Miss. Soc., Reedley, Calif., Kai Chow Hospital, $25.00; Miss. Soc., Upland, Calif., $25.00; Miss. Soc., Aberdeen, Idaho, $30.00; Miss. Soc., Newport, Wash., $10.00; Miss. Soc., Los Angeles, Calif., $10.00; **For Work where needed:** Rosenort Ladies Aid, Rosthern, Sask., $10.00; Sew. Soc., Wembley, Alta., $50.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $10.00; Gruental Sew. Soc., Gruental, Man., $10.00; Sew. Soc., Turpin, Okla., $5.00. **Total $555.78.**

Expenses of Ex. Comm. and "Miss. News and Notes": Bethany Ladies Aid, Quakertown, Pa., $3.00; Salem Miss. Soc., Wisner, Nebr., $1.00; Eigenheim Sew. Soc., Rosthern, Sask., $1.50; Miss. Soc., Perkasie, Pa., $.90; Ladies' Aid, Alsen, N. D., $6.25; Miss. Soc., Wichita, Kans., $1.25; Miss. Soc., First Ch., Philadelphia, Pa., $3.00; Menn. Sew. Group, Warroad, Minn., $1.00; Miss Agnes Dueck, Dallas, Oreg., 25c; Miss Elsie Suderman, Hillsboro, Kans., 25c; Mrs. A. H. Klassen, Hillsboro, Kans., 25c; Mrs. J. E. Entz, Newton, Kans., 25c; Mrs. J. J. Epp, Newton, Kans., 10c; Mrs. Isaac Esau, Barnes Crossing, Sask., 25c; Mrs. Peter Sawatzky, Morse, Sask., 50c. **Total $19.75.**

Miscellaneous: Chr. Menn. Sew. Soc., Moundridge, Kans., Retired Miss. Fund, $11.04; ditto by Ladies S. School Class, Upland, Calif., $10.00; ditto by Menn. Sew. Soc., Buhler, Kans., $17.19; ditto by Mission Workers, West Zion Ch., Moundrige, Kans., $27.55; Dorcas Soc., Aberdeen, Idaho, Mrs. A. Habegger, Mont., $10.00; Ladies Aid, Geary, Okla., Lame Deer St., Mont., $10.00; Chr. Menn. Sew. Soc., Moundridge, Kans.. Ashland St., Mont., $10.00; Ladies Aid and Miss. Soc., West Swamp, Quakertown, Pa., Moencopie St., Ariz., $10.00; Sew. Soc., Herold Ch., Bessie, Okla., Chicago City Mission, $25.00; Sew. Soc., Gem, Alta., Sumatra Mission, $20.00; Northern Distr. Sew. Societies, Printing of Ass. Histories, $13.00. **Total, $163.78.**

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Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

AND WHOSE SHALL THOSE THINGS BE THAT THOU HAST PROVIDED? Luke 10:20.—Lately our attention has repeatedly been called to the fact, that the time may be very near, even in this "free" land of ours, when some one else will control the possessions which we call "our own". The attempt will be, to control also our time, our thoughts, our person, our beliefs, and what not, so that we become a mere "number". That is the strong tendency in the world today, and so it is predicted in the Word of God. Knowing this, that soon we may not be free to contribute to all the good causes that we now do—sometimes so very meagerly—should we not give very much more liberally to missions, relief, and other charities? not only the Tenth of our present income, which is a good rule for ordinary times. A good brother, who knows, once told us that if all our church members would give the Tenth, we could do ten times as much missionary and all other conference work as we are doing now. And what could we do if we would give in view of the above conditions! Let at least those who see "things coming" act accordingly. What remorse, what wailing there will be, when we will see our possessions fully controlled by the iron hand of an un-Christian government! We need only remember Russia. But other lands are following. In Germany very little may be sent out of the land for missions and the like. Yes, whose shall those things be that you have provided? For whom did I save them? See the wide open doors in most heathen lands! Let us have ears to hear the calls from everywhere. *Let us act, ere it is too late.* Oh, the heart-breaking remorse: "O, if I had . . . in time . . . ."—J. B. Epp.

* * *

HELPING OUR BROTHER.—One of the outstanding things in the life of Jesus was his desire and willingness to help others. He did not think of self, but rather did what he could to improve the conditions of those with whom he came in contact. He relieved the pain and discomfort of those physically handicapped. Likewise He relieved those who were distressed of mind. Not only did he hold to this in the House of Worship but whenever and wherever he found a need. We as Christians, profess to be His followers, taking our example from what he did. But do we make a real effort to help those who are in need, either physically or mentally? Are we willing to sit down and talk over the thing that is causing some one mental distress? Are we in such a hurry that we cannot pause to help carry someone's load? Sometimes, I fear, we are too busy worrying about ourselves to even think of others, let alone help them. One reason, I think, that a lot of people are not in church today is that, while we have preached Jesus, we have not been careful in our living to show Him to other people in our actions, by not considering the value of the human life and soul. Jesus was never too busy to assist those needing help. Therefore, dare we ever think that we are too busy to help some one along the highway of life?—Walter H. Temple.

* * *

TARDINESS AT CHURCH.—Some people who are punctual in being at their place of business or work on week days, apparently find it difficult to be at church in time on Sunday. This is often due to late hours out on Saturday night for amusement, visiting, or otherwise, which has become a custom with large numbers of Christian people in America. Others reason that, since Sunday is intended principally as a day of rest, they must look, first of all, to their bodily comfort. People of these groups naturally extend the period of sleep farther into Sunday and are apt to be late to church. And, Sunday being sort of a feast day, with guests for dinner, the women folks work hard in preparing for it, are tired, try to get strength for the new day and are hardly apt to be ready for a timely start to church. These are practices that lead us away from the simple life for which our forebears and even our parents were known. We older folks will remember that getting to church late Sundays was once much less common than now, and that in spite of the fact that many families had to drive several miles in horse-drawn vehicles. On Saturday evening family worship was held at a timely hour and in some homes extended to include a brief study of the Sunday school lesson. Then all would retire at a seasonable hour, to rise refreshed at a set time, to do the necessary work, and then be off to church early enough to be able to greet friends before service began. —What is the harm in coming to church late? First of all, it causes distraction from the spirit of worship and meditation that should prevail in the church. It also shows a lack of proper regard for the feelings of other people who are being disturbed. It is discouraging to the minister, for might there not be a lack of interest in things spiritual behind tardiness? It is robbing God of part of the time that belongs to him in worship, not only of the late comers but the entire congregation.

If thou turn away from—doing thy pleasure on MY HOLY DAY and call the Sabbath a delight, and the holy of Jehovah honorable, and thou shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth, etc.—Is. 58:13.

Announcement

In accordance with an agreement reached by the inviting church and the officers of the conference, the Fiftieth Session of the Middle District Conference is to be held at the Trenton, Ohio, Mennonite Church, beginning Thursday evening, June 16, 1938, and ending on Sunday, June 19.

The above dates were also agreed to by the Ministers present at the Ministers' Meeting held at Bluffton College, in connection with the Bible Lectures a few weeks ago.

E. J. Hirschler, Chm. Middle Dist. Conf.

Announcement and Invitation

The Lord willing, our church is to be dedicated on Sunday afternoon, March 20th, beginning at 1:45 P. M.

We herewith extend a hearty invitation to participate in giving thanks to God for the 30 years of blessings in the new church, the building of which the Lord has prospered to its completion, for which we also wish to give thanks.

There is also to be an evening program, chiefly for the young people.

For the basement we will install a loud speaker, so that all will be able to hear.

The Women's society wishes to have it announced that they will be ready to serve coffee and hot water to all who do not have to go home for supper, but will bring their evening lunch along. Cups will also be provided.

Thus a few hours of fellowship will be possible, which also has its place and value on such occasions.

In the name of the Tabor church,
P. H. Richert, Elder.

—*Bethel College.*—Work on the new Memorial Hall is being pushed as rapidly as weather conditions permit. Excavation is completed and construction of the foundation is about to take on form.

FOREIGN MISSIONS

P. H. Richert, Sec.

"THE LORD'S DOING."

It may be of interest to readers of *"The Mennonite,"* if I share some of the encouraging reports we get from time to time from our Chinese coworkers as they come in from the country and tell us about the things that are surely "the Lord's doing" and "marvellous in our eyes." Such reports have been coming in from Nanlo, 15 miles southeast of Taming, where our Mission has a church with about 45 baptized Christians, a large number of enquirers, and a Boys' Day School. Two evangelists, two Biblewomen and a teacher have been in charge of the work there. Last spring the Mission tent had a successful series of meetings in the villages southeast of Nanlo and this spring we were privileged to see some of the fruit gathered in. Praise His Name!

March 16 to 26 a station class was held with some 40 enrolled. April 18 the Layman's Bible School of one month opened with 17 enrolled. Mr. Brown was asked to hold special meetings for three days, which were very much appreciated. May 16, on Pentecost Sunday, nine were baptized and received into the church, and communion was partaken of by 38 people.

Mrs. Li Yin Hsuan, a young evangelistic worker, one of our own Bible School graduates who went there for these classes, told of the working of God's Spirit in the lives of the women. During the Instruction class there were three in particular who were troubled about past sins. She noticed their unhappiness and invited them, one after the other to come to her room upstairs and spend the night with her. Speaking informally to them she led them to unburden their hearts to her. Finally their sin and bondage was seen in the light of Christ's redeeming love and was unburdened at the foot of the cross.

After the three days of special meetings, at which Brother Brown dwelt on the disobedience of Man of God in I Kings 13, the listeners were again urged to confess any sins that they had not cleared out of their lives. At that time seven more confessed. These had really repented last year, at the time of the tent meetings, but we find that the first time the idea of sin is so vague and the convert's conception of the love of God in Christ still so inadequate, that first confessions usually do not go very deep.

Mrs. Ch'eng's story will illustrate this point. She had a misunderstanding with her husband who runs a small food shop. A neighbor Christian invited her to the special meetings. When she saw other women kneeling in prayer and confessing their sins, she was very ill at ease and went from the chapel to the gateroom, from the women's room out into the yard again, very much perturbed. When asked, what the matter was, she said, everywhere people were after her to confess her sins, in the chapel the preaching was to her, outdoors the "tall person" (Biblewoman Mrs. Li) was after her to confess her sins. The evangelist explained to her that this was the Spirit of God working in her heart. She said it made her afraid and she would go home. But later she went upstairs and confessed some lesser sins such as bad temper, quarreling with her husband, etc. The next day she was back but still troubled and tried to avoid the Bible woman. The third day, very miserable, she went to her and was ready for real "deep sharing". She told of how she was a "very bad person", how she had had her mind made up to take her husband's life, how her temper and hate gained entire control of her sometimes. Thus realizing the very dangerous condition of this woman's soul, Li Yin Hsuan talked long and earnestly with her, prayed with her, and implored God's Spirit to come upon her and cleanse her through the Blood. Peace came and after that the woman came every day fairly clinging to the Biblewoman for her life, as it were. She bought books and tried to learn to read Scripture verses and memorize them. At times her old temper gains control, or her husband, still an unconverted man, starts a quarrel. Then she comes to the chapel for help.

How much love and patience is needed on the part of evangelistic workers, readers will appreciate. When people see the Biblewoman walk on the street with such a woman they say, "Can such a one be changed? Does the Jesus church want people like she?" To which we answer, "Yes, because, 'God is not willing that any should perish, but that all should come to repentance'. II Peter 3:9."—Matilda K. Voth.

Christian Education

EDUCATION IN THE LIGHT OF THE BIBLE

A. S. Rosenberger

Any educational program set up by the Christian church should certainly conform to the spirit and light of the Bible. Our Christian colleges today want to be Biblical in their interpretation of life and their approach to its truths.

Education is a function of the Christian church. The earliest educational institutions in this country were founded by the church, primarily for the training of ministers. Many of these institutions have departed from this ideal and from their church affiliations, but there still exist a vast number of denominational schools which are affiliated with church groups. Every loyal Mennonite will want to see our own school offer to the church and young people a thoroughly Christian program of preparation for life. Some time ago it occurred to the writer to seek some passages which might indicate the light of the Bible on the educational process. The Bible is not a textbook on education, but it does contain sound educational principles and emphasizes the value of teaching.

(1) In Deuteronomy 6:1-9 we have a remarkable passage emphasizing the duty of the elders to impart proper instruction to their children. It is the sacred duty of every generation to impart its heritage and understanding of truth to the next.

One of our college professors is responsible for the statement that through our educational process we can make of our young people whatever we want them to be.

This idea seems to be in agreement with Moses as indicated in his vigorous words of responsibility to the fathers of Israel.

Modern education today makes use of the approach through the eyes as well as the ears, in other words uses sight as well as hearing. Visual education is one of the newest things in the field of education. Have we ever noticed how modern Moses was in his day in emphasizing the way in which the great commandments of Israel were to be kept vividly before the children that "they were to be bound for a sign upon the hand to be as frontlets between the eyes and to be written upon the doorposts of the house, and upon the gates"?

It is Biblical therefore to provide for young people the best possible training and preparation for life.

This discussion will be continued further in this column in succeeding issues.

Statement to the Naval Affairs Committee

By the Executive Committee of the Mennonite Peace Society, Bluffton, Ohio

Mr. Chairman and Members of The House Naval Affairs Committee:

Upon consideration of the issues involved in the supplementary naval program, now before your committee, we feel obligated to make our position clear. This naval expansion is in serious conflict with our fundamental religious convictions and the philosophy of peace, as held by members of The Mennonite Peace Society, whom we represent.

We have a genuine respect for those who sincerely believe that armaments "stabilize for peace"; but we cannot share these convictions. We believe that armaments *never* make for peace, but *always* make for war.

We cherish the high degree of religious freedom and democracy which Americans enjoy. We favor all genuine efforts to protect these high ideals. We commend the administration's Reciprocal Trade Agreements as a genuine policy to relieve the terrific international economic tension. We urge Congress and the President to go even further in extending a genuine hand of Friendship and Understandig to all the nations of the world. Such policies would indeed help "defend" our priceless heritage and preserve the peace of the world.

But we seriously question the supplementary naval program. We are convinced that this program will not preserve peace, but lead to war, which can be only disastrous to both conqueror and vanquished.

We oppose this naval program in particular and *all war* in general for several definite reasons:

(1) Because this type of "defense" violates all that is sacred to us in our Religious Faith. Granted for the moment (which we do not grant in fact) that war does "defend", we would still find it necessary to oppose it with our very lives, because we follow One who said, "He that saveth his life shall lose it-- as you would have others do unto you, do ye even so to them—Love your enemies, bless them which curse you and pray for them which despitefully use you . . . ." etc.

We deeply regret Japanese invasion in China. We regret all injustice between nations and individuals. But the U. S. is not free from guilt for what is happening in the Far East; and even though if we as a nation were guiltless, bombs, gas and tanks can never bring justice to any people.

This is not a time for dealing out "vengeance" upon nations who are only too well copying our own imperialism, but rather a time for humble repentance on our part, and a time for extending a hand of Friendship and Understanding to nations which may have some reasons for not trusting us too much.

We oppose this gigantic naval supplement because it violates our Religious Faith in God and in Man.

(2) Again, we oppose this naval program, because we have a conviction that modern war *never* protects nor defends, but destroys. History bears out the fact that *"they that take the sword shall perish by the sword."* We respect those who would themselves, and who would send their sons into the trenches, sincerely, to defend our country. But we feel that they are sadly mistaken, in that they are actually taking the first step toward destroying the very ideals they seek to defend.

Since this is our fundamental conviction, we must raise our voices in protest against the administration's plans to supplement the navy.

(3) Again, we oppose this program because we feel that the main purposes underlying its proposal are not for "preservation of peace," but for the defense of markets, commerce and investments on *foreign soil* and in *foreign waters.*

We have many young people who would gladly lay down their lives in some positive, unselfish sacrifice, which would guarantee the blessings of democracy and religious freedom to future generations. But the spirit of hatred, falsehood, murder, which accompany the battlefield, denies that spirit of unselfish, Christ-like service to Humanity.

Our young people frankly tell us that they do not propose to be fooled as their fathers were. They are familiar with the secret letters which were exchanged between Washington D. C. and our American Embassy in London in 1916 and 1917. They are aware that early in 1916 Colonel House had already promised the U. S. to the Allies, "if we were needed"—six months before we re-elected a president "because he kept us out of war."

They are also familiar with the letter of Ambassador Page on March 5, 1917, in which he forgot to mention that the U. S. was to enter the war to "end war" or "make the world safe for democracy"; but he did mention "trade," "profits," "preeminent trade position," "averting a panic in the United States," etc.

Our young people say that they are not interested in defending our "markets," "trade," "investments"; and we support them in their convictions with our own.

(4) Finally, we must oppose this naval program because we feel that the consequences of this back-breaking tax burden will spell economic disaster in the last analysis. This protection of our foreign dollars may be sound economy for the favored few whose dollars are protected, at the taxpayer's expense; but it means final bankruptcy for the common people. Which means that, in the end, it will also spell ruination for those who now profit by this uncivilized economic and military warfare.

The Mennonites whom we represent are among the most law-abiding groups of people in the United States. We endorse every positive effort to build Goodwill, Understanding, Peace. But we are unalterablely opposed to war as a method and all policies which lead to war.

We believe that the nations must now find a non-violent technique for settling conflicts or suffer serious losses in democracy and freedom;

We believe that the United States is in a unique position to lead in the search for this better way;

We believe that the naval expansion planned will be a definite hinderance in meeting this responsibility and opportunity for world leadership in the building of genuine peace;

Therefore, humbly, but firmly, we urge congress to reject this naval expansion program which your committee is considering.

Respectfully,

(Signed) S. K. Mosiman, President

Carl Landes, Executive Secretary; Helen I. Dieler, Recording Secretary; Harry Yoder, Vice President, per the Secretary; Delvin Kirchhofer, Treasurer.

— PASTORS, CHURCH BOARDS, TAKE NOTICE, PLEASE! Sample "MENNONITES" with instructions on how to solicit subscribers are always available. Address THE MENNONITE, *Bethel College, Kansas.* For the other paper address: BUNDESBOTE, *Newton, Kansas.*

ONE KINGDOM

Daniel 7:13, 14; Luke 13:29; Rev. 7:9, 10

J. J. Balzer

The great hour of testing had arrived for God's chosen people, Israel. The dispensation of the law for this people was fast coming to its close. *A hermit* from the wilderness broke in upon the preoccupation of the city of Jerusalem with the startling announcement: *"The Kingdom of God is at hand."* John the Baptist anticipated, as others had done, that this Kingdom would come by methods of swift reform and harsh enforcements.

"The ax is laid to the root of the tree; His fan is in His hands; He shall separate the grain from the chaff." Thus he saw the King in action. He foresaw stern treatment of wrong and sweeping changes in every department of life.

The judgment of wickedness was imminent. Society would be sifted out; evil was marked for destruction.

Not long had he to wait for the arrival of the King. He came to him for baptism, and he saw the Holy Ghost visibly coming down from heaven to anoint Him. He heard the declaration of the Father: "This is my beloved Son in whom I am well pleased."

Jesus, the King, stepped upon the plain and began His work in much the same way as John had, by the proclamation, *"The Kingdom of God is at hand."* But soon John became disappointed. The methods of Jesus disappointed him *so utterly* that he feared he had been too precipitate. *"Art thou He that should come,"* he inquired from his prison, *"or look we for another?"*

What was the real meaning of that wonderful proclamation, "The Kingdom of God is at hand?" It was this: The history of the world should become *"One History"*; the history of righteousness as the history of God.

"Down they come, Down they come!" said Arnold reviving the succession of the fallen empires, "and all for the lack of righteousness." Evil in its nature is decay, corruption, death. The one *permanent force* in the world is righteousness. There is an old proverb that upholds the truth: "One unrighteous penny devours 99 righteous." It is the *crowning characteristic* and *attribute* of the Kingdom of God.

For long generations the hopes of Israel had been sustained by the vision of Messiah's Kingdom. Prophets and Psalmists *saw afar the golden age of glory;* it was the subject of the shepherd's meditation while he tended his flocks; men around the campfires at night discussed the prophetic visions of the seers. Through national captivity and calamity, through individual disasters and failures, this hope was kept alive in the breasts of men. The darker the period, the brighter shone the vision of the future day, when the reign of Messiah would be established in the history and experience of Israel and righteousness would prevail in the earth, and all Kings would worship Him and all nations serve Him.

Jesus made it clear, quite clear in His ministry, that the Kingdom of God was not to come by political organization, military revolution, or public demonstration. It was to come by slow process of growth and unobstructive development. But the *ultimate triumph* was assured: "They shall come from the East and the West, from the North and the South and shall sit down in the Kingdom of God." This great vision was communicated in response to a question of apprehension and timid faith—"Are there few that be saved?" The enterprise of Jesus was not to end in a feeble and narrow creation, but in a triumph of unlimited dimensions.

When He went out one day and called two men to follow Him, the history of the Kingdom made a definite beginning. Next day the two became four; in a short time the four became twelve, and, following the specific numerical increase, the twelve became seventy. At the close of His earthly ministry there were 120 assembled in an upper room and 500 on a mount in Galilee. On the day of Pentecost 3000 were added to the Church. Then figures and statistics were dropped, and the next reference to numbers is expressed in the book of Acts as, great multitudes were added to the Church or, and daily were added to the Church those that believed. And the book of Revelation proves the insufficiency of arithmetical estimates, when it says, "A great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the Throne and before the Lamb."

We remember Daniel Webster's vision of the arriving multitudes, coming to settle and cultivate the uninhabited wastes of American bush and prairie. John Bright's forecast carries the ideal stage farther: "It may be but a vision but I will cherish it. I see one vast federation stretch from the frozen North to the glowing South, and from the wild waves of the Atlantic to the calm waters of the Pacific. I see one people and one language, one law and one faith over all the continent, the home of freedom and the refuge of the oppressed of every race and clime."

But, however remote it may appear, the vision of Jesus Christ is infinitely larger than any that ever dawned upon the imagination of man. His kingdom owns no qualification of race, and no frontier or boundary of administration. Christ is in all lands and among all peoples, setting *"whosoever will"* free from sin, and enabling them to do the will of God as subjects of His Kingdom.

I. The Character of the Kingdom

Now let us look at some of the signs of this Kingdom of Christ, and consider first the character of it. *The Kingdom derives its character from the King.* He is the first essential of the Kingdom. He is to inaugurate the reign of God in the hearts and lives of men. *"The Kingdom of God is at hand"*—because the King has come. His word has gone forth; His Spirit is at work; He summons men to repentance. Jesus does not suit His words to the hopes and ambitions of men. The Kingdom of God is not meat and drink, but righteousness, joy, and peace; not physical comfort and temporal security, but moral rectitude and spiritual purity. Jesus ordered His own life on that daring scale, though it cost Him hunger and left Him homeless. There are some things more necessary than daily bread. *"Seek ye first the Kingdom of God, and all else will follow."* Every social justice and economic advantage follow inevitably when all men do the will of God.

The prophetic visions of the Kingdom in the Old Testament often assumed a temporal form with all the temporal blessings indulged in peace, prosperity and security. But there was always an undertone of deeper things connected with it. "The man who would ascend unto the hill of God should have clean hands and a pure heart, and a humble spirit, and undefiled lips; he should do justly and love mercy and walk humbly with God."

The task of the Church is to conquer the whole of man's life and the uttermost parts of the earth. Christ gained His Kingdom by dying for it. His death emphasizes the nature of the Kingdom. He Himself gives the qualifying character to all believing men. By His life and by His passion He has the right to urge the practice of righteousness at any cost.The loss of an eye or the loss of a limb—a maimed body—is better than a tarnished name or a defiled spirit.

II. The Unity of the Kingdom

The Kingdom derives its unity from the King. The dream of a unified empire or a unified world has inspired the imagination of all ages. Nebuchadnezzar of Babylon, Alexander of Macedonia, Caesar of Rome, Napoleon of France, Charlemagne of Germany, England and Spain used all their moral and temporal forces to bring about the union of the world. They all failed. For the unification of the world is not to be attained by the triumph of one race and the extermination of the rest.

Neither can *commerce* unite the race; despite the absolute interdependence of all peoples, and the inevitable loss of supplies, war has crashed in upon all schemes of international association.

Culture has failed to refine the ambitions of men beyond the savagery of war. *Education* without godliness only increases the ingenuity and inventions of evil.

We begin at the wrong end when we assert that, "when there is one science, one commerce, one civilization, one culture, then one morality will assert itself, and one faith will find a congenial environment. Must not faith, must not true Christianity prepare for all good? Is not godliness the indispensable condition of all the rest? Indeed, and the prophet Isaiah and Micah forsee and foretell a time and condition of of righteousness at the time of the second coming of the Messiah of Israel our precious Lord and Saviour Jesus Christ who shall then bring about those conditions of not only a united nation but a universal *union of the Kingdom* of the world. How wonderful and how blessed are these promises; "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem. And He will judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his figtree, and none shall make them afraid; for the mouth of the Lord has spoken it." (Isaiah 2 and Micah 5).

And the apostle St. John is with the prophets of old and sees the fulfillment of this order of conditions as shown him in the vision: *"A great multitude, that no man could number, of all kindreds, and peoples and tongues stood before the Throne and the Lamb."*

So Christ will finally break down all barriers, and all walls of division. The confusion of tongues at Babel and the separation of nations of 4000 years ago shall be restored back again to that state of union which once existed before that confusion.

In the fellowship of Jesus Christ every dividing influence and every distinctive passion dies. The Kingdom finds its unity in the King.

III. The Continuity of the Kingdom

The Kingdom of God extends over all ages. The faithful of all generations are in its membership: "Ye shall see Abraham, Isaac, and Jacob, and all the prophets and saints in the Kingdom of God." The wide sweep of Christ's thoughts and purpose may be beyond our understanding, but every heart throbs before the picture of the magnitude of His Kingdom. "Friends, we are treading where the saints have trod."

The Kingdom unites its subjects by community of service: "Other men labored, and we are entered into their labors." Their work is completed at our hands. They without us shall not be made perfect. All lands and all climes, all ages and all races have their gifts to bring into the Kingdom.

When we give the Gospel to another tribe of people, we are getting as well as giving, we are increasing the common good of the world and of the Church, we are increasing the fullness of the revelation of Christ, we are learning to comprehend with all saints, "What is the breadth and length and depth and height of the

Love that is in Christ Jesus." Every contribution on my part enriches the store of all the rest.

IV. The Universality of the Kingdom

The Kingdom extends to all races and nations. Jesus swept the whole world within the range of His vision. "They shall come from the north and from the south, from the east and from the west and sit down in the Kingdom of God."

An extraordinary variety of peoples was represented in the multitude that were assembled at Jerusalem, when Peter preached his Penticostal sermon. It was one of the first efforts of broadcasting, and it was singularily successful. The Epistles of Paul cover a wide field of culture and nationality and reveal the great object of God: the extensive distribution of Christian influence and experience. He established a correspondence with people in widely scattered districts and remote cities. John's vision on Patmos has the support of apostolic precedent. He saw a multitude of all nations, kindreds, peoples and tongues before the throne, forming one company, in one attitude and in one dress.

Down in Holland at The Hague stands the Peace Temple, which must deeply impress everyone who sees it or reads about it. It is a wonderful symbolic structure. The entrance gates are the gifts of Germany. The terraced steps are the gifts of Norway and Sweden. The great clock in the tower represents Switzerland. From Japan came rich tapestries. From Turkey the finest carpets. France sent beautiful pictures. England gave stained glass-windows. Spain carved inkstands. A statue of Christ came from Argentine. There are many other things from other lands, but what it suggests to us is this: *A day shall come* when all nations represented in that structure shall join hands and become the habitation of God, and the voice of Revelation, chapter 7, shall ring through this universe: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

Once they were fallen men, marred by sin and iniquity—yes, dead in sin and trespasses; but the Gospel of Christ came to them, and a wonderful change was brought about. Their hearts were transformed; their sins, forgiven; they were justified by faith and now stand before the Throne of God—*glorified*.

And there were great voices in heaven, saying, "The Kingdoms of the world are become the Kingdoms of the Lord and of His Christ, and He shall reign forever and ever."

Are you, dear reader, longing for this change? For nearly 6000 years this poor world and all creatures have been in bondage of sin and human government, enslaved and taxed for many ungodly purposes. Are you willing to help promote this marvelous and glorious change? May God help us all. Amen.

SERMON SKETCH

Notes for the last Sermon prepared by Rev. Silas M. Grubb, Feb. 5, 1938, just as they were found on his study table by the family.

SHOW US THE FATHER, John 14:8

I. *There is something within the soul that hungers for God.*

The Buddist, gazing over the sea, hoping to lose himself in Nervanna. The Pilgrim to Mecca, going over hot sands, hoping to be closer to Alla by having been in Mecca.

Those who erected the altar "To the Unknown God" wanted to come closer to the Almighty than by just visiting temples and looking upon statues.

I have great respect for the Monk or Nun who wants to get away from the world, by entering a convent, in order to lead a holier life—but the battle only begins there, for they carry within them the world, the flesh, and the devil.

I have looked upon some pictures of strange idols—the bloody stone of the Mejichus, the elephant-headed images of India, the whiskey barrel with crude wooden image of a man seated on it of the New Hebredees, black nail-covered image from Congo-Africa.

It is with pity that we look upon such things, remembering that they sought God and this was the only thing they found.

II. The Various definitions of Religion.

1. Some call it a clever invention of priests to get power.

2. Some would say that, in the presence of the strange and mysterious, men are afraid.

3. Others would find it in the meaning of the word "that which binds us to God".

Truly we are religious and reach after God.

III. Sometimes people have a misconception of God.

1. Like a clock-maker who winds up the machine and goes away.

2. A pantheistic idea—God everything and everything God.

3. God just a beginning—a first cause.

4. God who may be bought with gifts: The gold is mine, silver is mine, cattle on a thousand hills.

IV. To know God rightly is to know Jesus.

1. The whole Bible an unfolding of God through Jesus in the story of redemption.

2. Jesus came to reveal God as a God of love. (a) He showed him as a God who desired Holiness. (b) He exemplified God as one who would have us serve.

V. How we may know God.

1. God may be known as the Creator—that is only a matter of reason.

2. God may be known as a Ruler—that is a matter of observation—nations who abandon God are abandoned by Him.

3. God may be known as a Judge—there can be no love in creeping tremblingly into his presence.

4. God is OUR FATHER—a most intimate relation. He loves to give good gifts. We love to be near Him. (a) We need God as a FATHER. We need forgiveness. We need patience.

VI. Conclusion

1. To seek to know God is our life's first business.
2. To know God is to be brave in the face of trouble.
3. To know God is to know peace.
4. To know God is to love God's children.

Sunday School Lesson

A. S. Bechtel

March 20, 1938

KEEPING THE BODY STRONG

Mark 6:53-56; Judges 13:12-14; I Cor. 3:16, 17; Rom. 12:1, 2.

Since the unfortunate repeal of our 18th amendment has opened the flood-gates for the free flow of intoxicating drink to do its hellish work on our boys and girls, fathers and mothers, we have been able to see, in some measure, the extent of the calamity. It is becoming increasingly evident that our nation has been scandalously duped. How gullible the majority were. Not one of the promises of the repealists has come true. Today many newspapers and magazines carry attractive but misleading advertisements to lead people to believe that the use of liquors and tobacco is helpful in various ways.

Many Seek Bodily Healing vs. 53-56

After feeding the 5,000, Jesus asked the disciples to cross to the west side of the sea of Galilee (v53). A storm arose during the night, Jesus, walking on the waters, came to them and quieted the storm. As soon as they came out of the ship, they were recognized (v54) and word was spread quickly that He had come. The needy and helpless were brought to Him for help. He is the infallible helper and healer today. The people had faith in Him (v56), and as many as touched Him "were made whole". They who were sick were not "whole" bodily, not sound. Contact with Jesus made them whole. One can not touch Jesus and remain the same as before.

God's Message to Mothers vs. 12-14

Manoah and his wife were awaiting the coming of the promised son (vs3,5). He, as a wise father, inquires of the angel of the Lord, how they shall direct the child's life (v12). Childhood and parenthood are both greatly blessed when parents ask God to direct them. The angel states clearly that certain things must be observed by fathers and mothers before the child's birth (vs4,7,14). Mothers need to guard their bodily health well, so the child may have a healthy body. Pure motherhood is necessary for strong children. Injuring the body with strong drink, tobacco and harmful eating is also injuring the child physically and morally. Children are affected very noticeably by what parents do—God's law of heredity. The drinking—even very moderately—the smoking mother is sowing the seed of deadly poison in the very life-blood of her child.

Our Body—a Temple of God vs. 16, 17

Paul says our human body is God's temple in which His Spirit dwells while we live (v16). It behooves us to keep these bodies prayerfully clean, inwardly as well as outwardly, so that they be indeed a fit dwelling place for His Spirit. God dwells among men in human beings. This temple of our body, we can easily defile by that which we take into it—strong drink, tobacco, injurious eating. God holds each one responsible for the proper use of the body entrusted to him (v17). God can not permit any indulgence which defiles and weakens the body to go unpunished. He wants it to be kept holy.

Life, a Living Sacrifice. vs. 1, 2

Paul beseeches each Christian—he is writing to such—to yield fully all of his faculties of mind and body to God—"a living sacrifice, holy, acceptable to Him." Through the body all the evil in sinful hearts reveals itself. So also the new life, acceptable to God, shines forth through the body. It is only reasonable that we should so wholly consecrate our bodily faculties to His service (v1). In this service we must not conform to the customs of the world when they are unchristian and ungodly. The Christian's life is controlled by an inner motive, by a new life within, renewing his mind and heart—a spiritual transformation. A changed, spiritually renewed, mind will reveal itself in a changed person. Then the body, God's temple, will be guarded against defilement.

— A Laudable Service.— Brother Willie Voran, a missionary-minded member of the Garden Mennonite Church near Halstead, Kans., recently completed a house-to-house canvass of his congregation, for subscriptions, new and renewal, to our church papers, with these results: With a membership of 40 families, 7 of them take the "Bundesbote," 23 "the Mennonite," 3 both papers, and 7 neither. Based on subscriptions, the church thus has a 82.5 percent, based on the number of subscribers a 90 per cent record, while 17.5 percent of its families are not subscribing. It would appear, therefore, that the Garden Church probably surpasses the other churches in the General Conference in subscriptions to our church periodicals. We heartily thank Brother Voran, an intelligent, progressive young farmer, for his unselfish, worthwhile service. If every other churches in our Conference could find a sister or brother who would emulate, in his or her congregation, the example set before them by this good brother, it would not be long until the subscriptions could be doubled.

EDITORIAL
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
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Mass.

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The Young People's Department of the Church

At the request of the editor of the "Vine-Press", I am contributing a few thoughts relative to that part of the Christian Endeavor pledge which reads: "Trusting in the Lord Jesus Christ for strength I promise to support my own church in every way possible, especially by attending the regular Sunday and mid-week services, and to take part in the meetings."

Our young people have publicly declared their allegiance to Christ at the time of their baptism, and have confirmed their promise when they signed the Christian Endeavor pledge. Their primary loyalty is to their Lord Jesus Christ, who has redeemed them by His sacrificial death on Calvary; it find its natural expression in a fervent love for Him, an implicit obedience to His commandments, and a deep and lasting devotion to the cause of His kingdom.

But Christ has committed His work on earth to the church which he has established and cherished as His own bride. Therefore, all loyal Endeavorers will place their talents, time and material substance at the service of the church to which they belong.

They will accept the whole program of the church in it's systematic efforts for the up-building of His kingdom at home and abroad. They will assist in the great task committed to the church by her Master, that of preaching the gospel to all nations: in their own community and nation they will endeavor to bring all areas of life, whether social, industrial or national, into harmony with His teachings and example.

The Christian Endeavor society was founded as the Young Peoples' Department of the church and aims to train them to serve their church more devotedly and more efficiently. This objective of the Society takes for granted a regular attendance at the worship services of the church. However, this attendance is but one of the many ways in which young people may express their loyalty to their Master, but certainly it is one which they will eagerly welcome, because it offers them their finest opportunity of worshipping God in the company of the saints who love His name, and strengthens them for the tasks of the Christian life. The special Endeavor meetings were never intended to replace the regular church service; indeed, they should cultivate a keener appreciation of them. The Endeavor Society was intended to offer young people additional avenues for the practical expression of the Christian life in terms of service to Christ and His church. May God grant our Young People much joy in His glad service.

E. J. Hirschler, Pres.,
Middle District Conference
—The Vine Press

Adjustment

By Della Adams Leitner

Akin and yet apart! We find
  This circumstance in life;
But it is here that souls can prove
  Their triumph over strife.
For in adjustment strength is gained,
  And patience and control;
Forgiveness also peace restores
  And fortifies the soul.

Each one within the secret place
  The closet of his mind,
May dwell secure and undisturbed,
  And true contentment find.
In strength there gained he meets each day,
  Its problems and its cares;
And lives with others, though apart,
  For power divine he shares.

* * *

It is not enough that we are Endeavorers. We must be Christian Endeavorers if we would help.

Portland Has Annual Meeting

What would you think of a hunter shooting aimlessly up into the air. We would all say that it was a waste of time, energy, and ammunition. Yet that is the trouble with many churches today. They have nothing to aim at.

At the annual meeting of the Portland Mission when the officers for 1938 were elected and a general reorganization took place, it was decided not to waste, but to have something definite to aim at. So a

FIVE-YEAR-PLAN was presented in which the following points are targets:

a. *An increase in membership*

1938 - - - - - -	add 6
1939 - - - - - -	add 8
1940 - - - - - -	add 10
1941 - - - - - -	add 12
1942 - - - - - -	add 14

b. *A larger and more efficient S. S.*

(1) A meeting once a month for teachers. (Teacher Training)

(2) Individual attention to pupils by teachers. (A card to them when they miss. Visit each on birthday with inexpensive gift.)

(3) Better adaptable S. S. material and better teaching.

(4) A S. S. on a more than paying basis.

c. *A more active, attractive, well worked out Christian Endeavor*

d. *A constant striving for a purer richer, deeper spiritual life within the church.*

(1) Regular communion.

(2) Intelligent, helpful, spirit-filled evangelistic services once a year.

(3) A deeper interest and better attendance at the mid-week Prayer and Bible study hour.

e. *A two-thirds self-supporting church by 1942.* From a budget of $300 in 1938 to $1000 in 1942.

GREAT TASKS TO BE ACCOMPLISHED IN OUR WORLD

Luke 4:18, 19; Mark 2:17; Eph. 2:9-11.

Young People's Topic for March 27, 1938

Meditations:

M., Mar. 21. The Advent of Peace. Luke 2:8-14.
T., Mar. 22. The Balance of Labor and Capital. Jas. 5:1-9.
W., Mar. 23. Better Churches. Heb. 10:19-25.
T., Mar. 24. More Consecrated Persons. Jas. 1:22-27.
F., Mar. 25. The Practice of Christian Love. I Cor. 13:1-13.
S., Mar. 26. Extension of Christian Benefactions. Gal. 6:8-10.

Suggested Hymns:

"O Master let My Walk with Thee"
"I Need Thee Every Hour"

Problems:

This meeting should serve to clearly present the challenge of the big things that are waiting to be done in this world. To be sure this day in which we are living is over crowded with chaos, confusion and dread of what might happen next. But this very condition of unstability holds for us the challenge to live courageously and do everything that we possibly can to meet and overcome the situation. One of the greatest minds of today has said that he believes we are still on the rim of our most important discoveries. He thinks we are only on the fringe of man's great contributions to the welfare and happiness of all.

Let us look now at our topic, or lesson, which is ours for today. It divides very nicely into two parts, the first being the example of Christ showing how He faced His challenge and second is the challenge as it comes to us today.

Christ Meeting His Challenge

Christ faced three big tasks which He had to accomplish during His Ministry and they were:

1. *Fulfillment:*

"This day is this scripture fulfilled in your ears" (Luke 4:21). That was His great purpose in coming into this world. The course of His life and ministry are clearly marked out in the Old Testament.

The passage which Jesus read gave an outline of what His first coming was to accomplish. And we can be assured that no prophecy was spoken in vain. Whatsoever God had planned for Christ's advent was fulfilled in every detail.

II. *Forgiveness: (Mark 2:17)*

A part of Christ's program was to bring forgiveness of sin, to be based upon His death on the cross.

The matter of forgiveness has two sides: the one is Christ's side, and the other is ours. Paul describes it when he says, "In Whom (Christ) we have redemption through His blood, the forgiveness of sins" (Eph. 1:7). It took the shedding of His blood to make forgiveness possible. And we, like Levi, must arise and follow Him. When we turn to follow Him, is when we obtain forgiveness.

III. *Fellowship:* (Mark 2:15-17)

The barrier of sin must first be removed, and then we will have the Lord's presence in our hearts. Men may claim to be Christians, and yet they cannot walk with Christ unless their sins are forgiven. "Can two walk together, except they be forgiven?" (Amos 3:3).

Just as Levi's friends, who were also in Levi's house when Christ was there, were brought into the presence of Jesus through Levi's fellowship with Jesus, so can such a blessing to others come through our fellowship with Jesus.

So, then we see that Christ does His part. Now let us see what is ours to do.

IV. *Faith:* (Eph. 2:8, 9)

It is only through faith that we can work the works of God. "This is the work of God that ye believe on Him whom He hath sent" (John 6:2, 29). So the acceptable work on our part is *faith* in Christ. That is what we must do: believe.

V. *Fruitfulness:* (Eph. 2:10)

Our task as Christians is to do good works. God has saved us for the purpose of good works—works of purity, mercy, helpfulness, kindness, selfforgetfulness. And we have very definite realms in which we can apply these works. Among them are:

1. Peace: One of today's greatest tasks is the

establishment of world peace. Should Christians be silent just now concerning peace?

2. Economics: Another great problem of today is to find our way out of our economic confusion. What planks would be included in an economic program supported by Christian youth?

3. Race prejudice: In some nations the attack upon the Jews is so brutal as to make one shudder. What can Christians do to avoid such an attack on Jews in our country? Or what can Christians do to bring about better feelings between Jews and Gentiles, Negroes and Whites, Asiatics and Occidentals?

4. Liquor: Vast sums of money, that should be used to buy bread and other necessaries of life, are spent every day for liquor. Auto accidents, due to liquor, take their daily toll of hundreds. Is it possible to build a "liquorless America"? How is it to be done?

5. Evangelism and Missions: Two thirds of all Americans are not reached by the church. The evangelization of the world is Christian youth's greatest task. How can a spiritual reawakening be brought about that would cause Christ to become Lord and Saviour of individuals and also of social and economic movements within our national life?

INTERMEDIATE DEPARTMENT

JESUS GIVING HIMSELF

For Daily Study

Mar. 21. Self-giving through Love. Gal. 2:17-21.
Mar. 22. Christ gave His Strength. Mark 5:25-34.
Mar. 23. Abraham forsook All. Heb. 11:8-10.
Mar. 24. Christ calls for Sacrifice. Luke 9:51-62
Mar. 25. The Reward of Sacrifice. Matt. 19:27-30.
Mar. 26. The Supreme Sacrifice. John 18:28-37; 19:17-19.
Mar. 27. Topic—Jesus: His Day of Self-giving. Luke 23:33-49.

Something Different

Try telling the story of how Christ gave himself in song, beginning with His birth and ending with His ascension. It is something more effective to sing the message of Christ than to tell it. The Intermediates will find it interesting to look for appropriate songs. This should be carefully planned from beginning to end. Scripture can be interspersed, as well as some talks. Let your music chairman with a committee take charge of the planning.

Presenting the Topic

1. Jesus as Friend
    a. Jesus was a friend to all who needed Him. He was known to others as "a friend of publicans and sinners." His friendship depended only on the willingness of one to receive Him.

    Jesus called His disciples friends. John 15:15. They were not servants, but friends and with them He shared His deepest thoughts. It is through Him that we know God as Father and can come to Him.

    If we wish to help someone, we must first be their friend. Romans 5:8. John says, "We love Him because He first loved us."
    b. Song, "I've Found a Friend"
    c. How does Jesus give Himself to us as friend today?
2. Jesus as Example
    a. Jesus is the only teacher who lived perfectly what He taught. He showed us how to work; how to serve; how to love not only our friends, but our enemies. "I have given you an example, that ye also should do as I have done to you." John 13:15. We learn much more quickly by example than by precept.
    b. Song, "I Would Be Like Jesus"
    c. How can we follow Jesus as example today?
3. Jesus as Saviour
    a. Romans 3:23, "All have sinned and come short of the glory of God."
        1. Jesus gave Himself to save us from the penalty of sin, which is separation from God. 1 Peter 3:18. Our sins are remembered no more against us and we have peace with God.
        2. Jesus gave Himself to save us from the power of sin. 1 John 1:9. If we confess our sins, God for Christ's sake forgives us our sins and cleanses us from all unrighteousness. Heb. 12:1, 2. "Let us lay aside every weight, and the sin which doth so easily beset us . . . looking unto Jesus, the author and finisher of our faith." It is through faith in Him that we are saved from sin.
    b. Song, "I Gave My Life For Thee"
    c. What do we mean when we say "Christ suffered for our sins?" Do people who sin suffer today?
4. Jesus as Lord and Master
    a. Christ is the Head of the church, which is His body. If we belong to His true church, we are as a member of His body. He is our Lord and Master, and we must obey Him. An arm or a foot, or any member of the body over which a person has no control is of no use to him. Jesus said. "Why call ye me Lord, Lord, and do not the things which I say?" They are empty words unless we seek with all our hearts to do His will. Then He gives Himself to us as our Guide.
    b. Song, "Take My Life"
    c. How does Jesus guide us today? How can we know what He would have us do?

Closing Moments

A young Filipino school teacher was teaching a Sunday school class in his native land, in the days when the Bible was first given to the people. It was a big success, for a large crowd of students from the high school came to hear their teacher explain the book which for centuries had been shrouded in mystery.

But one day a letter came from the superintendent of schools: "Objection has been raised to your teaching religion, and we are obliged to request you to desist." Juan Abellera went pale and stared at the shadow on the floor. He remembered how his father had said, "Every youth walks toward a cross. Most men run away when they see their cross, but some walk straight on to Calvary, saving others and forgetting themselves."

That night was the most terrible in his life. The next day he sent in his resignation to the Bureau of Education. The superintendent hurried over to plead with him to reconsider. "Young man," he said, "have you lost your mind?" You are receiving the highest salary paid to any Filipino teacher in the Islands. Next year your promotion is certain. Don't you see how much it is to your interest to stay?"

"Perhaps it is to my interest—but how about the interest of my people? You can find plenty of teachers eager to take my place. But I am the only teacher in this province ready to teach these students about Christ. I am going into the ministry. My selfish ambitions—yes, they are shattered. But any man who considers himself above his country is a coward."

Juan gave up his teaching and a salary of one hundred pesos a month to preach for thirty pesos. Over the Ilocos country he passed a thousand times, capturing hearts with his message of love, until at last all the province was dotted with young churches. —Adapted from "Seven Thousand Emeralds" by Frank C. Laubach

Song: "Where He Leads Me"

Benediction

JUNIOR CORNER

THE LEADER'S MEDITATION

The life of Christ upon the earth was a life of prayer. His three years' walk to the Cross was a walk of unceasing prayer. The death on the Cross, came after the death upon self in the Garden of Gethsemane. Christ built the Kingdom by prayer, and it is God's plan that the building of the Kingdom shall continue through prayer. And we, through whom Christ would continue His building, are so wrapped up in the search of materials new and fresh, that we often find no time to "turn on" the current of power than can come alone through prayer.

May I point you again to a book that will challenge us to seek a deeper prayer life. It is: *Prayer,* by O. Hallesby, Augsburg Press. He calls it: "A word to souls fainting in prayer."

Is our work lacking power?
Perhaps the current is not on.

Prayer is like a seed that brings forth fruit in its season

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE"

Program Suggestion for March 27, 1938

Call to service by prelude

Opening service

1. Song in unison: "Work, for the Night Is Coming"
2. Responsive reading: Psalm 115:1-9
3. Leader's prayer
4. Room IV: Our Foreign Mission Work. (See issue February 15). Facts to be drilled:
   (a) Location of our stations
   (b) Our mission workers
5. Sing in unison the song of the month

Announcements. If you have followed the suggestions for the Easter box, your box will now be ready for wrapping. (See issue February 8). If mailed soon after this meeting, it will reach the station in time that plans can be made for the distribution of its contents. Since the Easter-box project is now completed, the new project could be presented. Did you find it in the last issue?

Have you read Mrs. Cline's suggestion in Missionary News and Notes? In almost every report from our mission stations is included the phrase: "Pray for us." Do we really? Can even Juniors become *Prayer Partners?* Perhaps through us, as leaders, Christ can mold them so.

Study period. Aim as stated in months outline.

1. Sing in unison: "The Light of the World Is Jesus."
2. How Far Has the Darkness Changed to Light? Let one of your young people of the church give a very simple survey of world missions, showing the territories still untouched by the Gospel in dark shading.
3. How Far Is The Light of Jesus to Spread? Answered by a Junior, Mark 16:15 and Matt. 24:14
4. Sing in unison: "The Whole Wide World for Jesus." Verse one.
5. Trying to Obey the Command of Jesus. Current events on our foreign fields retold by juniors
6. Speak in unison verse of the month
7. Special music: "For You I Am Praying." Verses 1 and 2
8. Prayer-minutes for our foreign fields
9. Closing song: Verse 3 and 4 of "Take My Life, and Let It Be"
10. Parting prayer

Letter to Western District C. E. Societies

Dear Christian Endeavor Workers:

Greetings to you all! How has the work been progressing since we last met in our convention? No doubt you have worked out many a plan for more worthwhile programs, or ideas for greater service. Why not let other societies profit by your plans and discoveries. Send your suggestions to the respective secretaries.

Let us start with the youngest members of our group, THE JUNIORS. At the last meeting it was decided that these should be incorporated into the Convention. Junior Sponsors, what do you think the nature of the Junior work of this organization should be? Mrs. Joanna Andres, Newton, secretary of this division, welcomes suggestions, both for the regular programs held in the individual churches and for a Convention of Juniors being planned for a year from next summer.

To get a panoramic view of the work of our societies let us briefly consider the resolutions passed by the convention.

The first resolution stated "that we would support financially and morally the Kansas Institute of International Relations." The work of the peace division looms large in the face of present international chaos. What can we do to uphold the fundamental Mennonite ideas of peace? Can we expect to reap where we do not sow? Have our members had an opportunity to understand the intricacies of international peace problems? Are we thoroughly grounded in the depth of meaning involved in taking a definite stand for peace? Among our members there are those who have tasted some of the dregs of this conviction in being denied U. S. citizenship. Plans for an oratory contest are under way. For information concerning the contest including our Peace Mission, and Retreat projects, write William E. Juhnke, McPherson, Kansas. Be sure your society is represented.

The second resolution deals with support of the Young People's Retreat. Those who attended the retreat in previous years need no invitation, but to the rest we would like to say, *"taste and see."* This combination Bible study-vacation will leave you with never-to-be-forgotten memories. Plan now to attend.

It was also resolved that the convention will undertake the responsibility of sending one missionary into the foreign field. The names of Rev. and Mrs. Albert L. Jantzen were given us for this project, but since the war has prohibited their going, would it not be well to put our money into the common treasury? But let that not deter us from giving freely for this great work. How can we be God's stewards unless we spread his gospel?

Lastly, it was resolved that there be a renewed emphasis on a program of evangelization within our societies. How many of our members observe *Quiet Hour?* Do we have an average attendance of at least fifty per cent of the members at the regular meetings? Does every member of the society attend worship services of the church at last once per Sunday?

Let us bend our efforts towards the peace problem. the retreat, missions, and evangelization.

Hilda Wiebe, Secretary-treasurer.

CORRESPONDENCE

JOHANNESTAL CHURCH, HILLSBORO, KANS.

This winter the grim reaper has taken away two of our dear mothers: Mrs. Peter Harms from the Silverfield community, leaving her husband, three daughters, and one foster son. On Feb. 6, Mrs. Reinhard Guhr, aged 47 years, 7 months, 10 days, passed away after a brief illness in the Goessel Hospital, leaving her husband, one daughter, and three sons.

The Ladies' Aid Society again had a mission sale on December 12, 1937. Refreshments were served after the sale. The total receipts from the sale were $196.36. Twenty Juniors took part in the quarter fund, contributing $15.00.

The General Conference Field Secretary, Rev. H. A. Fast, was here Sunday and Monday, Feb. 13 and 14. He gave three very interesting talks on our conference activities. After these talks by Brother Fast one feels especially grateful for our Mennonite heritage.

On January 23 Missionary P. J. Wiens visited our church, reporting on the work in India, and on Feb. 20 Missionary S. T. Moyer was here, also in the interest of the India missions.

The financial canvass for the church budget for 1938 has just been completed. The results were very gratifying. The voluntary pledge method has been used the last two years with good results.

* * *

MENNONITE CHURCH, PULASKI, IOWA

Greetings to the Readers of The Mennonite, our church paper:

I read it with interest, and so do our people. One of our members said recently, that he reads it from start to finish. I wish it were possible to place it in every Mennonite home in the General Conference. I think it to be our Christian duty to be subscribers: 1st, because it is a *religious* paper.—*2nd,* because it is *our church* paper.—3rd, because it is one way of keeping our church alive to the "Faith once delivered to the saints.—4th, because it is a home and foreign mission project.—5th, because it is an interesting information bureau relative to much of our church news, at home and abroad. Let's pray for its success, for prayer changes things. I want to say also that so far as I know, the Mennonite Sunday School Quarterlies are quite satisfactory in every way, and we consider them a very helpful asset to Mennonitism.

May success attend the labors and the laborers of this timely contribution. I just wanted to say this little word of Pulaski news to let you know that we are still on the map and are deeply interested in every phase of General Conference work. You will hear from us later, a bit at a time.—W. W. Miller, correspondent.

FAMILY CHRONICLE

MARRIAGES

PENNER-WIEBE—*Louie A. Penner* married to *Gertrude Wiebe* by Rev. Frank Albrecht, in the First Mennonite Church, Beatrice, Nebraska, on December 31, 1937.

CLAASSEN-EPP—*Arnold C. Claassen* married to *Ida Epp* by the bride's father, Rev. J. B. Epp of Beatrice, Nebraska, in the Emmaus Mennonite Church, Whitewater, Kansas, on January 28, 1938.

DEATHS

EDWARD H. LINSCHEID, SON OF JOHN P. AND KATHERINE LINSCHEID, was forty-two years of age last March 26. His sudden unexpected death was a shock to all who knew him familiarly as "Eddie." He passed away quietly at his home on Sunday, February 20, at 1:30 p. m.

Practically his entire life was spent in the Arlington, Kansas, community. His education in the local schools was supplemented by further study at the Reno County High School, Bethel Academy, Kansas State College, at Manhattan, and at Charles City, Iowa. His interest in education, secular and religious, continued through life. The high Christian ideals of Bethel College claimed his unwavering devotion.

On June 7, 1908, Edward was baptized upon confession of faith, by the late Rev. John P. Miller of Hanston, and became a member of the church whose spiritual growth he continually strove to foster.

He was married August 12, 1919, to Selma Riesen who was his devoted companion and constant helpmate for nearly nineteen years. The home which they established had an open door for all who came.

Eddie was glad to serve, whenever called, in the home, the church, the neighborhood. For many years he was entrusted with positions of responsibility in the church and on the Reno County Council of Religious Education. He looked upon these tasks as opportunities to share with others life's deeper meanings.

Immediate members of the family who feel most deeply his sudden passing are: his wife; her aged mother, Mrs. Riesen; two sisters, Elizabeth of Boulder, Colo., and Emma of Sylvia, Kansas; and three brothers, John E. of Bethel College, Kansas, Alfred G. of Cleveland, Ohio, and Peter R. of Attica, Kansas.

Services were held at the Arlington Mennonite Church Wednesday, February 23, at 2:00 p.m., conducted by Rev. J. N. Smucker and Rev. George Kopper. Dean P. S. Goertz conducted a short service at the home. Internment was at the Mennonite cemetery.

* * *

REV. SILAS M. GRUBB was born October 1, 1873, in the Frederick community, Pennsylvania. As a young child he came with his parents, Rev. and Mrs. N. B. Grubb, to the city of Philadelphia, where he grew up and spent his life. He received his training in the city schools, at Ursinus and Temple College, and Reformed Episcopal Seminary.

He was baptised upon the confession of his faith in the Lord Jesus Christ, April 8, 1887, by his father, and joined the First Mennonite Church, Philadelphia.

He was licensed as an evangelist by the Eastern District Conference. While pursuing his studies at the Reformed Episcopal Seminary, he supplied the pulpit in the Old Germantown Mennonite Church. He was ordained to the ministry on May 26, 1897. After completing his seminary courses he accepted the call to the pastorate of the Second Mennonite Church of Philadelphia upon its organization in 1899. January 4, 1907, he was ordained to the office of elder by request of his church. He remained a faithful and, in fact, the only pastor the congregation has had since its organization thirty-nine years ago. During these years the Second Mennonite Church has grown to an independent congregation with a membership of 200. These and many others have learned to know and love him through all these years and will sadly miss him.

For twenty-five years he has proven a faithful and efficient editor of our church paper, THE MENNONITE. During this time the paper has grown in its appearance and circulation. Through this medium Rev. Grubb has made many friends. It was partially through this contact, and by the aid of his father who in has many travels had collected many valuable documents, that there is in Dr. Grubb's study a large collection of historical value that some day will be in the possession of some of our college libraries.

Dr. Grubb had been failing in his health for the last several years, yet he fought bravely to regain his full strength. Saturday, Feb. 5th, Rev. and Mrs. Grubb had been out for dinner with some old friends. Upon coming home he said to Mrs. Grubb, "I enjoyed the fellowship so much, I really should go out more. I think it would do me good." Early Sunday morning he took critically ill and passed to his eternal reward, rather suddenly, Sunday, Feb. 6th, at 9:15 a.m. He reached the age of 64 years, 4 months and 5 days.

He is survived by his wife, who has stood by him and faithfully served with him, a son Robert, a daughter-in-law, a grandson, his father, Rev. N. B. Grubb, one brother Rev. W. H. Grubb of Dwight, Ill., many relatives and friends, and a sorrowing congregation.

Dr. Grubb had arranged the order of his funeral service several years ago and it was carried out as arranged. The services were held Thursday, Feb. 10, at two o'clock. That he was a beloved pastor and friend was indicated by the large audience at the service. Nearly every minister of our Eastern District Conference was there to pay tribute to his service and express their sympathy to the family and the congregation. The services were conducted by Rev. J. J. Plenert, assisted by Rev. Freeman Swartz.

* * *

TILGHMAN MEYERS, the oldest member of the time honored Springfield Mennonite Church, living with a neighbor's family, named Leight, in Leightsville, Pa., died January 25, 1938, aged 83 years, 7 months, 30 days. Services and interment on the 29th, at Springfield, by Pastor A. M. Fretz.

AIM AT SIMPLER LIVING

In the November issue of the Messenger we wrote concerning the Mennonite Peace principle, and now this month in which that great commoner Abraham Lincoln was born, I think it fitting to write concerning another Mennonite tenent, namely the simple life. This is one phase of our heritage that should be excavated from the rubbish heap where it seems to have been covered up. By this I do not mean that we have lost it all together, but in our day of rapid communication and transportation, where we rub elbows with the people of the world, should we continue to mention this doctrine so seldom there is danger that we will lose this testimony just like our brethren in Europe have lost their peace testimony.

Now someone may point out that we have no very rich men among the Mennonites and ask if that is not an indication that we are still holding true to the faith of our fathers? True, rich men are hard to find in our churches, for very often when they come into money, they leave us. But one doesn't have to be rich to abandon the simple life, for installment plans have increased the temptations of common folk to live beyond their means. One must keep up with the Jones', you know.

What is meant by the simple life anyway? Does it mean going back to the log house with candle light and the horse and buggy? No, but it does mean not having so many wants for ourselves that God has to be content with the crumbs that fall from the table. Simple living is the opposite from riotous living where one squanders away his substance. One of the G-men making an address in Philadelphia the other day stated that there are three times as many bankers in prison as bank robbers. I wonder if the reason for this is not because they wanted to live beyond their means?—Rev. Olin Krehbiel, in "The Grace Church Messenger".

THOUGHTS ON COMMUNION

Renewed Allegiance

Roman soldiers were required as far as possible to return to Rome once a year and there to renew their pledge of allegiance to their emperor and supreme commander. So Christians should come often to the table of their Lord renewing their vows of loyalty and obedience to him.—J. A. Beeke.

Who May Partake?

How much unworthiness in those disciples! Sceptical Thomas; Peter, rash and weak; John with his passion; and all of them with a spot of cowardice in their hearts which was so soon to blacken in the fierce light which beat upon them! But the Master, looking beyond their faults and regarding the bright possibilities of each, invited them to this closest fellowship. "And they all drank of it." So let it be now. If Christ received only perfect ones at his table, he would sit there all alone; but he receives sincere souls, whatever may be their faults. In need of comfort, of faith, of purity, and peace, of all that Christ can give so richly and waits to give freely, let us not refuse the Master's welcome.—D. L. Watkinson.

The Form Without the Spirit

In our communion we are to be watchful that we worship not in form alone without the spirit. In an old church at Valsbol the men for centuries followed the practice, when returning from the sacrement, of standing on a particular spot and bowing in a certain direction. When asked why they did it, they did not seem to know. But later, when one of the walls was cleaned, a picture of the Virgin Mary was discovered. It had been covered with whitewash centuries before, and worshippers continued to bow toward it long after they had forgotten it was there. Let us not take communion out of habit but with a true spirit of worship. —Taken from Sunday Program of Alberta Community Church, Portland, Ore.—Edmund Miller, pastor.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts—February, 1938

A friend, $20; Johannestal C. E., Ervin Penner, $5; Herold, J. A. Harms, $7.09; Bergtal, Pawnee Rock, H. C. Schultz, $11.84; Montezuma, H. J. D. Friesen, $2.77; Kidron, F. W. Koehn, $5.35; Sewing Society, Buhler, Mrs. G. B. Entz, $29.67; Hebron, C. Plett, $16.69; Emmanuel, Fred C. Wedel, $11.

Gratefully acknowledged,

H. J. Dyck, Treas., Elbing, Kansas.

—*We have received Yearbooks* from these churches: Grace Church, Pandora; Ebenezer Church, Bluffton, Ohio; South Church, Buhler, Kans.; First Church, Berne, Indiana. We appreciate these books. They contain many items of interest.

« « JOTTINGS » »

—*Rev. N. B. Grubb, Philadelphia, Pa.* sends us through the kindness of his successor, Rev. J. J. Plenert, the "In Memoriam" of his son Silas M. Grubb, also the sketch for his last sermon as found on his desk by his family. We are bringing both in this number. Of father Grubb, Bro. Plenert writes: Though he cannot attend the services, he has been a great help and encouragement to us since we came to the First Church here, for his thoughts and prayers have been with us. Though he had already lost a younger son, Wallace, less than a year ago, he bears up pretty well. Only his eyes trouble him, so that he is almost blind. The ministers of the conference who know him could cheer him by writing occasionally.

—*More Correspondents Reported* as follows: For the *Johannestal Church,* near Hillsboro, Kansas, *Bro. Edwin Unruh, R.F.D., Hillsboro, Kans.* For the *Friedensberg Church,* near Avon, S. D., *Bro. Frank Ewert, Avon. S. Dak.*

—*Rev. P. A. Wedel, Aberdeen, Idaho.*—We still have mild weather. The thermometer has not reached zero in Aberdeen this winter. The church building is progressing nicely. The Lord has blessed us. Prices are low for farm products. It seems that the business recession hit the west more than the east.

—*Bluffton College—from the Witmarsum.*—"Marital Education of 1938 to Hold First Series—Rev. S. M. Davidson of Lima will give the opening lecture of Bluffton's marriage course, Feb. 23. Subject, "The Social Basis of Modern Marriage." Judge Raymond P. Smith, also of Lima, will speak the following week on the "Legal Viewpoint of Marriage and Divorce." Ten other lectures are to follow.

—*Our friend J. P. Habegger* (Berne, Ind.) writes from St. Petersburg, Florida. I have moved from a cold to a warm climate. Here it is pleasant to be for an aged man. When the ground is icy and slippery, it is difficult to get around. Here there is plenty of sunshine and a wealth of flowers.

—*The editor* has recently spent ten blessed days in the Bethel Hospital in Newton enjoying the Christian fellowship of the institution and beneficial rest cure while his wound, the result of an operation, was healing under the watchful care of doctor and sisters.

—*The Spring Rally of the Eastern District Young People's Union* will be held on Sunday afternoon, March 13th, at the Southerton Church. Rev. D. D. Eitzen and Miss Catherine Niswander will be the speakers. Don't miss this meeting.—N. A. Geissinger.

—*Rev. David A. Schulty, Friedensberg Church, Avon, S. D.*, reports their correspondents for our church papers and says, "God's richest blessings in your very important work as editor. We have had a mild winter, although there has been a cold snap now and then but nothing like last year. La Grippe, with a siege of serious coughs, has been prevalent here, but is nearly over now."

—*Rev. A. S. Bechtel, Hanston, Kans.*—Referring once more to the Seminary question, I was much interested in Hostetler's last article. I think it is a very good and timely. He mentions things that certainly must be very well considered before another attempt is made to open the Seminary. I fear it may be a good while before we can open up and support properly or help support properly a really full-fledged Seminary that can look other seminaries into the face without making any apology. It will cost money and much of it and will require very able men who will be paid well enough so they can give themselves to the work. I hope it can be done.

I have received some quite complimentary letters about the Year Book, from the Atlantic to the Pacific. Am glad that people appreciate it.

Building Men for God. Psa. 8.

Permit me to make three assumptions, namely, that the origin of Man is in God; that by nature he is free; and that his destiny is immortality. The purpose of Christianity, the task of the Church, has always been to build men for God. According to the ancient Greeks the essential virtues of a man were temperance, courage and wisdom. According to Jesus the measure of a man is in the depth of his convictions, the height of his ideals, the breadth of his sympathies, and the length of his activity. This means that the spirit of Jesus, the motive of Jesus, and His goal are the areas in which ideal manhood and womanhood are made.—J. E. Hartzler.

The Trinity of Christian Experience, Mt. 5:39-41

There are three great experiences in the Christian faith, that of suffering, of sacrifice, and of service. Jesus demonstrated these experiences not only in his life but in his teaching concerning the second cheek, the second coat, and the second mile. The second cheek represents suffering; the second coat, sacrifice, and the second mile, service. Men begin to be Christians on the second cheek, in the second coat, and on the second mile. Jesus died on the second cheek, in the second coat, and on the second mile.—J. E. Hartzler.

THE MENNONITE

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Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MARCH 15, 1938 NO. 11

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

PATIENCE, PLEASE: **This being the mission number, naturally other material in the editor's files has to be deferred. We hope that contributors will help bear the delay with patience.**

MISSION THOUGHTS

"Occupy Till I Come." - Luke 19:12

To every creature and to earth's remotest bound,
Go with the gospel story; let its message sound!
We have not long to labor—just today;
So, let us hasten and be on our way!"

What shall we say to the Lord, when we meet Him, if we have not fulfilled His last command? His word was, *"Go!"* *"Every creature"* was to be the scope of our preaching. *"All the world"* was to be our geographical boundries. It is a solemn fact that so many of our own day have not yet heard the good news from the "far country." Let us up and away to publish abroad the word of life and light.

The work at home drags apace. Few are being saved. "Gospel hardened, money enthralled, pleasure bent, the people hellward press their way." Not so on the farflung mission fields. Over there many are hearing of Christ for the first time. They have not rejected the Spirit's call; therefore they are open and ready to accept God's gift of grace.

Let us not neglect the work at home. It is our duty first to look after the welfare and salvation of those of our own household. At the same time let us strain ourselves to place our gifts and service in those places where the gospel can accomplish most in its saving ministry.

FOREIGN MISSION

REPORT OF THE FOREIGN MISSION BOARD MEETING

Newton, Kansas, Feb. 15-17, 1938

At 1:30 P.M. Brother P. P. Wedel, the President of the Board, opened the meeting. He read Psa. 116, making a few remarks about how it fitted some of the mission experiences on our fields. Then followed a brief season of prayer.

Present were P. P. Wedel, M. Horsch, A. P. Waltner, A. E. Kreider, H. G. Nyce, P. H. Richert, H. A. Fast (Field Secretary), and the officers of the Women's Mission Societies, Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, and Mrs. J. E. Kaufman, part of the time also the missionaries S. T. Moyer from India and H. J. Brown, and A. Ewert from China.

In view of the passing to his reward of Brother J. W. Kliewer, for 25 years president of our Board, the following resolution was passed: 1. *Resolved*, that we note with sorrow the recent death of Bro. J. W. Kliewer. We remember with joy and gratitude the long and faithful service which the Lord permitted him to give to his cause, especially the mission cause, as member and president of the Board. May his influence live on in the Board, and outside of it, as an inspiration to a fuller consecration to the Lord's work. May the Lord comfort the bereaved family and us all.

The first report read was, as usual, that of the treasurer J. E. Regier. The following is a brief resume of the same:

Receipts:		
General Fund	$86,370.76	
Special Support	5,839.41	
Interest and Rent	3,226.60	
Pension	748.27	
Sundries	3,127.98	
Other income	3,500.00	
		$102,813.02
Balance in Bank, Jan. 1, 1937		171.47
Total Receipts		$102,984.49
Expenses:		
Disbursements	$100.508.21	
Other expenses	1,900.00	
		$102,408.21
Balance in bank, an. 1, 1938		576,28
Total Expenses		$102,984.49

2. *Resolved,* to accept the treasurer's report with thanks.

3. *Resolved,* to allow the following budgets for

MONTANA

Lame Deer and Birney—	
Native helpers	$380.00
Current expenses	200.00
	$580.00
Busby	$160.00
Ashland—	
Budget	$200.00
Native help	60.00
	$260.00

4. *Resolved,* to ask the workers on the Montana field to work out plans for repairing the Birney house, and send them with an estimate of the cost to the Board.

5. *Resolved,* to extend the arrangements for Mrs. Laura Petter's employment for another 3 years.

6. *Resolved,* to invite Brother R. Petter to visit Oklahoma this summer, i.e., first of all the mission field there and then, as much as he can, also the churches in Oklahoma and Kansas.

7. Resolved, to encourage Bro. Petter to comply with the request of the General Conference Program Committee, to visit the next session of the Conference in Canada.

8. *Resolved,* to continue the allowance for Miss Gibbs for another year.

9. *Resolved,* to allow the new floor in the Lame Deer mission house.

10. *Resolved,* to encourage Rev. Habegger to move the Upper Rosebud chapel.

OKLAHOMA

11. *Resolved,* to allow the Oklahoma budget as follows:

Canton, Longdale, and Fonda—	
Rev. G. A. Linscheid, Canton	
Current expenses	$300.00
Native helpers	300.00
	$600.00
Clinton, Hammon, and Thomas—	
Rev. J. B. Ediger, Clinton	
Current expenses	$300.00
Native helpers	675.00
	$975.00

12. *Resolved,* to call the attention of our missionaries to our conference constitution, which provides that formal application by a church is to be made, if it wishes to join the conference.

13. *Resolved,* to look for a young couple to take the place of Brother and Sister G. A. Linsheid, who wish to retire.

ARIZONA

14. *Resolved,* to allow the following items for Arizona:

Oraibi—	
Floyd, orphan	$ 50.00
Interpreter	120.00
Karl, native helper	300.00
Repair and paint	30.00
	$500.00
Hotevilla—	
Fuel for the church	$ 10.00
Paint	10.00
Incidentals	5.00
	$ 25.00
Moen Copi—	
Roof repair	$250.00
Fuel	60.00
Inside house paint	10.00
Project—Repair pipe line	95.00
	$415.00

15. *Resolved,* to allow for Karl $25.00 a month (Bro. Suderman is to help repairing at Tuba, etc.)

16. *Resolved,* to accept Brother Suderman's report and approve of his recommendations, with the understanding, that further correspondence with him be carried on concerning the temporary helper.

CHINA

17. *Resolved,* to wire Secretary of State Cordell Hull about the advisability of sending missionaries to North China, now, via Tientsin. (The following telegram from Washington arrived two days later: "In view disturbed situation Department not issuing passports for travel to or in China under ordinary circumstances. Bona fide doctors and nurses and persons with urgent business accepted. Department will interpose no objections to return to Peiping of missionaries whose presence is urgently needed. Disapproves any interior travel. Disapproves women and children proceeding to China. R. B. Shipkey, Chief Passport Division.")

18. *Resolved,* to accept the China budget of Mex. 40,000.00.

19. *Resolved,* to allow the requested buildings for China, costing Mex. 7,150,00.

20. *Resolved,* to send to our Emergency Relief Board the request from China, for Mex. 2000.00 flood and war relief.

21. *Resolved,* to accept the China Conference report, except those parts otherwise acted upon, and resolution 17, which needs special action.

22. *Resolved,* to make plans for sending to China the new workers, Bro. and Sister Albert Jantzen and Sister Etta R. Davis, this coming summer.

23. *Resolved,* to return Sister Elizabeth Goertz to

China as soon as the State Department gives its consent.

24. *Resolved,* to ask Brother and Sister Brown to return to China this coming fall.

INDIA

25. *Resolved,* to allow the budget for India of Rs. 43,478.00 (Gold 16,595.00).

Station	Budget	Deficit	Gr. Total
Basna	$10,400	$ 394	$10,006
Birra	8,424	300	8,124
Champa	5,464	500	4,964
Janjgir	10,197	1,285	5,912
Korba	3,491		3,191
Med. St.	8,081		8,081
Totals	46,057	2,479	43,478

26. *Resolved,* concerning the request from India for two new couples this year, the Board goes on record that we are planning to comply with their request.

27. *Resolved,* to accept Sister Clara Kuehney's resignation with regret. We express our thanks and appreciation for her service of two long terms.

28. *Resolved,* to endorse the decision of the Workers' Conference in India to accept the kind offer of the Baptist Mission, to assume responsibility for its work and territory in Phuljar Zemindary.

29. *Resolved,* to accept the Workers' Conference report from India.

GENERAL RESOLUTIONS

30. *Resolved,* that the President of the Board appoint a member of the Board to gather information relative to the advisability of establishing mission homes for retired and furloughed missionaries.

31. *Resolved,* to urge our missionaries in America to encourage those native helpers that can already read English, to learn also to read the Bible in their own language, and to help them as much as they can.

32. *Resolved,* to ask Brother S. T. Moyer for India and H. J. Brown for China to prepare some mission exhibit of their respective fields for the next General Conference.

33. *Resolved,* to recommend to the next General Conference that as long as our pension fund is not sufficient, we pay the retired missionaries, according to the pension plan, from the General Treasury.

34. *Resolved,* to thank all mission friends for their generous and loyal support of the work. We wish to mention by name the Women's Mission Societies, the Young Peoples' Organizations, the special supporters, the Sunday schools, and last, but not least, the churches. The income increased, and we believe that also the prayers increased, because they usually go together. And we need both, especially in view of the war and flood sufferers. The budget for this year is a few thousand dollars larger than that of last year, namely $89,000.00. If war conditions permit, we plan to send nine new workers out this coming year, and return three, making 12 in all.

35. *Resolved,* to thank the Lord who permitted to return to India last year six furlough missionaries, and two new ones, and who protected wonderfully in China, so far both the workers and the property. May he continue his almighty protection, is our prayer.

36. *Resolved,* to thank the Kansas State Bank officials for the kind permission to use their fine session room.

37. *Resolved,* to adjourn.

Closing prayer by the secretary.

P. P. Wedel, President
P. H. Richert, Secretary

AMERICA

ARIZONA

Hotevilla, Ariz., Feb. 22, 1938

Dear Friends:

Matt. 25:14. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

Yes, dear friends, we are so glad that it is the Lord's goods that we are working with here, and that we try to cause others to see that they have need of. Oh, that we may be found faithful in the delivery of this, the Lord's goods, his gospel of salvation, and you, dear friends at home, may he also give you grace to be faithful in delivering your share of it, while it is yet day. For the night cometh, when no man can work, and we see it coming fast enough here. From the exterior, the heathendom of the white people who are supposed to be fathers and leaders of a benighted people, yet who are, as the Lord hath spoken, blind leaders of the blind, and both are nearing the ditch! And from the innerside of the people, the love of the old way and the lust of the flesh.

Just now they are so busy preparing for one ceremonial feast after another, and the men, when they are not knitting or weaving, are practicing to dance at night in their underground places of idol worship. For they worship the one that is from below.

The outside onlooker and tourist says, "Why bother such a contented happy people?" But Jesus says (John 14:6), "I am the way, the truth, the life, no man cometh to the Father but by me." And these people are not in that way. That wish may appear from the outside as gaiety and pleasure, in only Satan's mantle under which are covered loneliness, heartaches, and disease. Little children are kept out of schools to stay nights in the dusty, overheated, underground places, and many come away with disease as the outcome. Young girls become the prey of these people's great sin, fornication. Households are broken up because of the sin of adultry at these ceremonials, and all in the name of their religion which, so their government heads and others tell them, is just as good as that which the missionaries try to put over to them. Friends, will you pray for our Indian Administration first, then for the Indians and us, your missionaries, that we may be faithful as long as the Lord wants us here.

Sincerely, Mary Schirmer.

MONTANA

A GOOD TESTIMONY FOR JAMES

Sent in by Mrs. B. K. Petter

Lame Deer, Mont., Jan. 21, 1938.

Dear Bro. Richert:

I submit the following for the church papers. It comes from the pen of the biology teacher in Forsyth who writes about one of her pupils, who is a young man of our congregation here at Lame Deer:

"I do want to tell you how much I enjoyed meeting you and Reverend Petter at your service last Sunday. You mentioned wishing you had pencil and paper to take down what I said about James. Thus I thought I would repeat what I said, and make a written statement, for you to use, if you wish.

"Today we had a test in biology and James did very good work. In fact he ranked much higher than one of the seniors (white boy), who is about to graduate. I have enjoyed having him in my classes so much, for he is always so thoughtful and courteous and considerate. While he thinks slowly, and hesitates to recite in class, I think it is because he is afraid of making a mistake. He never attempts to bluff or guess, he either says it, or does not. But he is the soul of honesty and never makes the least attempt to cheat in examinations or class. I mention this, because there are not too many people who can be trusted in this matter. It seems one of the temptations young people in school fall before easily. That is why I admire James so much for being perfectly honest.

"He never seems to waste a minute of time in study period or class, although he sometimes dreams a little until I start him off. Perhaps he is thinking it out, for he does his work in his word-book in a very accurate manner. He is a splendid drawer and his powers of observation in biology are very keen and accurate. If he looks at an insect, he sees all the details in their proper relationship. I have had only a few who noticed things as well as he does . . . one of them is taking his medical course now.

"I admire him for abstaining from tobacco. I am probably narrow-minded, but I do hate the weed in all its forms, and the temptation to use it is so great in these days, that I know a young person who keeps from it, is fighting a real battle against public usage, if not appetite.

"Sometimes I wish he were faster about his work, but again I wonder what rushing about has procurred for our race. A lot of nervous trouble and heart attacks, perhaps.

"I suppose his grasp of white man's education would not fit him to cope in keen competition with very intelligent whites, but it certainly will fit him to be of great use among his own people. His good qualities, courtesy and kindliness ought to carry a long ways in making him a success.

"Your encouragement has meant a great deal to him, and he does feel that he should make good for your sake. White children as well as Indians go through a period of let-down on school work, unless they are very unusual. I think that James has just about gone through it, as he feels more like studying and less discouraged, if he does not meet his expectations.

"It really has been a privilege to have him in class, for I feel I have learned something about at least one of the Indians, as well as gained a friend among people of a number of different races, and I do prize them very much. A splendid fellow of the yellow race is spreading the gospel in Korea, and it always makes me happy to hear from him. He and another friend of his race have brought a depth of Christian experience into his work, that I am afraid we white people seldom attain. They know the meaning of real consecration, holding against temptation and service in a real and practical way."

(Signed) Biology Teacher

SOME FACTS ABOUT THE NORTHERN CHEYENNES OF S. E. MONTANA

By Alfred Habegger, Missionary

The Tongue River Indian Reservation was set aside for the Northern Cheyenne Indians in the year 1884.

In 1900 the Reservation was enlarged, and a large number of Cheyennes who had been living on the White River, in the Sioux country, were moved to the Tongue River Indian Reservation. A small number of Cheyennes live in the Sioux country even today, but have intermarried, and live as a part of the Sioux nation.

The Cheyennes were given rations by the U. S. Government, and were under military supervision until 1898, when the troops were withdrawn, and only Indian policemen were used to maintain order. The Government fed the Indians, but at the same time tried to teach them self-support, and induce them to farm, and raise live stock. Live cattle were issued to the Indians, and from this beginning some few acquired a nice herd of cattle, while others soon had none left.

There are five bands of Indians among the North Cheyennes. The Black Lodge band, live mostly on the Lame Deer creek near the agency; the Scabby band on the Upper Tongue River near Birney, Mont.; the Shy band, living lower down on the Tongue River near Ashland, Mont.; the Ree band living in the Rosebud valley and the Muddy Creek valley. The White River band lives farther up the Rosebud Valley near

Busby. Although these bands have intermarried very much they are still recognized by the Government in that three committeemen from each band make up the Tribal Council, that meets every month to discuss Tribal matters.

In the year 1924 the Congress of the U. S. passed a law making all Indians citizens of the United States, and since then they have had the right to vote. The land, forests, coal and possible mineral or oil deposits, are held by the tribe in common, except the land that is allotted in severalty, under the Act of Congress of 1926. Although the allottment of land was completed only about 9 years ago, yet by this time there are many so-called dead allottments, for many of the older people who received land have passed away. Quite a bit of the land has been rented by white cattlemen and ranchers, while many allottments lie idle, and very little farming has been done the last few years.

The only ones that receive rations now are dependents, widows, orphans, aged Indians, and such unfortunates as blind, and invalids. Able-bodied Indians have been given work on CCC crews, and WPA projects.

The Government built a large hospital at Lame Deer in 1930, where sick Indians get free care. Trained nurses and a physician are gradually taking over the work of the Indian medicine-men and medicine-women. Yet, there are still many Indians who do not want to go to the hospital when they are sick, because they prefer the old Indian way of caring for the sick, and they would rather be sick at home than away from home.

The U. S. Government has offered free education to the Cheyennes, through various types of schools. At Busby there is a Boarding School, where needy children are fed and clothed, besides being taught free of charge. Such parents who can afford to do so are required to provide some of the clothing for their own children while at the Boarding school. Other children attend school as do public school pupils, but they get a free meal at noon at the school.

At Lame Deer a public school is available for the Indian children. The U. S. Government pays a certain amount per day to the school district for each day the child is in school, and also pays for the noon-day meals of the Indian school children. At Birney, there is a Government Day school, the teachers being Civil Service employees, as are also those at the Boarding School at Busby. The pupils also get their meals at the Day school, as well as free instruction. At Ashland there is a Catholic Mission School where most of the children stay as Boarding School pupils, but some attend as day school pupils. This school gets $125.00 annually from the Government for each 70 pupils enrolled as Boarding School pupils. The Indians have to petition for this money to be paid to the Catholic Mission every 4 years. Without this money the school would doubtless cease to exist and the Federal Government would take steps to provide schools for that district under Government control instead of Catholic control.

In every district there are children who do not attend school, simply because they do not want to go to school, and nobody makes them go to school. Very few children finish the eighth grade. To have a good education has not yet become a popular thing with the Cheyennes. Most of them get married rather young, and that terminates their education abruptly.

With regard to marriage, there is much to be desired. Many illegitimate children are born, and the legal end of marriage is almost always a matter that follows weeks and months behind the living together of the contracting parties. Most of the young couples live with the bride's folks indefinitely, as they are unable to make a living and too ignorant and incompetent to care for their little ones, until they have had some experience.

The Indian dances are still a very popular past-time, especially during the winter months. These coming usually on Friday and Saturday evenings and continuing late into the mornings, cut drastically into Sunday school and church attendance, despite all that we do to discourage professing Christians and their families to stay away from them. During the summer months the Rodeos and Fairs, draw nearly all the Indians to the large cities and towns, where they get paid for dancing and taking part in parades in Indian costumes. Just yesterday an Indian told me that he had a communication from Cheyenne, Wyo., several hundred miles from here, asking how much the Indians would ask to come to Cheyenne for their Rodeo there next summer.

The above things are facts we face in our work. Much more could be said but the article would be too long. We beseech you, brethren, to pray for the Christians and the Missionaries that the work may bear fruit, such that will not wither under the temptations these Indians face continually.

Your co-worker in His Kingdom among the Cheyennes,
A. Habegger.

OKLAHOMA

Canton, Oklahoma., March 1, 1938

"No man putteth new wine intto old bottles." We were reminded of this saying of the Lord in connection with the new meeting place which we now have for our Arapahoes. Not only has the attendance increased very appreciably, but a deeper interest in the Word is noticeable. The wish has since been expressed to meet from time to time on weekday evenings for Bible study. Among the attendants now there are such who had not been coming before this. In the discussion of the Sunday school lesson there are such who will take part in the discussion and ask questions which lead to further thoughts. Even the sister who looks after the sweeping of the church does her sweeping, etc. more promptly and with a joy that is quite apparent. Her husband, who used to come to church with his wife only from time to time, has now been present regularly, since we meet in the new place. It does make quite a difference, whether we have to meet in a delapidated and unfriendly place for worship or in one that is inviting. Until the change was made we were at a very decided disadvantage in regard to a meeting place. The Latter Day Saints (Mormons) have recently dedicated a new church building in the town of Canton and were making every effort to attract the Indians. They had succeeded in just about persuading one Indian family to join with them.

It, of course, remains to be seen whether this new impetus will be lasting or not, nevertheless it remains a fact that we must have new bottles for new wine, if we wish to avoid loss.

We feel a painful need of the deep intercession of all our mission-friends that there may a new Spirit not only enter into the hearts of this people, but have His continued sway there. G. A. Linscheid

CHINA

EVANGELISTIC COMMITTEE REPORT OF 1937

To the 21st Annual Workers' Conference

Furloughs Our field in China, already undermanned, was still further depleted in numbers when the Brown and Ewert families went to America for much needed furloughs last spring. The ones remaining on the field all felt the need of a rest when summer came, so they betook themselves to Kikungshan, where there would be opportunity for relaxation as well as fellowship with many other missionaries. Miss Kuyf, who has been in the Language School in Peiping the last year, spent the summer at Peitaiho, and according to present reports is still there. Due to the Sino-Japanese war which began in July, the women and children were asked by the consul to remain at the mountain resort. The men returned to their stations, the middle of August, and Miss Fast the first part of September. The men spent several weeks at their stations, then returned to Kikungshan, with winter clothing for their families. After this conference they hope to return to our field.

The situation in China at present is such that no one can predict when the end of the war will be. We can only hope it will be soon, so that we may return to our work as soon as possible. We have passed through many trying times this summer and fall, because of the repeated advices from the consul that we should all withdraw from China. After much prayer and deliberation we felt it more important to remain in China and thus keep in close touch with our work, even though we may not be able to always remain right on the field. What influence the Japanese will have upon our work, in case they gain control of North China, remains to be seen.

Instruction Classes and Baptisms In regard to the evangelistic work in our field during the past year, there is much of interest to report. The doors have never been so wide open, the calls from the country places never so many and so insistent. The instruction classes have never been so large, nor have there ever been so many baptisms as during the past year. Truly the Holy Spirit is working in the hearts of people and moving them to turn to the Living God.

In the Taming district, instruction classes were held at all outstations last spring; in the fall of 1936 at all stations except P'ien Ts'un. The spring class was the best held there for some time. Good interest was shown at Shwangtsing, Kao Ts'un, Nanlo, Fengku, and Lung Wang Miao. The enrollment at the various places averaged from thirty to sixty. From these classes thirty were accepted for baptism. Two were taken in by letter which makes a total of 32.

In the Kai Chow district 291 attended regularly for two weeks during the spring, of which 73 were accepted for baptism. A new preaching place was opened at Pei Chao, where 13 were baptized. The meeting place is provided for by a church member. The whole group seems greatly interested and promises a living, growing church. Every effort is being made to have these new churches provide their own meeting places, which will insure more lasting success.

Forward steps have been taken at Chang Yuan, with the opening of four preaching places in the last couple years. The increase in the number of inquirers and baptisms is appreciable. Instruction classes were held at five different places in the country, with an enrollment of 120, of which 25 were baptized. In the city 297 were enrolled in a class which lasted for four weeks, this being a Short Term Bible School and Instruction class combined. Of this number 42 were baptized , making a total of 67 in this district. Thus the total number of inquirers during the spring of 1937 reached nearly 1000, with the number of baptisms reaching a total of 160.

Tent Work There are two large tents in use in our field. These touch places which often would not be reached in any other way. A great deal of follow-up work was done this year in the Kai Chow district, so that preaching places were opened in seven villages. There are not sufficient workers available to hold regular services in all of these places, but several series of meetings have been held in each place. Prospects are that in each of these places a church will later be organized. A nurse accompanies the tent to help the sick who come daily for medical attention.

The tent at the north was near Hsue Pu Tsi during November and December; during Chinese New Year at Yen P'ar for two weks. In the early spring it was at Taming, for five weeks, and in the Feng Ku district the latter part of April and May. The attendance at all these places was very good. At Taming it was especially noticeable that the interest and results were better than in previous years. As a result of the work of the tent group, 50 persons expressed their desire to study the Christian religion. This fall neither of the tents have been set up, due to the heavy floods all over our field. Workers go out where they can in small groups.

Women's Work Two Biblewomen at Tsing Feng have done fairly well with regular canvassing of villages around Tsing Feng. They make it a point to always look up new inquirers and any who miss church services. They sometimes go out separately, or a volunteer worker goes with each one, thus reaching more places. The same type of work was aimed at Lung Wang Miao, but, due to family responsibilities, they could not give the work their undivided attention. Here, however, there was the largest instruction class held for some years, and the women did good work in that. From Nanlo one Biblewoman returned to her home at Chinese New Year, so Li Yun Hsuan was sent there temporarily, to help with the Instruction class and Laymen's Bible School. She did very good work particularly in leading, personally, women to Christ, praying with them, etc. She reports that 30 women with whom she dealt were led to Christ during the year. At Taming two health nurses worked with the Biblewomen in the city, suburb, and country, going to country places as far out as 12 miles on bicycles, provided for our Biblewomen by Missionary societies in the homeland.

In the Kai Chow district Mrs. Brown has been visiting the outstations a great deal. Here she renders much aid in interesting the women and children in Christ, as well as giving relief to the poor. She has enlarged the work of teaching the women to read. Reading classes have been opened in the country churches, and in some villages, where there are Christian groups. Since a good deal of Christian doctrine is taught in those classes, this work not only enables them to make use of the written page, but it also establishes them in the faith.

Most of the Biblewomen engaged in the work are graduates of the Kai Chow Bible School. This school is meeting a great need—the furnishing of trained workers for our mission work. There are a number of Biblewomen, recent graduates of the school, who go from market town to village, staying in one place usually from one to two months. They not only preach, but also hold reading classes.

In Chang Yuan two young women spend the mornings in house to house visitation, both in the city and the country, while in the afternoons they conduct a reading class in the city. One of these women, Ch'ang Jei Te, is especially good in doing personal work. She has the tact and ability, as well as the power of the Holy Spirit, to meet the need of the seeking one, no matter what her station in life may be. She makes it a point to look up or inquire about absent members.

Home Study Course At Chang Yuan the Home Study Course is used with splendid results. Upon completion of the study of several books (most of the pupils are illiterate when they begin) an examination is given. If they pass, Mr. Ewert gives each one a Bible. Then Bible classes are opened for these new recruits, so that they may become familiar with the Book of Books. While visiting Chang Yuan in the spring, we were greatly impressed by the fact that a large percentage of the church members owned and used Bibles. During a service the Bibles were used freely and familiarly. Many were marked with a red pencil showing that certain passages were precious to them.

Mrs. Voth has used this Course not only with illiterates, but also with her Biblewomen who are not graduates of the Bible School. She writes thus: "The Home Study Bible Course continues to be a medium of bringing to Biblewomen and lay Christians a knowledge and appreciation of the Bible. Evangelists at outstations were asked to help in the teaching and examinations of local pupils." Since February, Mrs. Voth personally gave ten examinations and taught classes of women twice a week, until the beginning of the Laymen's School. During the year 1936, a total of 40 examinations were given. The second class, receiving the first certificate or diploma, was "graduated" on July 4th. This is given on completion of two years of work.

At Kai Chow examinations were given to twelve who had studied the gospel of Matthew under the leadership of Mr. Chang, the head teacher of our Bible School. These were all wives of our leaders or personal servants. Reading classes have been conducted both in Kai Chow City and in the East Suburb, for several years, especially for illiterates, and the Home Study Course outline was followed.

Women's Auxiliaries During 1936 Women's Auxiliaries or Missionary Societies were organized in six churches or centers. These continued until the flood interferred with meetings. Once a month meetings were held, at which chapters from a book which the women were reading were discussed or reviewed, songs were sung and Scripture memorized. Offerings were taken each month, and special thank offerings were sometimes given. At the Shao Chuar-Anchuar Auxiliary as much as 60c was given at one meeting. At the Nanlo Auxiliary straw was braided and made into straw hats during the time the Short Term Bible School was in session. The Taming Women's Auxiliary, after completing the dolls which Mrs. Ewert took to the U. S., appliqued pillow covers and a child's bed spread. The most gratifying result of these societies was the spirit of unity in and helpfulness to the church which they brought about. At Tsing Feng the money contributed was used to go out and spread the gospel. The Taming Auxiliary contributed from their treasury to help the Nanlo Society get started on their hat project. So far this work has been sponsored by Mrs. Voth in the north end of our field, but we hope in time it will spread all over the field.

Short Term Bible Schools At our last conference a new method of helping our laymen was inaugurated. Bible instruction was to be given them for one month. These schools were to be opened in as many places as possible. Only four were held, at Taming, Nanlo, Tung Ming and Chang Yuan. Those attending were mostly earnest Christians. However, there were also inquirers who wanted to know more about The Way. The results were good, so it is hoped that in the future more schools can be opened with more attending.

Daily Vacation Bible Schools In the Taming area 20 schools were opened, about two-thirds of the teachers being volunteer workers. These workers were given ten days of training at Taming by Li Ching Hsien who has been in charge of these schools the past few years. Six in the country and one in the city were to be opened in the Chang Yuan area during the month of August, but, due to the floods and the war, no report has been received from there as to the results. The East Suburb church sponsors about eight each year which are held during the month of July, all the teachers being volunteer workers, except for a little help with board, for two or three. There was also one held in Kai Chow City which is normally very large. This work is excellent both for the teachers and the pupils.

Special Meetings Rev. Wang Hsun Ch'en of the China Mennonite Mission (Bartel Mission) and Mr. Liu Ming Hsun of our mission held series in many of our churches during the past year with good success. The power of the Holy Spirit has been manifest in the meetings. Many souls have been reborn, Christians have confessed sins and some have made restitution for things which they had taken.

Special meetings conducted by Rev. Brown were held at Nanlo, and at Lung Wang Miao by Mr. Wu T'ung Hsin and Li Ching Hsien. Rev. Wang of the China Inland Mission of Kaifeng spent a week at Taming, giving very helpful messages. These meetings help to establish the Christians as well as to interest non-Christians.

Has our evangelistic work progressed this year? Judging by the number of new converts—160—it has. There is a tremendous challenge there—to propeerly nourish these newborn babes in Christ. What can we do for them?

There are eight hundred inquirers who attended the instruction classes this last spring, but were not accepted for baptism. How can they be helped to truly find Christ?

There are churches partly independent, and others entirely dependent upon funds from the West, some are growing, others are weak. A few have been just recently organized. How can we help them grow?

Our church leaders need constant help and encouragement. Are we doing our share to help them?

Perhaps the biggest question which faces us now is this—what plans can we make in view of the present situation?

May the loving Father bestow upon us His love and wisdom, as we try to solve the many problems which will arise!

Evangelistic Committee: W. C. Voth,
Aganetha Fast,
Sylvia T. Pannabecker, Chairman.

INDIA

WAS IT YOU?

Who supported Philip in India at the Mauhadih (Birra) Boys' School? You, who did send the means to prepare this young life ought to have the joy of knowing a bit of his life history.

But among the readers of this there are many YOUS—many such that have supported a Musanand, Joseph, Simon, Rachel, Dukhni, Dhobni, etc. There are many of them in our missionfield in India who, like Philip, owe their chance of going to school and be fitted for life's work, next to God, to some mission friend in America. Many of these are like Philip in happy consecrated work for the Master.

His name was not always Philip. No, he was one of the many unfortunate children of India, that are given an ugly name, so that evil spirits may not want to come to the child with sickness, accident, or death. Evil spirits are like some of us human beings, they admire a beautiful child and like a pretty name. Evil spirits brought death to child No. 1 and No. 2 of the family. They shall not take No. 3. Black bangles are put on the new little one's arm and it is given an ugly name. What evil spirit will want such a child! The fond parents' hearts are confronted. Was it thus in the home of Tuno in Sukhri? It must have been, for they gave their new little one the name Saito, meaning Shaitan-devil in English.

Little Saito's parents had left their home circles in Orissa where the English Baptists work. They and others came to Devri Zamindari in the Central Provinces, where land was cheap, because it was jungle and had to be cleared. Saito's parents settled down in Sukhri and his father became the village Kotwal. The duty of a Kotwal is to report to the government the births and deaths of the village and other special occurrences like thefts, riots, etc. Thus little Saito's father was a well respected man of the village, even though he belonged to the low Gara caste.

When Saito was only a very little boy, may be 5 years old, his parents made marriage arrangements for him with Hathau and his wife of the near by village Chandan. Their little daughter, Dhobni, became the bride of little Saito. The ceremonies at this engagement were in accordance with their caste customs and idol worship. Little did they dream, that these two little ones would have a beautiful Christian wedding in the lovely church of the Mauhadih mission station some years later. God wanted these young lives for his service and did lead in a wonderful way.

Saito's father had become a Christian and had been baptized when he was still in Orissa. He longed to have his wife and children, relatives and caste people learn to know about the Jesus religion. God took care of this longing. He sent missionaries to that village. They sent Isa Das and Mathurabai, their best evangelist and Biblewoman, to Sukhri to instruct and teach all such that wanted to know about the true God and salvation from sin in Jesus. After some time the missionaries had the joy of baptizing many in that region. Saito's mother and relatives and those of his little bride were among the baptized ones. It was a happy singing crowd that received the missionary and his family at the edge of the village in January 1918. What fun and joy it had been to make garlands by stringing green leaves and getting it all ready for their coming. Saito and other children eagerly came to the meetings to learn songs and Bible verses, and to look at Bible pictures. How interesting it was to help the missionaries' children gather jungle palms and build a playhut or to follow up with them, for a little distance, the track of the tiger or panther whose roar had frightened even the cattle the evening before!

Saito's heart must have been strangely stirred those 3 weeks that the missionaries were in his village. Then they had to leave for home. After some hours the family noticed one of the young Christian boys walking in front of the buffalo cart. It was Saito, and his friend Kaibal was with him. The cartdriver had expressed the need of someone to walk before the cart, and these were his volunteers. They were urged to go back home. No, this they were not willing to do, and happily they led the buffalos through the jungle and fields on the 40 mile journey for 3 days.

After reaching the mission station they stoutly declared that they were going to stay and go to school. After a few weeks all other Christian boys were brought by the evangelist, and thus began the schooling of the children of the many new Christians. One after the other of them found Jesus as their personal Savior and then were baptized. Many of them changed their names at the time of baptism. Thus Saito, the devil, became Philip, and Dhobni (meaning washerwoman) his young bride, became Elizabeth. She developed into a most beautiful and sweet young woman. Philip became the missionaries' and teachers' right hand. He was always eager to help, polite and dependable. When cholera took one of the boys away suddenly, Philip took the lead in quieting and reassuring the others. When the big flu epidemic turned the boys' rooms into a hospital, Philip again could be depended on for help. During the two months of vacation from school, Philip and all these other young folks became a great stimulus to the Christian community in their jungle-homes. At the mission stations in the boys' and girls' homes they had learned to pray before eating, to begin and end the day with reading God's work and prayer, to spend the Sunday in going to church and Sunday school and reading God's word. Now, during vacation time, they had so many chances to tell their parents and homefolks about all this, and to help them to do likewise.

Years passed by quickly, and before long Philip had finished the school at Mauhadih. Soon after that his wedding took place. That was a very happy occasion for all. Then he and his young wife were sent to the American Mennonite Mission to attend Bibleschool. After finishing their studies there, they came to their home surroundings and have been working ever since as teacher, preacher, evangelist, and Biblewoman. They have kept humble, and God is using them to bring many into the fold of Christ. Who was it that supported them? Has it paid? God grant Philip and Elizabeth many more years of faithful service. Who will uphold them and all other such workers in prayer?—A. H. Wiens.

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TO THE CHURCHES OF THE MIDDLE DISTRICT

At the last session of the conference, held at Sugar Creek, Ohio, a motion was passed that a levy of one cent per member be made upon the churches for the payment of conference expenses.

As there is need for this money now, to pay outstanding bills, the Executive Committee requests the various churches to send in their contributions now, to Mr. Eli Luginbill, Berne, Ind., who is the treasurer of the Conference.

E. J. Hirschler, President
Jacob Roth, Secretary

* * *

BETHANY CHURCH, QUAKERTOWN, PA., will hold a series of Lenten services from March 18-24, with Rev. J. M. Regier, Secretary of Home Mission for the General Conference, bringing the message. Following are the subjects: The "I Am's" of Jesus: Jesus, the Light of the World; Jesus, the Door; Jesus, the Way, the Truth, and the Life; Jesus, the Good Shepherd; Jesus, the Bread of Life; Jesus, the Vine; Jesus, the Resurrection.

HOME MISSION

NEWS FROM THE FIELD

W. S. Gottshall, Sec.

FROM THE MISSION STATIONS IN THE U. S.

Our Home Mission workers have sent in very interesting and encouraging reports for the last Quarter of 1937. For several who have just last year taken up the work it was their first report. They give evidence of good work and they have taken up the work with a will and ambition that will, no doubt, bring success.

ALTOONA, PA. Brother and Sister Emerson Slotterback, 2204 11th Ave., write that they are busy and enjoying the work very much, conscious of the presence of the Lord and His blessing. The Sunday School is increasing, the highest attendance was 78, the first Sunday in the New Year they had 74. A lovely Spirit prevailed at the election of the Sunday School officers and they hope to work together, faithfully, during the year. The services are fairly well attended. On January 2 there were 62 present. The Junior C. E. is growing, there were 31 present the first Sunday of this year. Senior C. E. is attended by 17-25. Wednesday evening Prayer meeting and Bible study is attended by 9-17. They seem to be economical housekeepers in Church affairs, having a good balance in the treasury on Jan. 1, 1938. The Christmas Program, on Dec. 24, brought out the real message of Christ's birth, was enjoyed by a good crowd on an icy night. They had Watchnight services with 34 present. They received quite a bit of clothing, and some money, which made it possible for some to come to Sunday school who could not come otherwise, and some can dress warmer. They do much visitation and see the needs in the homes, where the father has only part time work and, where in some cases, the children are neglected on account of drunkenness. They seek the Lord's guidance to avoid jealousy and covet our prayers that they may show no partiality. Letters written by individual members are speaking in very lofty terms of the good work done at the Mission.

PORTLAND, OREGON.—Brother and sister Edmund Miller are stationed there since fall, and favorable reports reach the Board from there. They have a pretty full program, with Church School at 10 a. m., followed by Worship at 11 a. m., and C. E. followed by a sermonette at 7 p. m. Wednesday evening Prayer meeting and Bible study. The first Thursday evening of the month the Ladies have their Missionary meeting, and the first Friday evening of the month they have Teacher's meeting. They announce their meetings on an artistically prepared sheet which, we are informed, is the work of Mrs. Miller. They are much encouraged in the work and say that the Lord is blessing them in a wonderful way. The Church school enrollment is 77, the attendance is from 45-50, and at the worship service from 40-45. They had a daily vacation Bible School. Recent accessions to the membership of the church were six, making now a total of 30. They receive donations and financial support from the Pacific District Conference and have kept good house, with a balance of $40.20 in the church treasury. A deficit in the Sunday school treasury of $45 was wiped out by special offering, so they could begin the New Year with a clean slate. *Their address is 1113 N. E. Webster St.*

SMITH CORNER, PA.—P. O. is East Freedom, Pa.—This place is holding up very well, and any one acquainted with the Mission and its environments is delighted with the improvements. John S. Raugh is the active worker there and he writes that the attendance the last Quarter was not quite so good, owing to weather and road conditions. They have the enviable reputation of retaining almost every one who attends Sunday school also remains for services. The results of the special services last fall were two confessions, both were baptized and received in the fellowship of the church, and three were reclaimed. The Young People are active as usual, helping with whatever is needed and they have. The best attended service is Sunday night, with about 50 persons present, and the Wednesday evening prayer and Bible study has an attendance of from 25-30. This all is in contrast to some of the large churches who have no Wednesday evening prayer meeting or Bible study, and many no Sunday evening service. The Men's organization is still active and helps to do many things. They raised money to paint the church and the home, but are not quite finished. Their year closed with a nice balance in the treasury.

MECHANICS GROVE, Quarryville, Pa. — This congregation under the leadership of Brother and Mrs. Sylvan Lehman has become a well established church. It has a nice church building, with a steeple and bell, and the members are contributing liberally to the needs of the congregation. Their contributions for the year were over eight hundred dollars for all purposes. Many repairs were necessary and in this the help of the Board was needed. All finances are in good condition. They have planned to pave some of the soft parking space in their large church lot. The Eastern District Conference held a very well attended and profitable Quarterly Conference here in October. The regular services and prayer meeting and Bible study are continued, and the necessary officers were elected at the passing of the old year, and they report, so far as can be seen, there is harmony and cooperation in the work of the church. They close their report by saying that they appreciate more than words can tell, the help of the Board.

CHICAGO.—*Brother A. H. Leaman, 189 W. Madison St., writes:* I am glad to say that we are making progress slowly. Our attendance at the Sunday morning services just about fills the church. The Sunday school runs from about one hundred to one hundred and twenty. We have about twenty-five applicants for church membership which we hope to receive into the church in the spring. We had our annual congregational meeting on the last day of 1938. As it was our first one, we got along fairly well. There seems to be a very fine spirit of cooperation in the church at the present time. On the whole we feel much encouraged and we believe the Lord is blessing us. If our present work continues as it has been, I fear that our church may be too small for our Sunday morning service.—Brother Leaman has the sympathy of all for the recent loss of his wife.

SISTER CATHERINE NISWANDER IN PHILADELPHIA.—She arrived on Nov. 2 to take up the work in the First Mennonite Church. Her first work was to look up the members who absent themselves from the services. All but one expressed the desire that their name be retained on the church roll, even thought they did not attend servies.—They have been encouraged to attend as regularly as possible for their own spiritual welfare, and the blessing they may be to others. All but the one referred to, confessed their neglect and desire to attend again, and the one not coming, on account of her children attending another Sunday school lamented her laxity in tears. She was urged to go where her children go.—A group of children attend her Bible class and they have twined themselves around her heart and she has learned to love them. She asks for the prayers of our people, so that she may have wisdom to deal with people that many may be won to Christ. Her address is: Catherine Niswander, 2011 N. 7th St., Philadelpha, Pa.

FROM CANADA

During the past few months a large number of reports were sent in from the workers in Canada, from the Itinerant Ministers and Girls' Homes, we cannot give them all in full.

In the winter the itinerant ministers have to put in their time. All reports tell of great activity in visiting big and little groups, which are scattered throughout the country, and which were served with Communion and Baptismal and Harvest Thanksgiving and Missionary services and personal work, and in several places they held Bible discussions. From Manitoba it was reported that the good harvest helped many financially and they are very thankful.

ELDER FRANZ ENNS could not travel much, because of the sickness of his wife, and he writes that if she does not soon get well, he does not know how soon he can take up the work again. (It would be nice to remember them in your prayers, Sec.) After New Year the work was given over to four ministers of his congregation. All are grateful to the Board and the supporters of Home Missions, and especially to the Lord, for the untiring support of the work.

Reports were received from JOHANN BUECKERT, GRETNA, MANITOBA; JACOB J. NICKEL, LANGHAM, SASK., and JOHANN REGIER, LAIRD, SASK. The following letter of thanks from the Wymark congregation was received:

Wymark, Sask., Dec. 8, 1937.

Home Mission Board of The General Conference
of the Mennonite Church of North America,
Dear Brethren in Christ:

I am instructed to write this note on behalf of all Mennonites in the vicinity of Wymark, for the purpose of expressing our deep and heartfelt appreciation and thanks to God and the Home Mission Board for making it possible for us to get a comfortable spiritual home. The need for this has been keenly felt for many years.

Our prayer is that God may bless the members of the Home Mission Board for all their efforts on our behalf. May Jesus make us worthy members of His bride, the true church of Christ. May this church stand through the years as a beacon-light, pointing sinners to Christ, and may its members constantly prove faithful in their duty of lifting high the banner of the Cross. *Yours in Christ, V. E. Nickel.*

The church was brought in from the country and partly fixed up. It needs siding and paint very badly. It was the property of the Old Colonier who moved to Mexico.

BROTHER N. W. BAHNMANN reported that he could not do so much work because of sickness, and had to spend some time with his family in British Columbia. An important event was the dedication of the Church in Swift Current and the opening of the Bible school, with two teachers and 25 students. They also express their gratitude that such was made possible through the help of the Conference. In July three pairs of teachers were sent out to conduct Bible schools for children at five localities, where large groups of children received Bible instruction free of charge. These five in the Swift Current District have organized sewing societies and worked energetically along. The report says that this Swift Current District is by far the largest and most promising field for Home Mission in Canada, a field ripe for harvest.

GIRLS' HOME, WINNIPEG.—This year there are not quite a hundred names on the Home list. Most of them attend the Bible hour punctually. On Dec. 23 they had in the Home, a very happy Christmas service. While the Christmas tree was burning they had singing and an address by the minister. Many presents were distributed. They had nuts, sweets and cakes and apples, and all were strengthened and went home with glad hearts. Mrs. Frieda Entz from Newton sent them $30 as a Christmas present. The receipts cover the outlay. *Brother J. H. Enns* writes that the Bible School is better attended in winter than in summer because the girls are not then driving out with their employers. They are going through the Gospel of Luke, Acts of the Apostles, and the Pauline Epistles, and in addition read edifying books. (Is that not too much? Sec.) For the Feast of celebrating Christ's birth, they are happy to commit poems, songs and dialogues, and they deliver them seriously. Around Winnipeg, there are a number of groups without a minister and they take up much of our time, every Sunday is engaged. They receive the Word gladly and ask us to come again. There is much opportunity to visit the sick in the Hospitals and to encourage the despondent. In the winter we have the Bible school and the evening school. Friends of our young people have bought a suitable house and put it at the disposal of our young people of both sexes, where they can meet under good Christian influences.

SASKATOON, SASK.—The congregation and Sunday school have spared no pains to prepare a service and happy occasion for celebrating the birth of Christ in the church, and especially in the hospital for the sick, and the children. Mother prepared a Christmas dinner in the basement of the church for the 75 girls who are guests at the Home. In a gleeful spirit the meal was consumed, and around the Christmas tree they gathered to listen to the songs and speeches. This was followed by the distribution of presents among the guests and the readings of 110 Christmas greetings which had been received. Friday they celebrated the occasion in the family. Services were held in the church on Christmas and Sunday morning, and Young Peoples' meeting in the evening. The services on the last night of the Year and also on Sunday morning and evening were devoted to a solemn consecration to the Lord for the coming year. With sincere thanks to the Board and all who help to support the work of Home Missions, they subscribe themselves as *J. J. and Catherine Thiessen, 337 5th Ave., N., Saskatoon, Sask.*

(Concluded on page 15)

Sunday School Lesson

A. S. Bechtel

March 27, 1938

CORRECTING WRONG IDEAS OF RELIGION

Mark 7:1-13

This lesson raises the question: What parts of our religious practice today may be classed as traditions or forms which substitute man's rules and interpretations for the basic doctrines of God? So far as practices are similar to those in Jesus' day, we should apply His direct teachings to them.

Traditions of the Jews vs. 1-5

At the height of Jesus' popularity, the opposition also was appearing and developing. Hearing reports of His great work, Pharisees and scribes came from Jerusalem to watch with inimical eyes, ready to condemn. They saw some of His disciples disregard the superstitious rite of ceremonial washing which the Pharisees had imposed upon the people (vs2-4). Jewish traditions required extremely careful ceremonial washing before eating. These traditions were interpretations of the O. T. Law, given by rabbis in past centuries, and were held as more sacred than God's written law. They were quick to challenge Jesus about this serious breach (v5). One feels that there is only too much of this same spirit in the Church of today. Is God served truly by the mere keeping of man's rules and customs?

Tradition Exalted Above God's Word vs. 6-13

Jesus meets their challenge with the Word of God (v6, Is. 29:9-16), the very best way possible to meet any religious challenge. Hypocrites, He called them, their worship was more pretext, lip service, not at all from the heart. They failed to recognize Him as Son of God. Is our worship always from the heart? Does it regularly spring from true love? What do we think about when in God's house? We can worship with the lips but only when the heart is in tune with God. When we lose God out of our heart, we begin to find substitutes—customs and traditions, perhaps. It may be forms and ceremonies. We may even magnify distinguishing doctrines to the degree where we worship them above some vital gospel truths.

In God's sight, worship by observing only commandments of men, is vain (v7). In verses 9 to 12, Jesus gives a definite illustration of their practice of holding tradition above God's Word. His Word is definite and explicit (v10), but they made an easy way of escaping it (v11). They deliberately set aside one of the most sacred of the ten commandments by their traditional practices which made a man's vow of greater weight than God's Word (v12). The result of their emphasis on tradition was that in acual practice, God's Word was nullified whenever there was a difference between it and their traditions (v13).

Jesus condemned the Pharisees severely for replacing God's Word with human authority. This authority they treated with life and death seriousness. Their practical religion left God pretty much out of consideration. They became slaves of notions and ceremonies and worshippers of traditions, consecrated to a legalistic system instead of to God. They put light emphasis on fundamentals and placed life and death importance on more trifling things. To neglect the requirements of traditions, was to these formalists, the most serious of sins.

Christians of today need to guard diligently against the subtle inroads of this same spirit. There can readily be an over-emphasis on outward regulation in various ways, including the type of house of worship, manner of worship-service, posture in prayer, method of observing the sacraments and ordinances of the Church. Such must not become a substitute for the true worship of God.

God looks upon the heart, not upon the outer man. Formalism may destroy the true worship spirit.

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the
General Conference
D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre, Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Western District Christian Endeavor Convention

The Young People of the Western District are sponsoring a Peace-Missions-Retreat Oratory as part of their program for the present Convention year. They inform us that it is not so much a contest as a program of "genuine Christian education in all of the three main fields of their C. E. work."

They have a rather unique idea in permitting entrants to write a little talk of their own on Peace, Missions, or on their Retreat which has become an important part of their Convention activities.

The president of their convention, Rev. Walter Dyck, of Burrton, Kansas, has written a letter to the various ministers of the district in which he solicited the faithful support of the pastors of the various congregations. Many have expressed eagerness to support the new venture.

Rules, suggestions for writing orations and collecting material, entry blanks and judging blanks are being mailed to the C. E. groups. It is hoped to have the plan well under way soon so that the best talks can be given at the annual C. E. Convention in August.

CENTRAL IDEAS IN JESUS' TEACHING

Matt. 5:43-48; 6:336 28:18-20; Luke 6:31

Young People's Topic for April 3, 1938

Meditations:

M., Mar. 28. The Fatherhood of God. Matt. 6:1-4
T., Mar. 29. God's Loving Care. Matt. 10:28-31
W., Mar. 30. The Need of Prayer. Mark 9:17-29
T., Mar. 31. God's Kingdom Within. Luke 17:20, 21
F., Apr. 1. The Need of Faith in God. Luke 12:22-24
S., Apr. 2. The Difficult Way. Matt. 7:12-20

Suggested Hymns:

"I Would be True", "Take My Life and Let It Be"

Problems:

The heart of all of Jesus' teachings is briefly but thoroughly expressed in Jesus' words recorded in John 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Some one has said that this verse gives us the triple-span bridge of salvation. The first span is the "Love-of-God" span (God so loved the world). The second is the "Death-of-Christ" span (That He gave His only begotten Son). And the third is the "Faith-of-man" span (That whosoever believeth in Him should not perish). Each span is important and must be in place before we can gain salvation.

I. About Our Relation to God:

The principle thing in this life is to be right with God. Our natural inclination is to make sure we have all we need for this life and then, if some one can help us in it, we may give some thought to our spiritual welfare. But the Lord's instructions are just the opposite. He does not ask us to do without the necessary material things, but we should not make them supreme. Let us learn to put first things first, and thus prove the promise of God that He will take care of our other needs.

II. About Our Relation to the Law: (Matt. 5:43-48)

Jesus here teaches whom we should love. It is natural to love a friend and a lover, but what Jesus demands goes far beyond that. We should love even our enemies. It is the only way for the true Christian to behave; and it is possible only if we have the love of God in us by the Holy Spirit. (Rom. 5:5)

Such conduct however will not *make* us children of God. For it would be impossible for one who is not a child of God to behave in this way. What Jesus means to say is, that such behavior will be a testimony of the fact that we have become the children of God.

III. About Our Relation to all Men: (Luke 6:31)

The words of Jesus are positive. He does not merely tell us what not to do, but what we should do. But even so, these particular words (Luke 6:31) do not constitute the way of salvation for us, and were not intended as such. There are those who claim that this is all the Gospel they want, or need. They are greatly mistaken. These are not instructions to tell us how to be saved. They are just another way of telling us that we should love our neighbors as well and as much as we love ourselves. (Mark 12:31)

IV. About Our Relation to the World: (Matt. 28:18-20)

Here are given four duties and one promise.

1. "Go ye". The command to go comes from the

resurrected Christ, to whom has been given all authority in Heaven and on earth. He gives it because He is deeply interested in the spiritual welfare of all nations in the world. To those of us who live today, He says, "Go ye".

2. "Make disciples of all the nations". Evangelization comes first. After the Gospel has once been received civilization and education will follow naturally. Disciples are made when men and women are led to believe on the Lord Jesus Christ for their soul's salvation.

3. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Baptism is simply the outward seal and attestation of an inward experience.

4. "Teaching them to observe all things whatsoever I have commanded you." When discipleship has been definitely established, then teaching is in order. Jesus says, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

5. "And lo, I am with you always, even unto the end of the world (age)." Jesus who commanded with authority also promises us to accompany us as we obey. He does not expect us to do it alone, nor in our own strength, but He has promised to supply all that we need until this age of grace comes to an end. How better can we observe consecration meeting than by yielding a full obedience to our Lord's commands?

INTERMEDIATE DEPARTMENT

WE NEED CHRIST

Intermediate C. E. Topic, April 3, 1938.

Topics for the Month

Apr. 3. We need Christ
Apr. 10. "Follow Me"
Apr. 17. The undefeated Christ
Apr. 24. Next steps as a Christian

For Daily Study

Mar. 28. We need Christ for abundant life. John 10:10, 11.
Mar. 29. For a perfect example. 1 Pet. 2:21-25
Mar. 30. For redemption from sin. Col. 1:9-15.
Mar. 31. For assurance of immortality. 2 Tim. 1:8-10.
Apr. 1. For the ennobling life. Eph. 4:17-32
Apr. 2. For the power to overcome sin. Rom. 6:1-12
Apr. 3. Topic—We need Christ. John 4:7-15.

Praise in Song

1. "What a Wonderful Savior," 2. "Just When I Need Him," 3. "Take the Name of Jesus."

Announcements: Have them early so as not to disturb the meeting after the discussion of the topic has started.

Quiet Worship (Announce the topic)

Song: "I Need Jesus"
Leader: "Come unto me all ye that labor and are heavy laden, and I will give you rest."
Solo: "I Heard the Voice of Jesus Say"
Scripture reading: John 4:7-15
Poem:

"Christ is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth."
Giles Fletcher, in TODAY

Song: "Jesus Keep Me Near the Cross"
Sentence prayers. Let the prayers express our need of Christ. Close with "Into My Heart"

Presenting The Topic

1. Select some of the best Bible readings and hand them out in advance for topics. Ask them to give an explanation of the passage, or make questions out of the topics, for example, "What is the abundant life that Christ offers to us?"
2. Discussion. Do all people feel a need of Christ? Why not? How can we help those who do not know Him to realize their need?

Consecration Service

A consecration meeting is of little value if it does not draw us nearer to Christ, make us more conscious of what He has done for us, and more eager to do His will. Symbols are sometimes a great help in realizing this purpose. We know Christ as Savior, Master, Guide, and Friend. He is all of these to us, yet at certain times He may mean more to us in one way than in another. Hang a reproduction of one of the famous paintings of Christ in a convenient place. In front of it set four white candles in candle holders. At the base of each one place a card with one of the following names printed on it: Savior, Master, Guide, Friend.

For the consecration service ask each one in turn to light a small candle at the large one that seems best to express what Christ means to him. While he holds the burning candle let him tell why in his own words, or give a fitting Bible verse. After all have taken part, close with "Jesus Is All the World To Me."

The superintendent should have charge of this part of the meeting, making the necessary explanation and reminding the Intermediates of some of the things that were said about "Christ Giving Himself" last Sunday. An announcement about the plan of the consecration meeting on the preceding Sunday, or at the beginning of the meeting may help to make it more successful.

JUNIOR CORNER

"That He Gave"

Suggestive theme for April. General Outline:

April 3: God GIVES Salvation
April 10: God GIVES the Spirit
April 17: God GIVES the Power to Work
April 24: God GIVES the Work

Aim: A study of the truth that all Kingdom building is done not by man but *through* him.

Verse for April: Without me ye can do nothing. John 15:5

Song for April:

"There is a green hill for away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

O dearly, dearly has He loved.
And we must love Him, too;
And trust in His redeeming blood,
And try His works to do."

Project for the month: May baskets. See March 1 issue

Special Sundays in April with
Thoughts to be Woven into the Programs

April 3: Passion Sunday: the suffering Christ
April 10: Palm Sunday: the victorious Christ
April 17: Easter Sunday: the risen Christ
April 24: (No special Sunday): the commanding Christ

Silent Heart-Talks

Easter is such a rich season. It is spring and there is the waving of palms; there is a rugged cross, upon a hill, illumined with love; there is the joy of an open grave. Can you bring these near to the children?

1. Palm leaves: any greenhouse can furnish you with a few leaves that resemble the palm leaf if the true ones cannot be found.

2. A Cross: Last Christmas the Kress stores had many of them; small twenty-five cent crosses electrically wired for any standard socket. If you cannot find one now and failed to buy one then, a cross can still be made with the aid of a box and tissue.

3. A large picture of the open grave with the living Christ can be found in the Standard S. S. picture roll.

4. Also a picture of the commanding Christ.

Suggestions for April 3. Use the Cross

1. Opening service with thought of the suffering Christ in song and scripture and with the leader's prayer of thanksgiving for the God who gave His Son even unto death and for the Christ who was obedient even unto the death of the Cross.
2. Mission-minutes: remembering Mrs. Petter in her work and the Quilt-Patch-May-Basket project to help her in the work.
3. Study period: A study of the suffering of Jesus in the Passion-Week. These can be talks or scripture retold by juniors. There is beautiful music set to song that portraits the suffering Christ. The climax of the program comes in its conclusion which should bring the thought: All this was endured that we might HAVE Salvation. This truth can be taught: first, by allowing your juniors to read verses that state salvation to be a gift; second, by a heart-talk.

WANTED

Pictures of the Conference Churches and also the Questionnaires Not Yet Sent In.

There are one hundred sixty-nine (169) churches listed as members of the General Conference of the Mennonite Church of North America. As stated before, the intention is to place a picture of the present church building of each of these member churches, together with the respective statistics, into Volume II of the History of the General Conference, now in preparation. Of the total number (169) ninty-three (93) churches have reported. Many have not reported thus far. All the matter for the book is to be assembled and ready for the printer in a few months. So the Questionnaires, filled in, are urgently needed at once. Very likely many have the matter about collected and ready for completing the Questionnaire. Please complete the same and send it on at once.

Please also include a picture of your church with the same. A kodak picture is preferred. Do not send a cut. Surely some one among you has a kodak. Get him to take a snapshot of the church.

If no picture was enclosed with the Questionnaire already sent, please send a kodak picture of your church now.

Your cooperation toward achieving a complete and liberally illustrated second volume of the Conference History is most cordially invited by

Your Co-worker, H. P. Krehbiel, Newton, Kans.

Home Mission (Concluded)

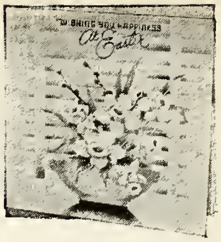
VANCOUVER, B. C.—There was very much work to be done in this new field to fix up the Home, so that the girls might be pleased and feel at home. Many positions were secured for the girls and the congregation in Vancouver organized, and visitation work done. *Brother J. B. Wiens* writes: "I have the impression that a wide field is opening here in which a blessed and successful work can be done. We constantly hear of families who have arrived lately or who are expected to arrive soon. We see new faces in almost every service. With joy I can testify to the fact that there is a spiritual hunger and thirst here and that the Word of God is gladly received." The address is: *6460 George St., Vancouver, B. C.*

Inspiring Easter Greetings

WITH CHOICE SCRIPTURE TEXTS

Happy Easter

No. 580



No. 583

Every Christian's hope of eternal life is based on the resurrection of our Lord. Easter's true import is to recognize and glorify the risen Christ.

Our Scripture-text Easter folders are decided favorites at Easter time. Offer all to your customers.

Each 5-cent folder on this page represents the finest quality and variety. Messages and Scripture texts were carefully chosen Envelopes included.

5 cents each

No. 581

Easter Greetings

No. 584

No. 580—At Easter Time

A lovely folder with a white cross in shadow effect. Flowers tinted in yellow, pink, and blue. **Price 5 cents**

No. 581—At Easter!

Delicate sheer sheen stock. Lavender air-brushed border with die-cut lily edge. **Price 5 cents**

No. 582—Easter Greetings

Orchid folder with white lily and die-cut cross on edge of folder. **Price 5 cents**

No. 583—Wishing You Happiness at Easter

Beautiful window grouping with Venetian blind effect and bowl of Yellow jonquils. Tinted in soft shades. **Price 5 cents**

No. 584—Easter Greetings

Sheer sheen paper. Delicate church design. Madonna lily in soft white, lavender, and green. **Price 5 cents**

No. 585—God's Peace to You at Easter Time

Yellow folder decorated with bouquet of white narcissus. **Price 5 cents**

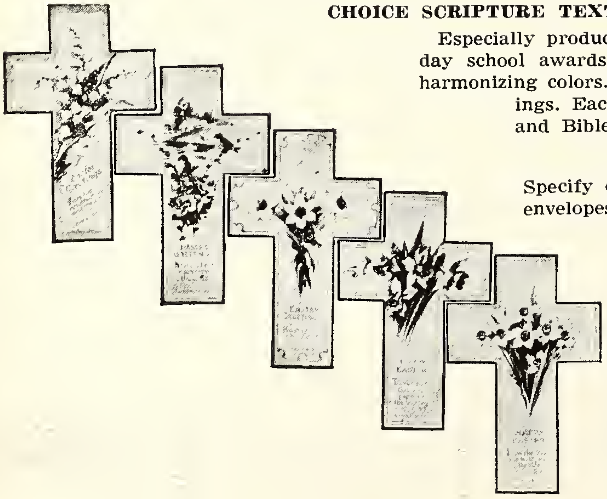
No. 582

Happy Easter

No. 585

Dainty, Die-cut Easter Crosses

CHOICE SCRIPTURE TEXTS—COLORFUL DESIGN



Especially produced in large quantities for a wide distribution as Sunday school awards, etc. The dainty crosses are lithographed in many harmonizing colors. Size 2 3-4 x 4 1-4. Suitable for gifts, rewards or greetings. Each of the five designs shown carry a different greeting and Bible verse. All orders filled assorted.

Furnished with or without envelopes

Specify carefully whether you want envelopes when ordering.

With envelopes—30c dozen
Without envelopes—20c dozen

10 Cent Easter Folder

No. 1092—Happy Easter

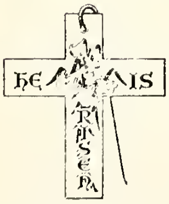
Expensive stock. Embossed silver metallic insert. Soft gray felt or nap forms a cross. Easter lillies in white, purple, and green. A distinctive design that is popular. Size 4x5. **Price 10c.**

At Easter Time

No. 1092

Easter Cross Bangle

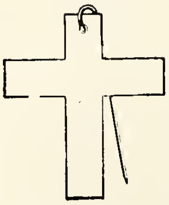
25c dozen; $1.50 per 100



An attractive Easter Souvenir to be distributed Easter Sunday to those attending Church or Sunday School Services. This bangle is a Latin Cross, of white celluloid with the inscription "HE IS RISEN," and a cluster of Easter colors, green and purple; size of illustration. Pin attached for fastening to clothing.

Plain Cross Bangle

20c dozen; $1.25 per 100



The Cross is recognized as a Christian emblem. To meet a demand for an inexpensive gift or reward we offer this "Plain Cross Bangle." It is made of white celluloid and has a pin attached for fastening to clothing. Bangle is size of illustration. Appropriate for Easter or any occasion during the year.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MARCH 22, 1938 NO. 12

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

Calvary's Hill

From the Mount of Transfiguration, Jesus set his face steadfastly to go to Jerusalem. He saw, before him, the Cross of Calvary and knew that there he must present, to God, the loving sacrifice of self. God had planned it so.

Satan also saw the Cross. To make an end of the Son of God,—what a victory for him! He believed the time at hand and sharpened the "sword" of his friends in whom he had instilled a deep jealousy and hatred for the Christ. To see the Son of the Most High in the cruel, shameful death of the Cross,—what a satisfaction! What an hour of victory! Satan had planned it so.

The forces stood on Calvary Hill. The battle hour drew near. A strange confession took place. In the cry of death, God was the Victor. Satan retreated in shame. Had he realized that he was fighting himself? Did he not know that this death on the Cross, which he believed would be his greatest victory in the battle against God, became God's greatest victory over him? Did he not know that out of this death would be born the Church of God upon the earth? Did he not know that Calvary's Hill would be the sacred spot and the Cross the holy shrine for a ceaseless pilgrimage of human hearts through the ages to come? Did he not know, he who sought to add sin to sin, that here the sins of the world would be taken away? That this was the magnet which, forever, would snatch hearts away from him and bring them into the Kingdom as children of God? Ah, Satan, thou art the cunning one. Didst thou not know?

When the stone was rolled away, when the power of the Risen One became manifest,—then Satan knew. Since that day the Cross, which he, himself, erected, became his chief enemy. Since that day he has never departed from Calvary's Hill. It is there that the human soul meets its tempter in his strength. Since that day he has guarded the sacred spot with a jealous eye, lest souls draw near to it.

A mightier watchman guards the Cross. On Calvary's Hill and round about the mightier forces of our God protect the way that leads the sinner there. Again and again Satan suffers defeat as the power of the Cross makes itself manifest in the giving of birth to the children of God. The One whom he nailed to the Cross has taken command of the battle on Calvary's Hill.—Joanna S. Andres.

The Season of Lent

This word (German "Lenz" means *spring,* "lententide" (Anglo-Saxon) *springtime.* In the Christian church it has come to mean the *Spring Fast.* Since our Savior practiced fasting, on occasions, and suggests it to his followers, Luke 5:35, "But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast," it seemed appropriate to his followers that the recurrence of the time leading up to His suffering and crucifixion, or the time before Easter, should be observed as a period of prayer, penitence and inward cleansing.

Little note of fasting was taken by the writers of the first centuries. Justin Martyr reports that fasting and prayer were made a prominent feature at Ephesus in the administration of baptism. In the second century it had become usual to fast before Easter, in commemoration of Christ's suffering, though it was not a single fast, but rather a series of solemnities, begun on the afternoon of the day on which they commemorated the crucifixion, and was continued until Easter morning, lasting altogether about forty hours. At the end of the fourth century Epiphanus observes, "In the whole Christian Church the following fast-days throughout the year are observed: On Wednesdays and Fridays we fast until the ninth hour.

In due time, however, fasting, which was intended to be a time of practicing abstinence, penitence and contrition of heart, had sadly deteriorated. Chrysostom writes of it, "Therefore our forefathers, considering the mischief from such careless practices, appointed *forty days* for fasting and prayer, and hearing sermons, and for holy assemblies; that all men in these days, being carefully purified by prayer, and almsdeeds, and fasting and watching, and tears, and confession of sins, and other like exercises, might come, according to their capacity, with a pure conscience to the holy table." The forty days, no doubt, were suggested by our Savior's long fast during his temptation. The Lent rule for fasting varied greatly. It was usual, to abstain from food until evening. The food was to be of the simplest kind, animal food, wine and cheese being forbidden.

All this time fasting had been largely *voluntary.* But about the sixth century the Church decreed that any one, who neglected the stated times of abstinence, should be treated as an offender against the Church

Law, the use of flesh being particularly punishable, even to the point of depriving the offender of his teeth. On certain days of the Lent Season only bread, water, and salt were permitted.

In the English Church Lent was observed as early as 800 A. D. There, the Lenten fast does not include all the days between Ash-Wednesday and Easter. Sundays are excluded, because the Lord's Day is always held as a *festival.* The principal days of Lent are, *Ash-Wednesday* and *Passion Week,* particularly Thursday and Friday. In America, the Catholics and Lutherans adhere pretty well to the old practice. In many Protestant churches pre-Easter services of an evangelistic nature are being held, which practice needs to be encouraged. For we need to be drawn near to God and our Savior who suffered so much for our sake, before he rose triumphantly from the grave.—T.

CHINA

(Left over from Mission Number)

Children's Work The Kindergarten or Religious School for small children, in the South Suburb at Taming, continued throughout the year. Several children were "promoted" from it to the Mission Primary School. The enrollment was 25, the average attendance 17. In this school many children from Mohammedan and non-Christian homes first come into contact with the gospel. It is regrettable to report that the teacher of this school passed on to the Beyond this summer. Children's classes were held in connection with station classes, where the children were taught to sing, to memorize Bible verses, and to read a little. At Kai Chow the teaching staff of the Neighborhood Sunday school entered upon a new venture during the summer of 1936. Every Sunday afternoon they went out in three groups to three different villages, to conduct Sunday schools on the street. These proved to be quite successful, for there was an average attendance of thirty. As a result the children of two of these villages began attending the regular Sunday school in the East Suburb, and real interest in the gospel was awakened in one village. This work continued throughout the year with the help of several Bible School students.

Chinese New Year For one week 130 volunteers went out on the streets of Chang Yuan and in surrounding villages to sing, preach, testify, give out tracts and sell gospels. They divided into four groups, meeting in the church for a season of prayer and then going out. The very fact that so many went out, was a witness for Christ, and people could not help but realize that there was a Christian church in the city.

The Lord moved the hearts of 72 to volunteer to go out preaching from Taming. From Kai Chow East Suburb about 70 went out each day, some on bicycles, others on foot. In the city of Kai Chow there was emphasis on street preaching in the city itself, while a few went out to nearby villages. In this way thousands of people were reached either by song or testimony, or by the printed page.

This voluntary preaching and testifying needs to be emphasized more than it is, for it is a splendid way to help the Christians to grow.

Plan of Operation of the Speaker's Bureau

of the Western District Conference Peace Committee

In compliance with repeated requests for speakers on the subject of Christian Peace, this committee has prepared the following list of available speakers:

Bender, H. S., Goshen, Indiana
Dyck, Walter H., Burrton, Kansas
Erb, Paul, Hesston, Kansas
Harshbarger, E. L., Bethel College, Kansas
Hershberger, Guy F., Goshen, Indiana
Kaufman, E. G., Bethel College, Kansas
Krehbiel, H. P., Newton, Kansas
Kreider, A. E., Bethel College, Kansas
Regier, J. M., Bethel College, Kansas
Regier, P. K., Moundridge, Kansas
Rich, Willis E., Bethel College, Kansas
Richert, D. H., Bethel College, Kansas
Richert, P. H., Goessel, Kansas
Rosenberger, A. S., Bluffton, Ohio
Smith, C. Henry, Bluffton, Ohio
Smucker, J. N., Bethel College, Kansas
Wedel, P. P., Moundridge, Kansas

It is recommended that arrangements for these meetings be made through the secretary of the Peace Committee, as to the preferred speaker, number of addresses desired, and preferable date.

The above speakers agree to render their services gratis. It is requested, however, that offerings be lifted and sent to the Peace Committee treasurer, Mr. C. C. Epp, 530 East 1st Street, Hutchinson, Kansas.

These contrbutions are to be used toward reimbursing the speakers for their expenses, for literature, postage, etc.

The committee will also be pleased to consider the wish of churches that call for a speaker not on the committee's list, and invites that requests from the churches be sent to the secretary of the committee.

The Western District Peace Committee,
P. H. Richert, Pres., Walter H. Dyck, Sec.

Note: Other speakers may be added later.

— *Berne, Indiana,* that thriving town, with the largest Mennonite congregation in America, has just received a $67,000 postoffice building, the gift of Uncle Sam. Work on the building was started in August, last year, and it has recently been opened for operation.

Christian Education

EDUCATION IN THE LIGHT OF THE BIBLE

Week before last we presented the teaching of the Bible, emphasizing the sacred duty of every generation to impart its heritage and understanding of truth to the next. This week we present again some suggestions of the Bible concerning education.

(2) In Acts 7:22 we read that "Moses was instructed in all the wisdom of the Egyptians and he was mighty in his words and works".

In this resume of Israel's history we may interpret the statement regarding the instruction that Moses received as merely matter of fact. Or we may see some connection between it and the latter part of the verse which states that "he was mighty in his words and works." On the basis of the results of modern education, we have a right to conclude that Moses was more efficient in his work because of this training.

It is surprising to know what subjects were open to Moses in that ancient age in his university education. The following were among the subjects taught: "reading and writing hieroglyphics; the decimal and duodecimal scales in arithmetic, geometry, and trigonometry; astronomy; painting; architecture, including the use of the wedge, lever and inclined plane; dentistry; anatomy; chemistry; and a knowledge of metals, copper, iron, and bronze; likewise music and other accompaniments of the Egyptian religion."

Our modern colleges teach many subjects which may be labeled as secular and not directly related to religion but which are useful for life. Some of these can be taught with a Christian interpretation, although others like mathematics do not lend themselves so readily to any such interpretation, though even in the latter the teacher can show and live the spirit of Christianity.

Our colleges, in conformity with modern education, are teaching many subjects today which are very practical for life, such as home economics, agriculture, industrial arts, and other vocational subjects. Special mention might be made of the marriage courses which are at present being given in many colleges. Cultural subjects also serve the enrichment of life.

(3) Proverbs 2:7 states that He (Jehovah) "layeth up sound wisdom for the upright." This phrase of "sound wisdom" may be very suggestive to educators. Undoubtedly the word "sound" is used in its sense of "founded in truth, or correct in views or process of thought."

Education in the spirit of the Bible would emphasize the duty of distinguishing between truth and false learning. This we have a right to expect from instructors in our Christian institutions.

As an example of this, we may refer to the behavioristic school of psychologists who hold strictly to a cause and effect explanation of human conduct. This interpretation, fortunately diminishing today, leaves no room for man as a free, moral agent. A teaching like this while it may have some aspects of truth is not in harmony with Christian truth.

Educators should not leave their students ignorant of various theories and interpretations, but need to point out and emphasize those which are "sound", and in accordance with a Christian understanding of truth based on the Bible.

A Call To Prayer

(The following Call to Prayer has been endorsed by our Board for publication. Only we would also include SPAIN.—P. H. R., Secr.)

Prepared for publication in their denominational press by the Board of Foreign Missions of the Methodist Episcopal Church and the Woman's Foreign Missionary Society

* * *

LET US PRAY

FOR CHINA - AND JAPAN

A heart-breaking struggle is on in the Far East. In both countries involved our Church has a large investment of life and property, and a sincere and profound interest.

Let us Pray for our missionaries in Japan. Some are in imminent peril. Some are in isolation and bewilderment. All are faced by unexpected problems and difficulties. *Let us pray* for their safety, their guidance, their success in representing the Lord Christ even in what seems impossible situations.

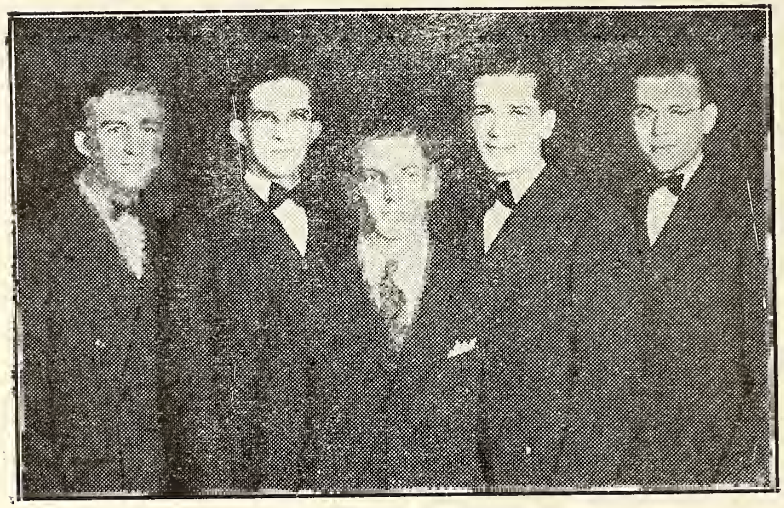
Let us Pray for our fellow-Christians in China and Japan. Many of them have been led to the Savior by the missionaries whom we have sent to them. They are the children of the Church. They are confronted by possible suffering and by temptations subtle and powerful. *Let us pray* that they may be led and strengthened by the Holy Spirit in bearing their witness to Christ, in finding the right course for them as Christians to pursue, and in being faithful to the end.

Let us Pray for the rulers, the leaders, and the people of Japan and China. If ever men needed to be taught of God what pathway to follow, it is now. War, whatever its outcome, will not assure the peace and the progress of the Orient. Only as China and Japan attain some common standing-ground of genuine goodwill, of mutual respect and mutual helpfulness, will there be any solution of the problem of the Far East. *Let us pray* in deep humility and after self-examination for these lands, that they may come, albeit through bitter experience, to that better understanding which will prepare the way for a glorious future—a Golden Age of freedom and justice and peace, which is none other than the Kingdom of God.

Ralph E. Diffendorfer William E. Shaw
Evelyn Riley Nicholson

BLUFFTON COLLEGE GOSPEL TEAM

1937-1938 Deputation Tour



(LEFT TO RIGHT)

Hiram Diller, Pandora, Ohio.—bass.
Andrew R. Shelly, Pennsburg, Pa.—baritone.
Albert E. Bohrer, Normal, Ill.—President.
Harleigh Rosenberger, Souderton, Pa.—second tenor.
Donald Gundy, Meadows, Ill.—first tenor.

*INSPIRATIONAL QUARTET MUSIC * * UPLIFTING SERMONS * * SPIRITUAL FELLOWSHIP*

SPRING TOUR ITINARERY, March 24 to April 5

Date	*Place*	*Speaker*
March 24	Salem Church, Dalton, Ohio, Rev. A. R. Keiser, Pastor	Harleigh Rosenberger
March 25	Mennonite Church, Roaring Spring, Pa., Rev. A. S. Snyder, Pastor	Andrew R. Shelly
March 27 A. M.	Hereford Church, Bally, Pa., Dr. E. E. S. Johnson, Pastor	Andrew R. Shelly
March 27 P. M.	* Eden Church, Schwenksville, Pa., Rev. Freeman H .Swartz, Pastor	Andrew R. Shelly
March 27 P. M.	Zion Church, Souderton, Pa., Rev. Ernest J. Bohn, Pastor	Harleigh Rosenberger
March 28	Bethel Church, Perkasie, Pa., Rev. A. M. Fretz, Pastor	Harleigh Rosenberger
March 29	Germantown Church, Philadelphia, Pa., Rev. Howard T. Landes, Pastor	Andrew R. Shelly
March 30	Grace Church, Lansdale, Pa., Rev. Olin Krehbiel, Pastor	Harleigh Rosenberger
March 31	First Church, Allentown, Pa., Rev. Howard G. Nyce, Pastor	Harleigh Rosenberger
April 1	Bethany Church, Quakertown, Pa., Rev. A. J. Neuenschwander, Pastor	Andrew R. Shelly
April 3 A. M.	Saucon Church, Coopersburg, Pa.	Andrew R. Shelly
P. M.	Napier Church, Bedford County, Pa., Andrew R. Shelly, Pastor	Harleigh Rosenberger
April 4	Evangelical Church, Bucyrus, Ohio	Andrew R. Shelly

* Tentative

Program at the Old Folks' Home and Radio Programs to be announced later.

"We are laborers together with God." I Cor. 3:9

—*Pres. A. S. Rosenberger, Bluffton College* writes: The annual meting of the Board of Trustees of the College will take place Friday, March 25. At this meeting plans will be considered for the raising of needed endowment.—Teachers planning to prepare for elementary school work must enrol for a four-year course beginning next fall according to a recent ruling of the Ohio State Department of Education. Bluffton has not been training elementary teachers. But F. H. McNutt, director of the Division of Higher Education, has authorized Bluffton to offer the first two years and further indicated that it was in the realm of possibility that the school would be permitted to offer the complete four year course.

Sunday School Lesson

A. S. Bechtel

April 3, 1938

SERVING OTHER RACES

Mark 7:24-27

Gentile Mother's Faith Answered vs. 24-30

Jesus' severe criticism of the Jewish leaders (vs 6-13) greatly angered them and their opposition increased greatly. He deemed it necessary to leave Galilee for a time and go farther north (v24), outside the Jewish jurisdiction. He and the disciples needed rest. He desired to be alone with them for a while. Even to this distant place, His reputation had preceded Him. People sought Him. Jesus' presence can not be hid. His glory and saving power will shine out and the needy will gather about Him.

Among those coming to Him was a mother, a Greek, heathen by religion (vs25,26) and outside of the covenant promises and blessings, who pleaded earnestly for her afflicted daughter (cf. also Matt. 15:22). Jesus seemed unsympathetic to her at first, saying (v27) that His mission was first of all to the Jews (children), the Gospel "to the Jews first", then to others. The children's bread should not be given to the little dogs. Jews regarded the Gentiles as dogs. It does not seem likely at all that Jesus intended to refuse the prayer of this alien mother if she would show true faith in her heart. Her answer (v28) revealed her great faith that surely some of the crumbs would be permitted to her and her daughter, even though of a heathen race. She was seemingly fully conscious of Jesus' authority and readily agreed to His estimate of her. She appealed to His mercy.

Jesus responded to her faith in Him as Helper, Savior of all. He granted her petition (v29), giving her not merely a crumb, but a whole loaf, even all her desire. Faith in the heart of a Gentile, a heathen outcast, is just as sublime in the Lord's eyes as faith in the heart of a cultured and refined Christian. By faith are we saved and made partakers of the promises. On coming to her home, the mother found her prayer answered (v30). Prevailing faith is often found where the least expected.

Jesus Heals Deaf Ears vs. 31-37

Jesus and the disciples soon left Tyre and Sidon (v31) and made a circuit southeast through Caesarea Philippi, Decapolis on the east side of the Sea of Galilee and the Jordan. This too was largely a Gentile, Greek population. Here too His fame had spread and a needy one was brought to Him (v32). Jesus healed him (vs33-35). He touched the ears and tongue of the man, prepared his faith for the miracle, and spoke the word, and the healing was complete. Jesus sighed. He saw the world of people, His own in particular, spiritually in the condition in which this man was physically. Oh, the great multitude who need to come to the Christ and receive the healing touch. Prayer opens the way.

Jesus wished that this miracle should not be published as it would probably increase the opposition to Him. However they could not refrain from telling about such wonderful things. Jesus indicated clearly that salvation is not for the Jews only. The disciples needed to learn this and be prepared to minister to all nations and races.

When faith becomes active it finds a way to express itself.

Service beyond the border enlarges one's horizon and makes the heart more tender and less selfish.

SERMON SKETCH

ATTITUDES IN PSALMS THAT BLESS LIFE

A Calm Confidence in God and the Faithful Performance of Duty

A. J. Neuenschwander

Psalm 37:1-8:

Long ago as well as today, the apparent success of the evil-doer, caused great concern. The Psalmist was familiar with such who were pompous and pretentious, but he was not mislead or blinded because of their momentary success. He looked to the far end.

It is remarkable how easily one is led astray by the tinsel and show of *things*.

The Psalmist, however, looked deeper than things. He anticipates help from a completely different sort.

Today when work may be slack, and income meager, let us not forget the Psalmist's source of hope and strength.

1. *Trust* in the Lord.—Many people trust in their own strength, or ability, or schemes. These may and often do fail. Confide in Him. Feel confident that He rules and guides.

The Psalmist adds, singularly, and *do good.* The surest way of overcoming a chafing mind, is to keep it occupied with doing good for the Lord's sake. Result: Thou shalt dwell in the land and thou shalt be fed—fed on his faithfulness.

2. *Delight* thyself in the Lord.—Seek to find your happiness in the Lord. Many, yes, most people have three life ambitions: (a) To *have* something (b)To *do* something (c) To *be* somebody. Fine as these goals are in themselves, they are bound to lead to disappointment, unless motivated by a deep delight in the Lord.

The divine promise—and he shall give thee the desire of thine heart. Does this go too far? Indeed not, if the condition is met; namely, if the ambition to have something, to do something or to be somebody, is controlled by a delight in the Lord.

3. *Commit* thy way unto the Lord.—Commit is

to give over to. This is asking a lot. Yet, we are committing things to others constantly.

Your good gold watch may stop. Do you attempt to repair it? Hardly, you commit it to the watchmaker. Your new auto refuses to go. Some try to fix it, but ultimately commit it to the mechanic. Your darling child takes violently ill. The Doctor comes, examines the child and gravely shakes his head. The Hospital is advised. You bundle up your darling, take him to the hospital, and commit him to a Doctor whom you may not know. Why not, then, commit your way, your life unto the Lord? He will bring forth success where you or I would bring forth failure. Personally I can testify to this truth.

4. Lastly, *Rest* in the Lord, wait patiently for him.—Let us stop our fussing and fretting. The Lord is more concerned for the well-being of his own, than you or I can be. He sees the end from the beginning. He will bring it to pass. How much better to wait in full confidence than to try to do it ourselves.

In conclusion: — Trust - delight - commit - rest, in the Lord and your life will be blest.

THE NEED OF THIS AGE

The primary need of the age in which we are living (are we living or merely existing?) is for a SENSITIVE and WIDE-AWAKE Christian Church. As soon as it again catches the Spirit of its Founder, it will begin to practice a bit of social Gospel and drive out a few demons and thieves. How can the Church live in the midst of such corruption as exists today and sit quietly by, untouched by it all? We live in a Democracy where we have the privilege of voting and petitioning out of existence such practices as harm our men, women and children. And don't think we do not have such in Freeman, S. Dak.! Where is our conscience?

According to Dr. Herman Weber of the Christian Herald, the Church seems to be doing quite well as far as membership is concerned. "More than 30,000,000 people attend churches and synagogues in America every Sunday. Church membership is growing at the rate of three-quarters of a million persons per year. In the last 75 years church buildings have increased seven-fold. Debts on Church buildings amount to only 11 per cent of their value. From 1800 to 1934, U. S. population increased 22-fold, while Church population increased 80-fold." Well and good! But let us ask, "What is wrong with our Spiritual life. Surely, with such an attendance the Church should accomplish more in the way of social and spiritual regeneration.—Rev. Harold Gross in Bethany Messenger.

— *Miss Mae Latshaw, Barto, Pa.*—Today, March 13, we had a Young People's Rally at Soudertown, with Miss Catherine Niswander and Rev. D. D. Eitzen as our speakers. It was a glorious session.

CORRESPONDENCE

ALBERTA COMM. CHURCH, PORTLAND, ORE.

On Friday, March 11, the Women's Missionary Society celebrated its ninth anniversary with a "potluck" supper to which members and friends of the church were invited. A most interesting program followed, based, of course, on a missionary theme. It consisted of selections by the orchestra, singing of choruses by the group, a vocal solo by William Bartel, a playlet, "Tela's Tenth" dealing with missionary giving, 800 feet of moving pictures on mission work in the Orient and, by request, 200 feet of moving pictures showing the wedding of Rev. and Mrs. Miller who were married just before coming to take up the work at Portland. We often read of Jesus' gathering with his disciples and friends around the table. Such contacts often brought great blessing. These little gatherings from time to time can be a blessing also, because of the fellowship and good-will they bring among Christians and those they are trying to reach.

On Sunday evening, March 13, it was our great privilege to have with us Mr. and Mrs. Homer Leisy and daughters, Leona and Dorothy, and Homer Welty from the Pratum, Oregon, church. The service was an inspiring one. Mr. Leisy has a unique presentation of the gospel message which is really soul stirring. Combined with his ability as a speaker is his artistic talent which he utilizes by a series of pictures and cartoons, illustrating the main points of his message. This method is very effective and he is used greatly of God in bringing the gospel to needy souls. We are planning to have him soon for evangelistic meetings. His daughters and Mr. Welty rendered several fine musical selections consisting of solos, duets, and a trio. We appreciate the work they are doing and pray that God may continue to bless them in it.

Rev. S. S. Baumgartner has gone east to attend the Home Mission Board meeting. Such a faithful worker is greatly missed from our church, but we wish him a safe and pleasant journey and a good time renewing his acquaintance with old friends back east.

For the past three weeks we have been enjoying the stay of Mrs. J. C. Jantz in Portland. She has been visiting her new grand-daughter, Gladys Aileen, who arrived at the home of Mr. and Mrs. Ferd Wiens in February.

Rev. and Mrs. Miller have moved to a new home at 5520 N. E. 22nd Ave. This brings them near the church and within the circle of the membership.—Christine O. Miller, Corr.

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HEBRON CHURCH, BUHLER, KANSAS

February 6, the Buhler H. S. "a cappella choir" of about 40 voices, under the direction of their instructor, Mr. Herzig, sang several numbers at the morning worship of the Hebron Church. This service that the high school has been rendering to the churches of the community is much appreciated.—February 25, Missionary Brown from China gave a very inspirational address. Due to sickness and bad roads the meeting was poorly attended, but those present received a blessing.—February 27, Missionary Enns from the Belgian Congo showed pictures at the Senior and Junior C. E. meeting. The children enjoyed the pictures of Africa very much, but they say they are glad that they do not have to eat "snake steaks", as the people of Africa do.—Correspondent.

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ST. JOHN CHURCH, PANDORA, OHIO

"The Lord hath done great things for us; whereof we are glad." Psa. 126:3.

Rev. A. H. Leaman of Chicago and Prof. Arnold Schultz of Bluffton College gave us inspiring messages during our evangelistic campaign in January.

Our Young People's Bible class, taught by the pastor, Rev. D. J. Unruh, meets each Tuesday evening and our Prayer Meeting is held each Thursday evening. Special music at our morning worship services is in charge of the Ladies Chorus, Men's Chorus, Mixed Choir and Intermediate C. E., each group serving once a month.—Each month our pastor, assisted by various Sunday School classes or church organizations, conducts Sunday afternoon service at the Putnam County and Hancock County Infirmaries.

Recently, a teacher of one of our primary S. S. classes presented each of her pupils with some narcisses bulbs, which they were to plant and care for and return to the Sunday morning service, when in bloom. During the past few Sundays we have enjoyed these flowers and it is a real joy to see the smiling faces of these little ones, as they bring their contributions to their Lord and the Church.—Each Sunday morning, preceding the sermon, our pastor gives a brief Children's Talk, which is enjoyed by each child.

Rev. H. A. Fast, Field Secretary, held three evening meetings at our church, giving us inspiring and encouraging information on the work the General Conference is doing.

We were glad to have Rev. and Mrs. S. T. Moyer, missionaries to India, speak to us concerning their work on the field.

On Mar. 3, our Missionary Society joined the ladies of all the churches in Pandora, in a service, observing the World Day of Prayer. Mrs. Clayton Steiner and the Misses Elizabeth and Minnie Hilty, missionaries to South America and China, respectively, were the speakers.—The church councils and wives of the St. John, Grace, First Church and Ebenezer, the latter two of Bluffton, recently enjoyed their annual fellowship pot luck supper at the Grace church. Next year the Ebenezer church will be host to the group.—Mrs. Clarence Schneck, Corr.

MENN. MISSION CHURCH, WICHITA, KANS.

A review of the activities of this church at Lorraine and Gilbert streets, Wichita, Kansas, during February: 1729 people were contacted through all meetings that were held. The pastor, Edward D. Schmidt, made seventy-one pastoral calls at a total of 800 car mileage. Seven new members united with the church, seventy took part in the communion services Feb. 6. In spite of the almost impassible streets and highways, due to a heavy snowfall, we had an attendance of forty-eight in Sunday School and ninety-six in church service on Feb. 20. Those in attendance came distances varying from six blocks to fifteen miles from the church. On Feb. 27 we had an all day attendance of 301. The average attendance during the month was as follows: Sunday school 83, worship hour 78, evening worship 62, Prayer meetings 35, Intermediate C. E. 35, Junior C. E. 10.—Thirty-seven young people motored to Buhler on Feb. 13, to render a C. E. program at the South Church there.—The Bethel C. Volunteer Band gave an enjoyable program the night of Feb. 27.—The Friendship Circle, composed of ladies interested in missions, has made eight comforters. Their attendance varied from 16 to 25. About fifty families of needy folks in Wichita were taken care of.—The Health Guild held its meetings every Monday night at 7:30. Seventy-six treatments have been given during the month.—We also enjoyed a visit from Missionary Brown of China.—Mrs. Ben. Frey, Corr.

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EBENEZER CHURCH, NEAR BLUFFTON, OHIO

On Feb. 6, at a special C. E. meeting, Rev. William Augsburger was the speaker and his wife favored us with a solo.—On Feb. 13, our pastor Rev. Kliewer preached, by request, on the book of Jude, the outstanding feature being, *Apostacy of today.* He invites more requests, also announced that he contemplates visiting his laity, beginning the third week in February. After C. E. in the evening, an illustrated talk of much interest was given by Rev. R. F. Larson, on "Kentucky Mountain Mission Work." Mrs. Larson and her mother, Mrs. P. A. Kliewer, sang a duet. —On Feb. 20 we had infant consecration service, though, because of severe weather, only two infants were entered. However, great things were accomplished by Samuel, who alone was dedicated to the Lord at that time. "I will give him to the Lord all the days of his life." I Sam. 1:11.—On Feb. 27 the morning services were conducted by Rev. Henry Fast, General Conference Field Secretary. He illustrated his subject, the Conference activities, with a tree and its branches, also a "widening stream" of work in the service of the Master. The evening services were omitted, to hear the Swiss Men's Chorus give their sacred concert for the benefit of the Bluffton Community Hospital.—Bro. Fast continued his informative talks on Monday to Wednesday, and warmed our hearts for the work of the Kingdom.—Correspondent.

MENNONITE CHURCH, LIMA, OHIO

Greetings to friends and readers of *The Mennonite.* We had a very fine Bible Conference in our church Feb. 20 to Feb. 27. Dr. A. Schultz, Bible teacher of Bluffton College, gave us very inspiring messages in four services. On Wednesday evening he showed a series of pictures of Palestine that were exceptionally good. Dr. Wertheimer of Ada, Ohio, a converted Hebrew who has been giving Bible lectures for many years, was with us for four services ending Sunday evening, Feb. 27. His knowledge of the Word of God and his outstanding way of presenting it to us was a great blessing to all who attended. We are looking forward for his return in the future. We are looking ahead, now, to the Easter season.

We are in need of two Sunday School teachers for the children. Will you pray that the Lord may see fit to supply this need? We are glad that we can put our trust in Him.—Mrs. R. E. Bixel, correspondent.

* * *

SWISS CHURCH, ALSEN, N. D., 3-7-38

Dear Editor and Readers: God's blessing for a greeting. Winter is almost passed. It was not as cold as last winter and often before. God be praised! Feb. 6 the temperature was six degrees warm, but on the 12th and 13th cold and snow, and temperature below zero. This afternoon it is eight degrees cold. In the church things go along as usual, only Mrs. D. H. Schmidt is sick and the Joseph Wipfs have gone west, where his mother and brother are. Wishing God's richest blessing and wellbeing, your correspondent.

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MENNONITE CHURCH, HILLSBORO, KANSAS

Greetings to all readers: Several Sundays ago Missionary H. J. Brown was with us. He gave a very timely and inspirational sermon. In Dec. the Rev. and Mrs. P. J. Wiens were in our church. Mrs. Wiens spoke to the ladies in the afternoon. Prayer week was observed during the first week of January. Different members of the church served with themes.

Christian Endeavor meets on the first and third Sunday of the month. The committee works hard to make the programs instructive as well as interesting. Our Sunday school work is going along very nicely. Prof. Herbert Wiebe is the superintendent.

Last fall a father and son supper was held in the church basement. The mother and daughter evening is planned for this month. Sometime in April the sewing circles will hold a bazaar.

Special meetings for the passion week have been arranged for. The guest speaker will be Rev. P. R. Schroeder. May the Lord bless the speaker, as well as the hearers.—Corr.

Unless the American people respond to the appeal for relief for China, some 20,000,000 people may die of starvation, and disease in that great country.

DEATHS

HELENA RATZLAFF, NEE SCHMIDT, was born September 26, 1853, in the village of Franztal, Southern Russia. Her father died when she was only nine years of age, but she received a Christian-minded stepfather in Heinrich Schulz, in whose home she grew to womanhood. In her youth she accepted Jesus Christ as her personal Savior and on Pentecost Day, 1871, was baptized upon the confession of her faith and united with the Rudnerweide Mennonite Church.

On May 1, 1873, she was united into the bonds of holy matrimony with Abraham Ratzlaff, with whom she was permitted to share the joys and hardships of life for almost 65 years. To this union ten children were born, five sons and five daughters; two sons and one daughter died in their infancy, and one daughter. at the age of eleven.

When in 1874 the emigration from Russia to America set in, Mr. and Mrs. Ratzlaff also joined and landed on a farm in Harvey County, Kansas. On October 3 of said year, they set foot upon the soil which has served them as a home for more than fifty years. Here the departed went through the hardships of the pioneer days of Kansas, later receiving the blessings of her labor and having a beautiful home. When the Hoffnungsau Church in Kansas was organized in 1876, both Mr. and Mrs. Ratzlaff joined it, and she remained a faithful member to the day of her departure.

As the wife of a minister and elder, and mother in her home, she experienced many joys, but also many hardships. She has helped to bear many of the burdens of the church, has labored and prayed for it. Her labors and prayers will now have their blessed reward. She was a true wife, a loving and caring mother. We wish her well in the presence of Christ her Savior after a long and weary life, for she left us the definite assurance that Christ was her personal Savior, and that through Grace He had accepted her as His child.

For several years she had been afflicted with heart weakness, which became more serious in the last year, and she had the aid and care of a physician. About New Year she got so that the doctor's aid could give but temporary relief. On Sunday she suffered a severe attack of heart weakness and bronchial trouble. She was rushed to the Bethel Hospital late in the evening, but about 4:30 A. M. she quietly passed from us. She will be greatly missed, especially by her bereaved husband. But God's ways are best, and we submit to His will.

She leaves to mourn her departure her husband, Abraham Ratzlaff; three sons: Henry of Newton, Kansas; Abraham and John of Moundridge, and their wives and daughters-in-law; three daughters: Marie, Mrs. J. P. Becker of Buhler, Kansas; Helen, Mrs.

J. H. Epp, and her husband of Hillsboro, Kansas; and Anna, Mrs. G. B. Gaeddert, and her husband of Buhler, Kansas. Also 18 grandchildren and 7 great-grandchildren; two sisters: Mrs. Heinrich Pauls of Inman, Kansas; and Mrs. Peter Flaming, of Buhler, Kansas; and a large number of relatives and friends.

She reached the age of 85 years, 4 months, and 25 days. She had a desire to depart and be with Christ forever, where she will now see Him face to face.—

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DIETRICH K. FRIESEN was born Feb. 26, 1894, in Hamilton County, Nebr. May 23, 1915, he was baptized upon the confession of his faith by elder H. H. Epp, and accepted into the Bethesda church. On June 15, 1916, he was united in marriage to Anna Siebert. This union was blessed with four children. He lived a quiet life, was always industrious, trying to make the best possible of life. He always seemed to be in the best of health, seldom complaining about any ailments. The day before his passing away, he was at his work as usual, also during the evening nothing unusual was noticeable. About 2:30 at night his dear wife noticed that he was breathing heavily, and, upon inquiry if he was not feeling well, he gave no answer. Within a few minutes he had passed away. Too suddenly, we say, he was taken from our midst, but we wish to say with the saint of old, "just and true are thy ways thou king of saints." The good Lord saw fit to take him in this manner, and we only pray that his will be done. He is not coming back to us, but we will follow him. He passed away on Feb. 26, 1938, at 2:30 a. m., the date of his 44th birthday. He leaves to mourn his departure, his wife, two sons, two daughters, an aged mother, father-in-law, and monther-in-law, five brothers, Klaas K., George K., John K., Frank K., and Isaac K., four sisters, Mrs. Peter D. Friesen, Mrs. John P. Siebert, Mrs. Bernhard G. Friesen, and Mrs. Ernest Epp. Also many relatives and friends.

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JOHN A. SOMMER, son of Jacob and Marian Amstutz Sommer, was born near Pandora, Ohio, on July 28, 1878, and died at his home in Pandora, Ohio, March 7, 1938, having attained the age of 59 years, 7 months and 9 days. On Dec. 13, 1900, he united in marriage with Mary Hilty. One son, Dwight J., survives and is a teacher of music in a neighboring high school. His wife, one sister and four brothers also survive. In early life he operated a threshing outfit and later operated a garage. He was a skilled mechanic and continued in active business until a few years ago, when increasing ill health made it necessary for him to retire. While in failing health, he was able to be about until a week before his death, when he was confined to his home. A very large congregation gathered at the Grace Church on the afternoon of March 9th for the funeral service, conducted by Rev. Paul E. Whitmer, the pastor of the church.

MAGDALENA MILLER, NEE KINTZI was born in Austria, Jan. 31, 1862. She came to this country in 1882 and lived for a time in Mankato. In 1890 the family moved to Butterfield, where they have lived ever since. She passed away on Feb. 5 of this year, a victim of cancer. Mrs. Miller was a member of the Butterfield Mennonite Church and the Mission society. She leaves five children: Mrs. Katie Kiel, Lizzie, Susie, Jacob, and John. She also leaves one brother, John Kintzi of Butterfield, and three sisters: Mrs. John Deutschman of Glasgow, Montana, Mrs. Jacob Rupp of Westbrook, Minn., and Mrs. Paul Cornils of Evansville, Ind. There are also four grandchildren and eight great grandchildren. Mrs. Miller was a faithful Christian, attending services regularly as long as her health permitted. Her devotion to her Saviour is a witness to Gods' power to sustain in every circumstance. She will be greatly missed by all who knew her and an inspiration always to all who were fortunate enough to be her friend. Funeral services were held Monday afternoon at the home and at the Mennonite Church. Rev. P. J. Friesen and Rev. John Bartel officiated. Music was rendered by a quartet composed of Herbert Linscheid, Albert Linscheid, Mrs. Gust Miller, and Mrs. Jac. Stoesz.

* * *

EMMA S. HEIST, NEE HETRICK, wife of Charles M. Heist, passed away at her home in Spinnerstown Wednesday afternoon, Feb. 16, 1938, at the age of 70 years. She is survived by her husband, an adopted daughter, Mrs. Tilden Moose, of Quakertown, R. D., one sister Mrs. Emma Hillegass, of Spinnerstown. Funeral services were held from the C. R. Strunk Funeral Home on Saturday afternoon with continued services in the East Swamp Mennonite Church. Rev. W. S. Gottschall officiated, and was assisted by Rev. Hertzog of Allentown. Interment in Trinity Reformed Cemetery, Spinnerstown.

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WILLIAM "BILLY" AWCKLAND, son of John and Phoebe, (nee Hanns) Awckland, of Quakertown, R. D., died at 2:30 o'clock, Sunday, Feb. 20, 1938, in the Grandview hospital, Sellersville, after a short illness of pneumonia. He was 2 years, 4 months and 18 days old. Surviving are the parents, a sister, Lucy, three brothers, John Jr., George and David, all at home, and the paternal grandparents.

The funeral was held Wednesday, with short services at the home of the parents, along the Milford Square pike, at 2 o'clock, and continued services in the East Swamp Mennonite Church. Interment in adjoining cemetery. Rev. W. S. Gottschall officiated.

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FREDRICK PATTERSON died Sunday, Feb. 20, 1938, at Mount Alto Sanitarium. For a period of time he was at the Hamburg Sanitarium and then returned to the home of his father near Quakertown. He was at Mount Alto only a short time. Burial at Altoona.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Helps to Oratory Contestants

The Western District Oratory announced through this column in the last edition is well under way. It is a Peace-Missions-Retreat affair in which the contestants write their own talks and select their own topics. The following has been taken from a circular to the different C. E. groups of the district entitled: How to Collect Material for an Oration:

"a. Check present and past editions of our Mennonite periodicals such as *The Mennonite, Herold, Bundesbote* and *Mennonite Weekly Review.*

"b. Consult *Current History, Times, Foreign Affairs* or other secular magazines on current affairs.

"c. Use the Bethel library for material; have some of your friends check out material for you. Write to Eldon Graber or Karl Baehr at Bethel College, Kansas. They are on the debate teams and will be glad to give you some very good 'tips'.

"d. Read Missionary Notes in our papers. Refer to the Foreign Missions and the Home Missions report of the last Western District Conference Bulletin, or the last bulletin of the General Conference meeting at Upland, California, 1935. Write to Missionary August Ewert, Bethel College, Kansas, our C. E. chairman of missions.

"e. Speak to persons who have attended several retreats. Get the impressions of retreat leaders. Write to "Bennie" Bargen, editor of the Young People's section in *The Mennonite*, for ideas. (Wherever possible it is always better to see these people.)"

It is encouraging to see the young people take a hand like this, and it should promote more interest in our Mennonite publications.

Young People Meet

Eighty young men and women of the Eastern District Conference attended a Fellowship Meeting and Banquet in the Grace Mennonite Church, Lansdale, Pa., held on Saturday evening, March 12th. John Fretz, the Eastern Representative of the Young People's Committee was the toastmaster. He very ably kept the interest of the group keen during the meal and for the program following. Of course, Walter H. Temple added a great deal of fun and comments to the whole evening of cheer and fellowship.

A Girl's Trio from East Swamp sang a selection and John Boehr sang the solo "Hold Thou My Hand." These selections together with chorus singing by the group furnished the music.

The treat of the affair was the presence of Rev. D. D. Eitzen, President of the Young People's Committee of the General Conference. He spoke under what difficulty the Young People's Committee of General Conference is working. A friendship with Jesus is a transforming friendship and does make a difference in the lives of men. I have yet to find a better proof than a good, true to form Mennonite Youth, impressed by the motto on the Youth Page, "A United Mennonite Youth in Christ."

A great challenging task before our Mennonite Young People is to get all districts together and in that way mean something to one another, organize them and do things. Shall this young People's organization be something that runs by itself or shall it be a part of the Conference. There are two possibilities: (1) That the president of this Young People's organization be an official member of the General Conference Board of Education so that they are tied in with it and that the Young People's Organization be considered by any other Board, and (2) that the Young People's Chairman be a member of the General Conference Board.

He closed by urging the Young People with a vision and vital Christian relationship with God to give a fine representation at the General Conference in Saskatoon, and so help put this Young People's Program in effect and begin to do things united rather than divided.—Mae Latshaw.

Change in Terminology

At the International Field Secretaries' meeting held in Chicago in December, a most important recommendation was made to the Trustees of the International Society of Christian Endeavor, which has to do with the change of the name INTERMEDIATE CHRISTIAN ENDEAVOR to HIGH SCHOOL CHRISTIAN ENDEAVOR, following the terminology used in the public schools. In communities where there are both Junior and Senior High Schools the societies of those age groups would bear those names respectively.

This change in terminology is a decided advantage since the name Intermediate as used in our Sunday Schools refers to a younger age group. For that reason it is confusing and not as acceptable to those of the regular High School age (13-18). The name High School Society has been in use in many places for some time, and those who have found any difficulty in using the name Intermediate will welcome this official change.

NOTE: The editors of the Youth Section are curious, indeed, to know what the reaction of leaders of young people is to the above suggestion. Will you write us, please?

CROWN HIM OR CRUCIFY HIM

Matt. 21:1-11; 27:11-23.

(Palm Sunday)

Young People's Topic for April 10, 1938

Meditations:

M., Apr. 4. Crucify Him by Crucifying His Members. Acts 9:1-5.
T., Apr. 5. Crown Him by Following Him. I Peter 2:21-25.
W., Apr. 6. Crucify Him by Dishonoring Him. Heb. 6:1-6.
T., Apr. 7. Crown Him by Accepting Him. Rev. 3:20-22.
F., Apr. 8. Crown Him by Obeying His Words. John 14:23,24.
S., Apr. 9. Crown Him by Loving Him. John 12:1-11.

Suggested Hymns:

"Crown Him With Many Crowns"
"In the Cross of Christ I Glory"

Problems:

Whether we admit it or not, it remains a fact that we are taking a stand either for or against Christ. Pilate asked the greatest question of all time when he said, "What shall I do then with Jesus which is called Christ"? It is great because it is unavoidable. Various answers have been given. Some, like Judas, sell Him. Some, like Pilate, refuse to give Him His rightful place. Some, like Felix, postpone a decision. Others, like Agrippa, simply neglect to take any stand. Where do we stand on this Palm Sunday evening? Do we crown, or do we crucify Him?

Outwardly Palm Sunday appeared to be triumphal, but from what followed, we know what it really was. That is why we speak of the tragedies of Palm Sunday this time. It was a fourfold tragedy.

I. The Tragedy Concerning the Disciples:

The disciples were unable to understand the entire transaction on this first day of the week when Jesus rode into Jerusalem. They looked for the glorious coming of His kingdom and were planning to occupy prominent places in it. So they thought that their ambition was about to be realized.

These disciples are like so many of the Christians of today, who dream of the world-wide conquest by the church and are not aware of the spiritual coldness in many churches.

II. The Tragedy Concerning Jerusalem:

Jerusalem had been visited by Jesus a number of times during His public ministry. Several miracles had been performed there. It had not been left without a witness concerning Christ. Apparently it had accepted His testimony and was throwing wide its gates for Him to enter. But in less than a week it flung Him outside of its walls as too vile a thing to abide within.

III. The Tragedy Concerning the Multitude:

Apparently the multitude composed of very enthusiastic supporters of Jesus who were really receiving Him. They gave Him a remarkable outward demonstration of affection. It seems as if everybodv did something to give an expression of welcome.

This was on Sunday. On Friday, Jesus was again surrounded by a multitude. This time they also raised a cry concerning Him, but it was "Let Him be crucified!" The multitude had now also turned against Him.

IV. The Tragedy Concerning Jesus Himself.

Christ or Barabbas—that was the alternative offered to the mob. They chose Barabbas, the notorious criminal. They rejected Christ. It was a blind and stupid choice, to say the least.

But the world today is faced with a similar alternative. It is for us to decide what we shall do with Christ. What is our choice going to be? To choose Christ is to reconstruct the world's life upon the sure foundation of His teachings and that is to choose peace and harmony and abundant life for all the world.

Let us choose Christ and His way—choose Him as the Lord of our lives and His way as the way for us to follow.

INTERMEDIATE DEPARTMENT

"FOLLOW ME"

Intermediate C. E. Topic, April 10, 1938

For Daily Study

Apr. 4. Follow Christ's purity. 1 John 3:1-3.
Apr. 5. Follow His self-control. John 18:28-40.
Apr. 6. Faithful unto death. Rev. 2:8-10.
Apr. 7. The cost of following Him. Luke 14:25-35.
Apr. 8. Following the lighted path. John 8:12.
Apr. 9. Following the Shepherd. John 10:34-38

Pre-Prayer Circle

Read Rev. 3:20. Christ is seeking us to be His followers today. Pray that our hearts may be open to Him. Pray that someone might decide to become His follower. Pray that each one may understand better what it means to follow Jesus.

Praise in Song

Let the leader and pianist select a number of familiar songs which speak of "Following" and lead the group in singing these from memory, going from one to another without a break. The group will follow as they recognize the song. Announcements.

Suggested Worship Service

Piano (softly): "Jesus Calls Us"
Blackboard talk. (See below)
Sing: "Jesus Calls Us", stanzas 1 and 4
Scripture reading: Mark 8:34-38
Leader:

> "The Master said, 'come, follow'—
> That was all.
> Earth's joys grew dim,
> My soul went after Him;
> I rose and followed—
> That was all.
> Will you not follow if you hear His call?"
> —Selected.

Sing: "Where He Leads Me" (Stanza and refrain without books)
Sentence prayers

Topic Discussion

1. What is the cost of following Christ? Luke 14:25-35. What does this mean to you as a follower?

2. Why must "followers" be "doers" of the Word? Matt. 7:24-29.

3. What are some things in which we must follow Christ? (a) In His purity. 1 John 3:1-3. Why does purity begin in the heart? Matt. 5:8. (b) In His self-control. John 18:28-40. How did Jesus show self-control and Peter a lack of it? Matt. 5:21,22. (c) In loving His enemies. Luke 23:44; Matt. 5:44. How can we follow Jesus in loving our enemies as individuals? As nations? (d) In sincerity. Matt. 6:5,6; 16-18. Why does sincerity count for so much? (c) In going the "extra mile." Matt. 5:38-42. Is this a good business policy? What effect does it have?

Closing Story

What It Cost Miguel to Follow Christ

Miguel was a handsome boy of Spanish and Filipino parentage, who came from one of the richest families in Manila. His parents sent him to the Union schools because they wanted him to get over his wild ways and develop a manly character. But Miguel changed more than his parents desired, for during his senior year he decided to become a member of the Evangelical church. When he told his father, he went white with rage at the idea. He led his son into a private office, showed him the deeds to dozens of properties, worth a million pesos, and said, "These are all yours, for you are my oldest son. But if you become a Protestant I will disinherit you and disown you as my son."

"But," said Miguel, "will you not let me follow my conscience?"

"No," roared the angry father. "Out to the garage with you until you come to your senses!"

Miguel ate and slept in the garage for a week. Then his father called him to the house and said, "Now I guess you have gotten over this crazy idea. Have you —what?"

"Father," answered Miguel, "I must follow Christ at all cost. And this is what Jesus says," pulling a little Testament from his pocket: " 'He that loveth father or mother more than me is not worthy of me.' "

The father pointed to the door. As he walked out into the rain, the cross seemed more than he could bear. The son of a millionaire began washing dishes, sweeping floors and cutting grass for a living, but his face was alight with happiness. If you should take his Testament in your hand it would of itself fall open at the page where this verse is marked: "Everyone that hath left houses . . or father . . or lands for my name's sake, shall receive a hundredfold in their life." What have you left to follow Him? — Adapted from "Seven Thousand Emeralds"

Closing Song: "O, Jesus I Have Promised"
Benediction:

> "Let me live this whole week through,
> Asking what would Jesus do."

Blackboard Talk

With a cardboard pattern of a small shoe sole make prints on the blackboard, beginning at the lower left-hand corner and going toward the center. At the center show them going in two directions toward the border. At the end of the steps leading upward draw a cross. At the end of the one going downward draw a world.

In childhood our steps are guided by our parents. But the time comes when we must choose for ourselves if we will follow Christ and His call or our selfish interests and the world.

Back of the cross write light, peace, joy, hope, etc. Back of the world write sin, misery, darkness, etc. Speak of the contrast, depending on whom we follow.

JUNIOR CORNER

"Ride on! ride on in majesty!
Hark! all the tribes "Hosanna" cry;
O Saviour meek, pursue Thy road
With palms and scattered garments stowed.

Ride on! ride on in majesty!
In lowly pomps ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin."

Suggestions for April 10, 1938

Setting: Palm leaves and candles. Into this setting, the picture of Christ's entry into Jerusalem amid shouts of "Hosanna!"

Call to Service: Piano prelude

Opening Service: The Triumphant Christ

1. Leader's voice: "Hosanna! Blessed is he that cometh in the name of the Lord, even the King of Israel." John 12:13.
2. Response by group: Sing "Praise Him! Praise Him!"
3. Leader's voice: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt." Zech. 9:9.
4. Group response: Sing "Praise Ye the Lord, the Almighty" verses 1 and 4
5. Leader's voice: "And he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth." Zech. 9:10b
6. Group response: Sing verse 4 of "Come, Thou Almighty King"
7. Scripture reading in unison: Matt. 21:8, 9, 10
8. Leader's prayer

Mission Minutes: Announcements concerning project for May Day. (See past issues)

Study Period: Aim: To teach the truth that God works through the Spirit and through the Spirit we glorify Him.

1. Ride On! Let a junior read the lines of the song printed above.

2. Questions and Answers: Deal out questions to several juniors and the answers to these questions to an equal number of juniors. When the chairman announces this subject, let these juniors take their stand, before the group, on opposite sides. When question number one has been asked and answered, these two juniors take their seats, etc. till all questions have been answered. Question I: How can I best praise God? Answer: When I have the Spirit of God. Let this junior then read the praise of Zacharias after the Spirit had come upon him. Luke 1:67-69. Question II: From where does the Spirit come? Answer: The Spirit comes from God. Read Joel 2:27 and 28. Question III: How do I receive the Spirit? Answer: God gives it as a gift. Luke 11:13. Question IV: When do I receive the Holy Spirit? Answer: Acts 2:38; Acts 16:31. Question V: What is the Holy Spirit? Answer: The Holy Spirit is a Person.

3. Special music: "I Need to Be Filled"

4. Learning to Know the Holy Spirit: This could be a blackboard study. One junior takes his place in front of the group, another one at the board. The first junior reads the passage in which a name of the Holy Spirit is given. He asks the group for the name, the name having been given, the second junior writes it on the board. This is repeated until all names have been found. References that state names for the Spirit:

a. The Holy Spirit. Luke 11:13
b. The Spirit of Grace. Heb. 10:29
c. The Spirit of Truth. John 14:17
d. The Spirit of Life. Rom. 8:2
e. The Spirit of Wisdom and Knowledge. Isa. 11:2
f. The Spirit of Promise. Eph. 1:13
g. The Spirit of Glory. I Pet. 4:14
h. The Spirit of God. I Cor. 3:16
i. The Spirit of Christ. Rom. 8:9
j. The Spirit of Comfort. John 14:16

5. Hymn read as a poem by a junior

> "Gracious Spirit, dwell with me;
> I myself would gracious be;
> And with words that help and heal
> Would Thy life in mine reveal;
> And with actions bold and meek
> Would for Christ my Saviour speak.
>
> Truthful Spirit, dwell with me;
> I myself would truthful be;
> And with wisdom kind and clear
> Let Thy life in mine appear."

6. What the Spirit can do for me: Minute talks by juniors, stating what the Spirit does for us and then reading the verse assigned to them.

a. Causes us to understand God's laws and to obey them. Ezek. 36:27
b. Reveals to us the things of God. Luke 2:25-27
c. Teaches us. John 14:26
d. Makes us remember the words of God. John 14:26
e. Leads us to tell others about Jesus. John 15:26
f. Gives us the right words to speak. Luke 12:12
g. Fills our heart with the love of God. Rom. 5:5
h. Comforts us. John 14:16
i. Gives us the assurance that we are a child of God or tells us that we are not yet his child. I John 3:24

7. Looking to the Cross. Brief heart talk by leader. Turn the eyes of the children upon Jesus. Through belief on Him alone can the Spirit come within to do all these wondrous things in us and through us.

8. Closing meditation song: "There is a Green Hill Far Away."

9. Hold before the children the card bearing the motto for this month and let them repeat it in unison: "WITHOUT ME YE CAN DO NOTHING."

10. Closing prayer.

◆

—*Dr. A. C. Gaebelein, Christian leader and author of numerous religious works,* on a visit in Germany, wrote to a friend in America some weeks ago: "We do not cease wondering at the wonderful conditions and enthusiasm of the people of Germany. A new Germany has arisen, and I am sorry to say that much of what we read in our American newspapers is nothing but slander. There is no question in my mind that Hitler is an instrument of God to save Germany and Europe from the Red Beast."

« « JOTTINGS » »

—*Rev. P. P. Wedel of the Church of Christian,* Moundridge, Kansas kindly sends us the full program of services for the pre-Easter season. The following are the interesting themes of his sermons: Sunday, March 6, *Clothed with Humility;* Sunday, March 13, *Shall Christians Fast;* Sunday, March 20, *Tragedies of Life;* Sunday, March 27, *Living Spirits in the Mouths of False Prophets;* Sunday, April 3, *Christ's Last Journey to Jerusalem;* Sunday, April 10, *Enter, O Master Divine;* Good Friday, *Wounded, Bruised, Chastized;* Easter Sunday, *Hallelujah, Christ Arose!*

—*Rev. S. P. Preheim of Freeman, S. D.* who has been soliciting funds for a conference printing plant in the Northern District, at the request of the Board of Publication, has been handicapped a great deal, first by snow, cold weather, and now by muddy roads, the very things that that section has been wishing for. But he has done quite well, just the same. He writes he likes the work, is kindly received by the brethren, and he is confident that he is helping a good cause.

—*Rev. P. R. Aeschliman, pastor emeritus* of the Mennonite Church at Colfax, Washington, was reported to be seriously ill with pneumonia nearly a month ago. But his successor Rev. Harley King later wrote us that he had considerably improved and would soon be able to leave the hospital for his home. We hope he is continuing to recover as rapidly as his rather advanced age permits. Rev. Aeschliman is widely known in our Conference. He has worked heroically to found and organize the Pacific District Conference. May God protect and keep him!—Quite a large number of the members of this church went to Newport to witness the ordination of Rev. P. D. Unruh as minister. They report a very impressive service.—Corr.

—*Pratum, Oregon.*—Mr. and Mrs. Peter Hofstetter celebrated their silver wedding recently. A group of relatives and friends gathered at their home, immediately after the morning worship hour. A pot luck dinner was served, followed by a program, consisting of songs, readings, and devotions conducted by the pastor, J. M. Franz. All join in wishing the dear couple God's richest blessings and many more years together in the service of the Lord.—Corr.

—*East Northfield, Mass., Mrs. Philip Porter:* I am still very much a Mennonite, even though I cannot attend any of the Mennonite churches, and I like to keep track of what's going on. There is excellent reading in the paper. If only all Protestant denominations were doing as much to keep us from getting into war, as the Mennonites and Quakers do.—This letter is from a daughter of Rev. A. S. Shelly, known to many of our older readers. He was one of the pioneer leaders of our General Conference.—Editor.

—CORRECTIONS: In MENNONITE No. 8, Feb. 22, '38, Pacific District Treasurer's report, after Menno S. S., Menno, Wash., the donation of $22.21 should be added.—In MENNONITE No. 10, March 8, '38, correspondence from Johannestal, Hillsboro, Kansas, 2nd par. read: "Twenty Juniors took part in the quarter fund, contributing $51.50," in place of $15.00. In the same MENNONITE, under Jottings, read: Rev. David A. Schultz, instead of "Schulty".

—*Rev. J. C. Kaufman, Moundridge, Kansas.* March 10: Wish to inform you that we have just returned from our visit in the west. We enjoyed real blessings with the brethren and sisters there. May God bless the work! We had an enjoyable trip, and good health and were happy in the Lord. It is possible that we will shortly go to Medford, Oklahoma.

—*Pres. A. S. Rosenberger and Field Secretary G. T. Soldner,* of Bluffton College, visited Bethel recently. They had come out this way to investigate some of the colleges that furnish different kinds of work for students, to enable them to work their way through college. Bethel College, for instance, operates a printship, a bookbindry, a dairy farm, a photographic engraving shop; Hesston College a broom factory, and Tabor College an overall factory.

—*Rev. John Lichti, Medford, Okla.:* I have something upon my heart. When I hear the many sermons over the radio, by representatives of other denominations, I feel that we should also have a *Mennonite Hour,* to tell the world of the peace teachings of Jesus our Savior, and our adherence to this doctrine, something so much needed in this world torn by war and preparations for war.—My health is better, God be praised!

—*Zion Menn. Church, Souderton, Pa.*—Beginning with Sunday evening, March 6, the Pastor will begin a series of sermons for the Lenten season. The series will have the following themes: March 6, *"The Secret of the Cross";* March 13, *"The Cross in the Consciousness of Jesus";* March 20, *"The Cross and Prayer";* March 27, the Bluffton College Gospel Team will have the service; April 3, *"The Cross and the Love of God";* April 10,*"The Cross and Daily Life".* There will also be musical selections by the choir and other special numbers. The purpose of these meetings before Easter is to enable us to revive those things which matter most, to differentiate between the wheat and the tares. It is a time for spiritual house-cleaning, the setting in order of the household of the Christian.—Rev. Ernest Bohn, Pastor.

—*From Menno Mennonite Church, Wash.*—Rev. and Mrs. J. C. Kaufman on their way through here from Newport visited the church near Lind, Friday to Sunday, Feb. 18-20. Rev. Kaufman conducted two services and spoke at the C. E. meeting. This visit was greatly appreciated, since the church has no pastor now.—O. Franz.

—*Rev. A. W. Friesen, Henderson, Nebr.* writes: Last week was a busy one. Two funerals and the services led by Rev. P. P. Wedel made things crowded. The meetings were well attended. The main topic was, *Seeing Jesus.* For Bible discussion in the forenoon I Thess. was discussed. The second of this month I intend to be in Mountain Lake in the interest of the Northern Conference program. The Reverends Schroeder and John Bartel are the other members of the committee. The conference will be held at Mt. Lake, in the First Mennonite Church, sometime in June.

—*Rev. H. N. Harder, Mission Church, Enid, Okla.* writes: Last week I completed for the Home Mission Board of the Western District the purchase of three lots for a new church. The lots are located on corner of Adams and York streets. We believe they are very suitably located and trust the building of this church can be begun. It is my conviction that if we had a more suitable place of worship, the work would progress better.

—*First Church, Wadsworth, O.:* The pastor is preaching a series of *I Believe* sermons, based on the Apostle's Creed: March 6, *I Believe;* March 13, *In God the Father Almighty;* March 20, *In Jesus Christ His Son Our Lord;* March 27, *In the Holy Spirit;* April 3, *In the Church;* April 10, *In the Communion of Saints;* April 12, *In the Forgiveness of Sins;* April 15, *In a Crucified, Dead and Buried Lord*; April 17, Easter, *In Life Everlasting.*

REPORT OF THE HOME MISSION BOARD

February, 1938

Income

Sent direct to Canadian Treas., Rev. David Toews, Rosthern, Saskatchewan, from G. Bock, Clearwater, Manitoba, $10.00. Special: Wehrlose, Beatrice, Neb., for Young Men's Home, Winnipeg, Manitoba, $12.35.

General Treasury: C. E., Upper Milford, Zionsville, Pa., $11; Inman, Inman, Kansas, $10.95; Louisa Regier, Newton, Kansas, $200; New Hopedale, Meno, Okla., $27.12; Burrton, Burrton, Kan., $4.26; First, Mountain Lake, Minn., 22.60; S. S. Johannestal, Hillsboro, Kan., $15.38; Immanuel, Los Angeles, Calif., $5; Ex. Comm. of Mission Socities, $466.63; West Zion, Moundridge, Kan., $42; Emmaus, Whitewater, Kan., $129.50; First Christian, Moundridge, Kan., $88; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kan., $25; First, Paso Robles, Calif., $16; S. S. Salem-Zion, Marion, S. Dak., $20; Bethlehem, Bloomfield, Mont., $6; Pulaski, Pulaski, Iowa, $4:58; Mission Friends, Newton, Kan., $30; Mission Friend, $250. **Total, including Special, $1386.49.**

Disbursements

Rent, transportation, salaries, etc., $1276.50.

These gifts are gratefully acknowledged and thankfully received.

A. J. Neuenschwander, Treas.,
Quakertown, Pa.

REPORT OF THE EMERGENCY RELIEF TREASURER OF THE GENERAL CONFERENCE

January and February, 1938

RECEIVED FOR GENERAL FUND

Salem Menn. Ch., Munich, N. D., by J. C. Dick, $11.12; Pratum Menn. Ch., Pratum, Ore., by W. A. Roth, $31.59; Emmaus Menn. Ch., Whitewater, Kan., by J. A. Busenitz, $170.20; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $4.62; Herald Menn., Ch., Clinton, Okla., by J. A. Harms, $16.20; Buhler Menn. Ch., S. S., Buhler, Kan., by Albert C. Becker, $50; Hoffnungsau Menn., Ch., S. S. Inman, Kan., by Ben. M. Ediger, $18.46; C. I. Krahn, Warroad, Minn., $5; Brudertal Menn. Ch., Hillsboro, Kan., by F. N. Funk, $15.42; D. W. Friesen, Altona, Man., Canada, $1; Bergthal Menn. Ch., Pawnee Rock, Kan. by H. S. Kliewer, $10.46; Jacob K. Graber, Pretty Prairie, Kan., by C. E. K., $25.

Inman Menn. Ch., Inman, Kan., by D. J. Enns, $14.14; Jacob J. Enns, Canton, Kan., $5; Alexanderwohl Menn. Ch., Goessel, Kan., by H. J. Reimer, $92.35; Simon Schmidt, Lehigh, Kan., $2.35; A Friend, Elbing, Kan., $50; Eden Menn. Ch., Inola, Okla., by Adolf Schmidt, $21.33; Alexanderwohl Menn. Ch., Goessel, Kan., by H. J. Reimer, $15; W. H. Entz, Newton, Kan., $50; Menn. Ch., Pratum, Oregon by W. A. Roth, $36.77; C. I. Krahn, Warroad, Minn., $10; Elizabeth Richert, Newton, Kan., $10; First Christian Menn. Ch., Moundridge, Kan., by J. B. Stucky, $58; Immanuel Menn. Ch., Los Angeles, Calif., by F. H. Regier, $1; Bethel College Menn. Ch., Bethel College, Kan., by Helen Penner, $21; Emmaus Menn. Ch., Whitewater, Kan., by J. A. Busenitz, $66.25; First Menn. Ch. S. S., Newton, Kan., by Gertrude Entz, $35.23; Bergthal Menn. Ch., Pawnee Rock, Kan., by H. C. Schultz, $14.16.

Bruderthal Menn. Ch., Hillsboro, Kan., by F. N. Funk, $18.45; First Menn. Ch., Moutain Lake, Minn., by H. T. Nickel, $46.22.

MISCELLANEOUS

For Canada: Mrs. Anna Graber, Freeman, S. D., by C. E. K., $3.50.

For Spain: M. Woelke, Arlington, Calif., $1; Alfred Zweiacher, Salem, Oregon, $5; Rev. John and Henrietta Roth, Salem, Oregon, $5; Garden Twp. S. S., by Henry Nachtigal, Halstead, Kan., $34.85; C. I. Krahn, Warroad, Minn., $5; Menn. Peace Society, Bluffton, Ohio, by C. J. Landis, $6.37.

For China: First Menn. S. S., Butterfield, Minn., by A. L. Friesen, $41.09; First Menn. S. S., Mountain Lake, Minn., by D. M. Harder, $25; Christian Menn. Ch., by J. B. Stucky, Moundridge, Kan., $70.

For Russia: John J. Schmidt, Canton, Kan., $5; Deer Creek S. S., Deer Creek, Okla., by Harold Bechtel, $10; Abram Dirks, Buhler, Kan., $5; John J. Schmidt, Canton, Kan., $5.

Jewish Mission: First Menn. Ch., Butterfield, Minn., by P. J. Friesen, $17.77.

India: Immanuel Menn. Ch., Los Angeles, Calif., by F. H. Regier, $3.50.

Total Donations: General Fund, $926.37; Russia, $25; Spain, $57.22; Canada, $3.50; India, $3.50; China, $136.09; Jewish Mission, $17.77. **Total $1169.45.**

Remittances: To Canada, $925.30; to Germany, $70.20; to Spain, $67.37; to Russia, $136.75; to India, $200.10; to Mexico, $15.15; to expense, $50; to U. S. A., $25. **Total, $1489.87.**

Gratefully submitted,
Peter H. Unruh, Goessel, Kan.

Inspiring Easter Greetings

WITH CHOICE SCRIPTURE TEXTS

Happy Easter

No. 580

Wishing you Happiness
At Easter

No. 583

Every Christian's hope of eternal life is based on the resurrection of our Lord. Easter's true import is to recognize and glorify the risen Christ.

Our Scripture-text Easter folders are decided favorites at Easter time. Offer all to your customers.

Each 5-cent folder on this page represents the finest quality and variety. Messages and Scripture texts were carefully chosen Envelopes included.

5 cents each

No. 581

Easter Greetings

No. 584

No. 580—At Easter Time

A lovely folder with a white cross in shadow effect. Flowers tinted in yellow, pink, and blue. **Price 5 cents**

No. 581—At Easter!

Delicate sheer sheen stock. Lavender air-brushed border with die-cut lily edge. **Price 5 cents**

No. 582—Easter Greetings

Orchid folder with white lily and die-cut cross on edge of folder. **Price 5 cents**

No. 583—Wishing You Happiness at Easter

Beautiful window grouping with Venetian blind effect and bowl of Yellow jonquils. Tinted in soft shades. **Price 5 cents**

No. 584—Easter Greetings

Sheer sheen paper. Delicate church design. Madonna lily in soft white, lavender, and green. **Price 5 cents**

No. 585—God's Peace to You at Easter Time

Yellow folder decorated with bouquet of white narcissus. **Price 5 cents**

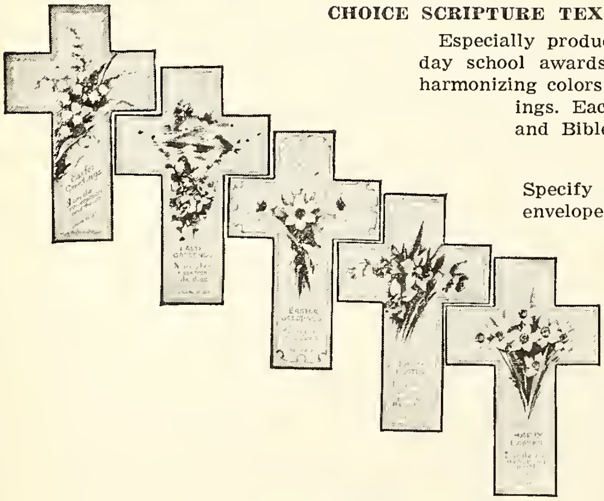
No. 582

Happy Easter

No. 585

Dainty, Die-cut Easter Crosses

CHOICE SCRIPTURE TEXTS—COLORFUL DESIGN



Especially produced in large quantities for a wide distribution as Sunday school awards, etc. The dainty crosses are lithographed in many harmonizing colors. Size 2 3-4 x 4 1-4. Suitable for gifts, rewards or greetings. Each of the five designs shown carry a different greeting and Bible verse. All orders filled assorted.

Furnished with or without envelopes

Specify carefully whether you want envelopes when ordering.

With envelopes—30c dozen
Without envelopes—20c dozen

10 Cent Easter Folder

No. 1092—Happy Easter

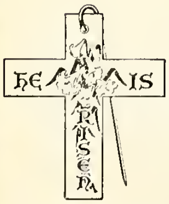
Expensive stock. Embossed silver metallic insert. Soft gray felt or nap forms a cross. Easter lillies in white, purple, and green. A distinctive design that is popular. Size 4x5. **Price 10c.**

At Easter Time

No. 1092

Easter Cross Bangle

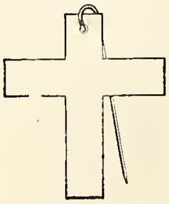
25c dozen; $1.50 per 100



An attractive Easter Souvenir to be distributed Easter Sunday to those attending Church or Sunday School Services. This bangle is a Latin Cross, of white celluloid with the inscription "HE IS RISEN," and a cluster of Easter colors, green and purple; size of illustration. Pin attached for fastening to clothing.

Plain Cross Bangle

20c dozen; $1.25 per 100



The Cross is recognized as a Christian emblem. To meet a demand for an inexpensive gift or reward we offer this "Plain Cross Bangle." It is made of white celluloid and has a pin attached for fastening to clothing. Bangle is size of illustration. Appropriate for Easter or any occasion during the year.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MARCH 29, 1938 NO. 13

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

The Meaning of the Cross

By Will H. Houghton

The Cross is at the very center of the Christian religion. It is no more possible to think of Christianity without the Cross than to think of the sky without the sun. The church which ignores or denies the Cross may be moral and ethical in its outlook, but it cannot be called Christian. It would be well for the whole church today to stand quietly and reverently where it can get a fresh glimpse of Calvary. We need to study again the meaning of the Cross.

The story of the death of Christ is startling to the casual reader and increasingly full of meaning to those who follow on to know. Every character in the story lives—the jealous priest, the cowardly Pilate, the indifferent solidiers, the unthinking multitude, the sad-hearted women, and the criminals on the neighboring crosses.

Almost every possible human emotion was pictured in the scene—envy, malice, scorn, mockery, sympathy, love, faith, they were all there. The religious hated him, the soldiers scoffed at him, the priests railed upon him, the women wept for him, and a criminal believed in him.

Books and more books have been written on the Cross, but no one life is long enough or deep enough to fully take in its significance. The Old Testament prophet tried to interpret it as he said, "The Lord hath laid on him the iniquity of us all" (Isaiah 53). There stands Isaiah, years before the event, with index finger pointing toward the Cross. Years after the event of the Cross we find another of God's messengers, the Apostle Paul, with index finger pointing back to say, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

The Cross means the death of the Savior. Before Christ was born the promise was given, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). His life did not save them. Only in his death could he be the Savior of mankind.

The Cross means the death of a sufferer. Christ suffered loneliness. There are several kinds of loneliness possible, and Jesus suffered them all. There is a loneliness of isolation. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). He seemed cut off from the rest of men—even in his life. He suffered the loneliness of shame. What must it have meant to the sensitive Son of God to be stripped and beaten and spit upon and exposed on the Cross!

The writers in both Testaments link us to the cross of Christ in a special way. It is not that they see on the Cross someone whom we may imitate or emulate It is that they see in Christ's death values in which we are actually to partake. "Christ died for the ungodly," (Romans 5:6) said Paul. "Who his own self bare our sins in his own body on the tree," (I Peter 2:24) said Peter. "Because he laid down his life for us," (I John 3:16) said John. All of these are but repeating what Jesus said in Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Redemption through the Cross is the motive running all through the Bible symphony until it reaches the grand chorus, "Unto him that loved us, and washed us from our sins in his own blood."

The scene of the Cross had special meaning to one man that day. In the story as John gives it we have the mere fact that when he was crucified there were "two other with him, on either side one, and Jesus in the midst" (John 19:18). The Synoptic writers add further information, and Luke tells us how finally one of the thieves cried, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:42, 43). What is the use of one dying man asking another dying man to remember him later? That malefactor was convinced that there was something different about the death of this Man.

Rev. Paul Aeschliman Gone Home

Again the General Conference is saddened by the loss of another one of its valuable workers and leaders, our genial Brother P. R. Aeschliman, pastor emeritus of the Mennonite Church of Colfax, Wash. He finally succumbed to that disease from which aged people not often recover—pneumonia. He passed away to be with His Savior whom he dearly loved and loyally served on Saturday morning, March 19. Funeral services were held on Tuesday afternoon, at the church which he had served for over forty years. May God comfort his family and congregation!

He identified his lot with that of Jesus, "Lord, remember me when thou comest into thy kingdom," and the dying Lord turned to open his arms and his kingdom to a poor but believing thief.

This dying thief could say as did Paul, "He loved me, and gave himself for me" (Gal. 2:20). It is evident the Cross means identification, not imitation. The Cross means more than self-denial. It means death. The Christian is to live as if he had actually died with Christ on the Cross.

There are three things the Christian sees in the crucifixion of Christ. Each has its exhortation and its practical application.

The Christian sees the death of a substitute. He was sinless. I was sinful—yet he died that I might live. My hands had performed deeds of evil, but his hands were held to the tree. My feet had gone into forbidden paths, but through his feet the spikes were driven. My mind was impure, but on his pure brow the crown of thorns was pressed. My heart was a fountain of corruption, but his side was pierced. Mine was the sin. His was the suffering. He took my place.

The exhortation is to gratitude. To say with one of old, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15), and having recognized that he died my death, it is now for me to live his life.

The Christian also sees the death of the sinner. Paul said, "I am crucified with Christ" (Gal. 2:20). How important to notice "with." He did not say, "I am trying to be crucified like Christ."

This leads to the third thing the Christian sees in the death of Christ—the putting away of sin. Shallow conceptions of the Cross are largely responsible for unnoticed sins in the lives of Christians. We cannot condone wrongdoing in our own lives when we see that the Cross was planted to do away with our sins. The Christian is to view the Cross as the means of deliverance from sin.—New Century Leader.

—*Rev. J. J. Balzer, Mt. Lake, Minn.*, who favors the editor with very interesting and meaningful letters from time to time, writes among other things that he wants the conference printing press to take shape as soon as possible, because *Ausbreitung* is our principal duty as Christians. And the Christian press is the greatest missionary power extant. He says our conference has been walking on stilts in the field of publication, and that not even on our own. He refers to the rapidly growing Adventist church, scarcely as old as ours, which has 69 publishing houses that disseminate literature in 360 languages. He thinks we are too *subjective*, each one centered in himself, instead of being *objective* in what we believe and think and do. *O that we had more objective Christianity!*

—What gunpowder did for war, the printing-press has done for the mind; and the statesman is no longer clad in the steel of special education, but every reading man is his judge.—Wendell Phillips.

Christian Education

EDUCATION IN THE LIGHT OF THE BIBLE

A. S. Rosenberger

Continuing our search for passages which throw light on education according to the Bible, we present several more such passages.

(4) In John 8:32 we have the words of Jesus "ye shall know the truth and the truth shall make you free."

The attitude of our Christian colleges today is to seek the truth. It is the great opportunity of our Christian colleges that they are free to seek the truth in the spirit of Christian discipleship. Our public, state-supported institutions must necessarily limit their program so as not to offend any particular group of people. At the recent Administrators Conference in Atlantic City a warning was sounded against the teaching of religion in public schools and state universities. While not necessarily made from an anti-religious viewpoint, the statement emphasized the principle of complete separation of schools and colleges.

While our state schools do make a most important contribution in strictly scientific subjects, they are nevertheless restricted in seeking the truth in the social and religious phases of life. Here is the great opportunity for students in our Christian schools to seek and "know the truth". With this preparation our young people can go out to furnish Christian leadership in the needy world of today which needs a message of truth and Christian authority.

(5) Any number of passages might be referred to further which indicate that in the spirit of the Bible all education should be God-directed, Christ-centered, with an acceptance of the Bible as the rule of life.

Let us refer to Proverbs 1:7, "the fear of Jehovah is the beginning of knowledge." Also John 14:6, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me." Also II Timothy 2:15, 16, "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction, that the man of God may be kept furnished completely unto every good work." Such passages as these set a standard for a Christian teacher.

As our Christian colleges and schools continue to serve today in this light of Holy Scripture, they are in a position to render to our churches and young people an invaluable contribution.

That there should no man die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does.—Carlyle.

Minutes of the Forty-Ninth Session of the Middle District Conference

Held at the Union Church in Sugar Creek, Ohio
August 12-15, 1937

The opening session was held Thursday evening, Aug. 12th with Rev. Adolph Friesen of Donnellson, Iowa, presiding. Rev. A. R. Keiser of Dalton, Ohio, president of the Middle District Conference, delivered the conference sermon.

The conference proper opened Friday forenoon at 9 o'clock. Rev. Arnold Schultz led the devotionals. Delegate's certificates were received by the officers. The minutes of the forty-eighth session held at Fortuna, Missouri, on August 27-30, 1936, were read and approved.

The chairman then appointed the following committees:

Nominating Committee: H. T. Unruh, P. A. Kliewer, and J. E. Amstutz; *Complimentary Votes and Telegrams:* C. H. Suckau, Jacob Unruh, and Irwin Bauman; *Resolutions Committee:* Adolph Friesen, D. J. Unruh, and Kenneth Neuenschwander; *Auditing Committee:* D. W. Bixler, Eugene Raber; *Tellers:* Erwin Graber, Weldon Basinger, Lavera Lehman, Nora Badertscher, Esther Amstutz, and Anna Ruth Mullett.

Following this, the First Mennonite Church of Chicago was voted in as a member church and P. P. Sprunger approved as its delegate. Complimentary votes were given Dr. I. W. Bowman, Pres. A. S. Rosenberger, Rev. Grover Soldner, Lester Hostetler, and Miss Inda Sprunger. Dr. A. C. Schultz and Dr. Calvert N. Ellis were welcomed as guests and accorded the privilege of participation in the discussion.

Then the first reading of the proposed constitution for the Middle District Conference was made by Rev. P. E. Whitmer.

It was *moved and seconded,* that the revised constitution be discussed at this Friday morning session but that the permanent changes be deferred until the Saturday morning session. Motion was adopted.

FRIDAY AFTERNOON SESSION

1:30-1:45 Devotional service by Dr. Arnold Schultz
1:45-2:45 Business session

The following report of the Educational Committee was read by its secretary-treasurer, Edison Sprunger:

REPORT OF THE EDUCATIONAL COMMITTEE

(Abbreviated)

The conference report in THE MENNONITE of October 13, 1936, quotes, "Since the Educational Committee reported a fund of about $300.00 on hand and the Women's Missionary societies had a *program of visitation for a field secretary* planned, the conference requested that $200.00 be made available for this work." Based on this the committee resolved, that the appointed field secretary, Miss Inda Sprunger initiate the project of visitation work. That she should then be paid, upon presentation of itemized statements of expenses, up to the sum of $200.00.

Report blanks were again sent to the Sunday schools of the district. Fourteen of the nineteen churches: Trenton, Fortuna, Noble, Berne, Bluffton, Chicago, Lima, Napanee, Summerfield, Sugar Creek, Wadsworth, Salem (Dalton), St. John, and Donnellson reported. In connection with that part of *the standard* that reads, "The average not less than 70 per cent of the total enrollment," there arises the difficulty, how many times may a scholar miss and still be counted a member. Probably the conference could adopt some rule in the matter.

To the resolution of the last conference, "That we endorse the action of the General Conference on the Christian S. S. Quarterly and respectfully urge its adoption by the Sunday schools of the Middle District," the following have reported its adoption: Berne, Bluffton, Dalton, Fortuna, Lima, Noble, St. John, Summerfield, and Wadsworth. Though sending out of S. S. standards may seem unnecessary to some, they serve as an incentive for the improvement of the Sunday school, and pastors and S. S. officers will do well to study them with a view toward improvements.

The committee commends the Sunday school work of the newly organized church at Lima, where a good foundation is laid for the future. We encourage the work of the workers there and commit them to the grace of God for inspiration and strength.

For the program Sunday afternoon, Rev. D. J. Unruh, member of the General Conference Board of Education and in charge of S. S. work, has been asked to give the address.

The Educational Committee:
Clarence Schneck, John Tosch,
Edison Sprunger, Sec.-Treas.

Financial Report of the Educational Committee

Receipts:

Balance on hand in First Bank of Berne	$258.22
Wayland $5.00, transferred from Wadsworth Bank $50.22, Fortuna $3.85, Noble $3.00, Napanee $2.00, Summerfield $5.05, Wadsworth $2.50, Dalton $5.00, Donnellson $5.00, total	$339.84
Expenses:	
Inda Sprunger, Field Secretary	42.42
Balance on hand, Bank of Berne	$297.42
Balance in restricted Wadsworth Bank	120.00
Amount available for this cause	200.00
Amount used for this cause	42.42
Amount still available	$157.58

August 11, 1937 Committee as above

It was also resolved, that Miss Inda Sprunger's work be continued for another year. Motion carried.

It was further resolved, that a plan be worked out and presented as to how to remunerate Miss Sprunger and that the committee report upon same at Saturday's session. Carried.

Rev. A. R. Keiser, president of the Conference, read the following telegram from the First Mennonite Church in Chicago:

TO THE MIDDLE DISTRICT CONFERENCE,
SUGAR CREEK, OHIO

Dear Brethren:

Greetings with Eph. 1:2-3.

"The congregation of Chicago sends love and best wishes to the Conference and will be much in prayer during the various sessions. We praise God for His continued blessing on our work here in Chicago. Souls have been saved during the past year and the church is being strengthened all along the line. A fine spirit prevails and the Spirit of Evangelism is growing. We are hoping it will burst into a flame this fall and winter and that the church and community will be greatly revived.

"In our present organization we are desirous to be recognized as a member of the Middle District Conference with all its rights and privileges. We pledge anew our loyalty to her standards based upon the Word of God, and trust that God will lead the discussion, and that resolutions will be passed that will extend the borders of the Kingdom through out the district."

Sincerely yours,
First Mennonite Church in Chicago,
Mr. P. P. Sprunger, Delegate

The following report of the EVANGELIZATION COMMITTEE was read by Rev. Delbert Welty of the Noble Mennonite Church:

Resolutions of the Evangelization Committee:

Resolved, that we reassert to the Conference that the condition stated in the resolution at the Fortuna Conference in 1936, regarding the building of the Lima, Ohio, Church be met at the earliest possible date and that the amount in excess of $3500 be liquidated over a period of three years through free will gifts by all, or as many of the churches of our Conference lead to do so.

Be it further resolved, that in case it becomes necessary that we authorize the Trustees of the Middle District Conference to execute a first mortgage, in order to secure the creditors for the remaining present unpaid debt of the Lima, Ohio, Church Building Project. Adoption of report carried.

The following summary of expenses and gifts for the Lima Mission was then given:

Summary of Expenses

Transferring and Recording Deeds	$ 1.50
Certificate of Titles	10.00
Real Estate	329.43
Survey, staking building levels, etc.	16.00
Architect	30.00
Water, Sewer, and Building Permits	30.00
Excavation of Basement	74.80
Building Material	2405.80
Labor	1013.13
Supervisor's Salary	122.85
Plumbing	119.54
Electrical Work	43.78
Use of Stoves	21.60
P. A. Kliewer, Auto and Supt. Service	33.35
Ohio Industrial Compensation	93.92
Two Payments on Loan	254.22
Total Expenses	$4599.92

Summary of Gifts

Place and Church	*Memb.*	*No.*	*Gifts*	*Quota*
Trenton, Apostolic Church	228	1	10.00	159.00
Fortuna, Bethel Church	143	1	16.83	100.00
Bluffton, Ebenezer Church	539	3	506.95	377.00
Noble, Eicher Emmanuel	230	2	108.61	161.00
Berne, First Church	1134	10	1160.58	794.00
Bluffton, First Church	435	3	167.30	304.00
Chicago, First Church	91			63.00
Lima, First Church	20	8	203.00	14.00
Nappanee, First Church	158	1	10.00	110.00
Summerfield, First Church	150	2	55.00	105.00
Sugar Creek, First Church	181	1	25.00	126.00
Wadsworth, First Church	225	3	63.65	157.00
Pandora, Grace Church	366	1	22.76	256.00
Pulaski, Pulaski Church	163	4	115.00	114.00
Dalton, Salem Church	245	2	62.10	171.00
Pandora, St. John Church	274	5	151.95	191.00
Wayland, Wayland Church	353			247.00
Donnellson, Zion Church	209	3	155.00	146.00
TOTALS	5144		2833.73	3550.00
Loan from six brethren			1800.00	
Shumacher Store Refund			4.80	
GRAND TOTAL			$4638.53	
Expenses			4599.92	
Balance on hand			$ 38.61	

Treasurer's Report of the Evangelization Committee of the Middle District Conference for 1936-37

Receipts

Balance from former treas. Rev. A. R. Keiser	$ 20.46
Bethel Church, Fortuna, Mo., 2	31.05
Eicher Church, Noble, Iowa, $25.00; C. E. Society, $25.00; total from Eicher Church	50.00
Pulaski Church, Pulaski, Iowa 2	43.00
First Church, Bluffton, Ohio	40.00
First Church, Wadsworth, Ohio	6.00
St. John's Church, Pandora, Ohio	20.57

First Ch., Berne, Ind. 2, $422.87; S. S. Class No. 4, $2.00; S. S. Class No. 44, $5.00; Total from Berne Church,	429.87
Wayland Church, Wayland, Iowa 2, $70.00; Dorcas Society, $10.00; total from Wayland	80.00
Salem Church, Dalton, Ohio 2	18.50
First Church, Nappanee, Ind.	25.00
Grace Church, Pandora, Ohio 2	50.00
Ebenezer Church, Bluffton, Ohio	44.50
From a Friend	3.00
Sugar Creek Church, Sugar Creek, Ohio	25.00
Zion Church, Donnellson, Iowa	40.00
Trenton Church, Trenton, Ohio	10.00
Summerfield Church, Summerfield, Ill.	11.87
Total Receipts	$948.82

Expenses

To Rev. J. J. Esau, pastor Lima Church, salary from August 1936 to July 1937 inclusive at $70.00 per month	$840.00
Total Receipts	$948.82
Total Expenses	840.00
Balance on hand	$108.82

E. W. Baumgartner, Treasurer.

Both of the above reports were accepted by the Conference.

Treasurer's Report, Board of Trustees

1936—Receipts

August 25—Balance on hand	$27.24
Sept. 3—From Collection, Fortuna Meeting	7.00
Total Receipts	$34.24

1936—Expenditures

August-September—Bank Charges	$ .50
Sept. 2—Wadsworth Banner Press	7.50
Sept. 2—Rev. A. H. Leaman addresses Fortuna	4.00
Sept. 2—Dr. A. Warkentin addresses Fortuna	15.00
1937—May—Bank Charges	.25
May 6—E. W. Baumgartner, copy charter	1.10
June 9—Bluffton College, mimeograph copies	1.75
Total	$30.10
August 4, 1937—Balance on hand	4.14
	$34.24

Respectfully submitted,
D. J. Basinger, Act. Treas.

The report was accepted.

It was *resolved*, that each church in the Middle District Conference contribute 1 cent per member for the expense of the conference.

FRIDAY AFTERNOON, 2:45-4:00

The Business Session of the Women's Missionary Society was opened with a prayer by Mrs. William Stauffer. Miss Inda Sprunger gave a discussion on "Methods of Creating More Interest in Our Societies". She also gave a demonstration on project work. The following officers were then elected: President, Mrs. D. E. Welty, Wayland, Iowa; V. Pres., Mrs. A. B. Krehbiel, Donnellson, Iowa; Sec.-Treas., Martha Gilliom, Berne, Indiana.

During the Women's Missionary session the men had an open forum meeting in the basement of the church with Dr. Calvert N. Ellis as leader.

FRIDAY EVENING

The evening was given over to a program by the Women's Missionary Society. Talks upon various phases of church work were made by Mrs. J. E. Amstutz, Miss Inda Sprunger, Mrs. Unruh, Mrs. Paul Whitmer, and Mrs. Lester Hochstettler.

SATURDAY FORENOON

9:00-9:15 Devotional service led by Rev. Soldner.

The following report of the auditing committee was read by D. W. Bixler:

August 13, 1937

We have audited the accounts of the Evangelization Committee, the Educational Committee, and the Board of Trustees Fund, and have found them correct.

Eugene Raber, D. W. Bixler

The report of the Auditing Committee was accepted.

Edison Sprunger then gave the Report of the Special Committee on Coordination:

1. We recommend the adoption of the last sentence in Sec. Five, paragraph two of the proposed Constitution. (a) That the Women's Work Committee shall choose which office that elected members shall hold in its committee. (b) The member of the Young People's Committee elected by the Conference shall serve as the Secretary-Treasurer of the Young People's Committee.

II\. That the Young People's Group elect the other officers of their organization. (a) That they elect a program committee of three, each serving a term of three years in rotation. (b) That the Young People consider drawing up a constitution.

III\. That the Secretary-Treasurer of the Educational Committee shall take care of all funds for the work of a field secretary. All receipts from the organizations for this shall be sent to said treasurer and he shall pay all bills of the field secretary upon presentation of itemized statements. The Educational Committee and the Women's Work Committee shall provide for the work of the field secretary.

IV\. All expenses of the Field Secretary shall be paid which includes (a) all expenses for material and labor for the "Vine Press"; (b) including payment of the salary of the field secretary's substitute, if said secretary must be absent from place of employment.

Respectfully submitted,
Edison Sprunger.

Adoption of the report was carried.

It was *resolved,* that a vote of thanks be extended to Miss Inda Sprunger for her zealous work for the Conference.

Rev. P. E. Whitmer, Chairman of the Constitutional Revision Committee, resumed the reading of the revised Constitution.

The motion was adopted that the clause under the heading "Ordination" be accepted as written in the printed copies.

It was moved and carried that Article VII be adopted as written.

It was moved and seconded that the Constitution as a whole be accepted as revised. The vote upon the motion was 189 yeas; nays, 0.

A motion was made and carried that the Constitutional Committee remain in office another year and that the permanent adoption of the Constitution be held in abeyance until the 1938 Middle District Conference session and that mimeographed copies be distributed to the member churches of the Middle District Conference.

Pres. A. S. Rosenberger, President of Bluffton College gave an optimistic report of the progress of the college.

D. W. Bixler, long the financial wizard of Bluffton College, was appointed the Financial Agent of the college. It is his duty to collect and pay debts. He reported that he has been successful in making collections and that the financial status of Bluffton College was in much better condition than it has been for some time.

The officers for the Middle District Conference were then elected making a complete set of officers as follows:

President, E. J. Hirschler, Bluffton, Ohio
Vice President, Rev. E. S. Mullet, Nappanee, Ind.
Secretary, Jacob Roth, Wayland, Iowa

Program Committee	*Educational Committee*
Rev. W. S. Shelly--1938	Clarence Schneck---1938
J. S. Schultz--------1939	John Tosh---------1939
Rev. J. E. Amstutz 1940	Rev. A. R. Keiser--1940

Evangelization Committee	*Board of Trustees*
Rev. D. E. Welty--1938	Noah Moser--------1938
E. W. Baumgartner 1939	Eli Luginbill--------1939
D. J. Unruh--------1940	S. J. Moser---------1940
	Noah Soldner-------1941
	F. A. Geiger--------1942

11:30-12:00 Bible Message, "The Lord of Life" by Dr. Calvert N. Ellis.

SATURDAY AFTERNOON

1:30-1:45 Devotional service by Russel Mast.

It was moved and carried that the coming year's proceedings be printed.

The Resolution Committee submitted the following report which was adopted:

Resolutions

I. Whereas we have enjoyed the spiritual fellowship of this conference and have been favored with ideal weather, be it resolved, that we express our heartfelt gratitude to our heavenly Father for the spiritual and temporal blessings of these days, and that we do so by arising to sing number 191 (Now Thank We All our God).

II. Whereas the Sugar Creek Mennonite Church has extended to us the hospitality of its church and of their homes, be it resolved, that we express to them our sincere appreciation for every kindness and convenience placed at our disposal.

III. Whereas Dr. Ellis, Dr. Schultz and others have brought to us spiritual and challenging messages from God's Word, be it resolved, that we express our gratitude to them for these messages and that we accept these challenges of loyalty to the Holy Scriptures and to our Lord Jesus Christ.

IV. Whereas the work at Lima has been greatly blessed under the ministry of brother J. J. Esau and through the cooperation and financial support of the churches, be it resolved, that we encourage them to continue in the prayerful support of the Home Mission Committee in this and other work.

V. Whereas Bluffton College has presented to us some of the needs, problems and aims and requested our prayers, be it resolved, that we encourage the College in a scriptural interpretation of life, in a position of loyalty to the Lord Jesus Christ, and that to this end we give our prayerful support.

VI Whereas the destructive forces of intemperance are challenging us to action, be it resolved, that we recommend to the congregations to continue the instruction concerning the evils of intemperance and that we endeavor to rid ourselves of this iniquitious traffic.

Respectfully submitted, D. J. Unruh,
Kenneth Neuenschwander, Adolph Friesen

The invitation to the Middle District Conference to hold its 1938 convention at Trenton, Ohio, was accepted.

Rev. A. R. Keiser of Dalton, Ohio, was appointed to investigate rates and facilities for the General Conference to be held at Saskatoon, Sask., Canada, in July.

A motion was made that the proposition of holding a retreat be given to the Educational Committee for study and recommendation. Motion carried.

It was moved, seconded and unanimously carried that the Mennonite Book Concern be not moved from Berne, Indiana, and that the secretary convey this motion to the proper authorities of the General Conference.

It was moved and carried that the Conference rise in appreciation for the very inspirational messages by Dr. Calvert N. Ellis.

3:30-4:00 Bible message, "A Peculiar People", by Dr. Calvert N. Ellis.

Report of the Young People's Field Secretary of the Middle District Conference

After carefully studying the resolutions submitted by the Resolution Committee of the 1936 Middle District Conference, and believing that missionary minded church is a live church, and in appreciation of the splendid work and the untiring efforts of our senior missionary, P. A. Penner, our first project was to ask all the C. E. Societies to write a letter to Dr. Penner for his thirty second anniversary upon the field.

Another suggestion by the Committee on Resolutions was, that we publish a mimeographed paper. This we did in December, leaving it to the young people to name the paper. The name, "The Vine Press" submitted by the Ebenezer C. E. Society, was chosen. Four issues were published. We trust in the future we can publish the "Vine Press" oftener.

We visited the Bluffton Senior C. E. and Intermediate C. E. Societies, addressing both. Also visited the Trenton church upon the occasion of the "Mite Box" opening of the Women's Missionary Society. The Grace Church at Pandora was next visited, this occasion marking the first Mother and Daughter banquet, sponsored by the women of the Missionary Society. The following week, we addressed the ladies of the Lima Women's Missionary Society, also taking in the Children's Meeting, immediately following.

Two weeks later we attended the Young People's Conference at the Ebenezer church, and took part on their program.

The next place visited, was Dalton, where we addressed the Women's Missionary Society, on Saturday afternoon, and the C. E. on Sunday evening. At Wadsworth a Mother and Daughter banquet was the occasion of our visit.

Some time later a joint meeting of the Women's Missionary Society, and the Girls' Missionary Society of the Grace Church at Pandora was held, and we attended and addressed that meeting.—We feel very grateful toward all who so kindly received us and demonstrated such a wonderful spirit of co-operation and interest.

Regarding projects:—In view of the fact that very often in the fall, just when missionaries should be returned and new ones sent, the mission treasury is lowest, we proposed that the young people of the Conference try to raise what they could toward this project. Three hundred eighty-two dollars was raised.

Considering that some of the societies are not active during the summer months, we feel encouraged over this report, and we are confident that there are those who wish to add to this work.

Again, may we state, we have appreciated your kind interest and pray that in the coming year, we may unitedly do greater work; and that He may be honored and glorified through our efforts.

Inda Sprunger, Field Secretary.

Financial Report of the Field Secretary

Expenditures

The Vine Press: Dec. 1936, $7.01; Feb. 1938 $3.55; July, $8.84; August, $8.00. Total $27.40.

Travel: To Bluffton and Lima, $5.00; to Grace, Pandora, $2.90; Lima, $2.00; Ebenezer Y. P. Conference, $2.90; St. John, Miss. meeting, $2.00; Dalton and Wadsworth, $9.85. Total $24.65.

Miscellaneous: Telephone, paper, envelopes, postage, labor, mimeographing missionary programs, $11.97.

Total expended, $64.02.

Receipts

From *Education Committee*, Dec. 16, 1936, to Aug. 1937, $42.42.

From *Churches:* Grace Church, $5.00; Ebenezer Y. P. Conference, $9.90; St. John Women's Society, $15.00; Dalton and Wadsworth, $12.75. *Total $32.64*

Total Receipts	$75.07
Total Expenditures	64.02

Balance turned over to Y. P. treasury $11.05

Inda Sprunger, Secretary.

Officers of the Conference

Rev. A. R. Keiser, President
Jacob Roth, Secretary

Notice to the Churches of the Middle District Conference

As previously announced, the Board of Publication has two brethren in the field to solicit money for a conference printing plant. Rev. S. P. Preheim has just about finished work in the Northern District, and upon consultation with the Board member from your district, Brother E. W. Baumgartner, he will next visit your district. We pray that he might find open doors among you. The following is Brother Preheim's tentative itinerary:

Fortuna, Mo., April 3-5; Summerfield, Ill., April 6-8; Trenton, Ohio, April 10-12; Sugar Creek, Ohio, April 13-15; Dalton, Ohio, April 17-22; Wadsworth, Ohio, April 24-27; Bluffton, Ohio, April 28-31 and May 1-4; Pandora, Ohio, May 5-7 and 8-11; Bluffton Com., May 12-13; Lima, Ohio, May 13-14; Berne, Ind., May 15-27; Nappanee, Ind., May 29-31; Chicago, Ill., June 1-3; Donnellson, Iowa, June 5-8; Pulaski, Iowa, June 9-11; Wayland, Iowa, June 12-18; Noble, Iowa, June 19-25.—The Board of Publication.

—*Emmaus Church, Whitewater, Kans.*—Mrs. Glen Fuller, instructor in organ and piano at Bethel College, is directing choir practices for our young people, in preparation for an Easter program. The choir will render a song service selected from the "Service Hymnal."—A. Regier, Corr.

FOREIGN MISSIONS

P. H. Richert, Sec.

THROUGH THE SIEGE OF TSINGFENG

(Sent in by W. C. Voth, China)

We believe Mission friends will rejoice with us that in the midst of the terror God is being glorified in China today. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10. The following letter dated Jan. 4th is from Evangelist S. A. Mah of the Tsingfeng church.

I want to tell you something of the Tsingfeng church in the time of trouble. For a time there was no one left in the postoffice and no means of communication. So it was best just to commune in spirit. Now the postoffice has reopened and does work as always, so I want to write now.

On December 15 disaster descended upon us. From 6 A.M. to 4 P. M. the city was beseiged, at four o'clock the city gates were broken through. But throughout the disaster we (Christians) experienced much the Lord's protection and consolation which greatly showed His glory. Here were 70 who had come to this compound trusting in His protection. All were ten-parts (perfectly) safe. In the midst of battle and under the rain of bullets we prayed constantly and without ceasing. Then came to our minds many Scripture verses in which we found comfort. Mark 8:35, Matt. 6:27, Ps. 91:2, Ps. 34:6, 7, Isa. 54:10-14 and many other such passages all came into our hearts. So we took courage and were not so much in fear. In the evening at 11 P. M. certain ones (meaning Japanese) forced open our front gate. The Lord graciously gave us courage and right words to speak, so we could receive them properly and the visit passed by.

On the 16th from morning till evening they came at intervals. Happily the Lord moved on the heart of their commander to issue for our church two court orders (a notice to Japanese soldiers not to enter or molest.) These were pasted on the front and back gates of the compound. Thus we received peace and security.

"But as to their treatment of those outside the church (non-Christians) I cannot bear to speak. (From other sources we hear that around 1000 were killed, most buildings on two streets were shelled and there was great terror during the taking of the city.

"Greatly to be rejoiced over, however, is the fact that, after this calamity, the Lord Jesus so manifestly began his spiritual work, leading many to come to church and worship. Now attendance at church is 200 to 300, formerly 80 to 100. The church building is crowded. In two weeks the contributions amounted to $28.00 (the amount contributed annually heretofore). After having experienced this causes us all the more to praise and glorify God. What a joy in this trouble even, to taste His grace and mercy. "Nan chung ts'ang en-- (grace hidden in disaster) is a truth we shall never forget.

"Wu T'ung T'ang is at present ministering at Taming. Mrs. Shang (Biblewoman) is still at Tung Ming. Mrs. Lu (Biblewoman) and I are at Tsingfeng. Also Wang Kuang Hsing (A Christian cobbler) and Mr. Han Kin Shan (Christian layman) have been greatly blessed of the Lord in helping (voluntarily) much in the church. Mr. Liang and Mr. Tu have both moved their families temporarily into the Mission compound. In regard to other matters I need not say more.

"Please remember us much in prayer."

(Signed) Ma Shou-An, Chinese Evangelist

Sunday School Lesson

A. S. Bechtel

April 10, 1938

FINDING OURSELVES IN SERVICE

Mark 8:27-38

Introduction

Jesus had spent most of His ministry up to this time in Galilee. Opposition was developing rapidly and He was nearing the end of His ministry. He withdrew from the regions where He was better known, to have more quiet conversations with the twelve and teach them the deeper meanings of His mission and their future work.

Jesus, the Christ vs. 27-30

Jesus and the twelve left Bethsaida (v22) and went north to the region around Caesarea Philippi. On the way Jesus asked them a question, "Whom do men say that I am?" (v27). They had various opinions (v28). Jesus was like John in some ways. Malachi, the prophet, foretold the return of Elijah to prepare the way for the Lord. In that day there began among the Jews, a discussion of Jesus which has spread and continued to this day. Periods of quiet, of revival, of conflict have followed each other. The heart of the world has found no answer for its cry, except in Him.

Jesus asked them a direct and pertinent question (v29). It is well to know what others think of Him, but the vital thing is, what do we say in our hearts. Error in our thinking of Jesus is fatal. Peter's confession, spoken for all of the twelve, is very positive—"Thou art the Christ, the Anointed." We need to give Christ His true place, first in thought, then in our hearts. Peter confessed that which had been revealed to him by divine illumination (cf Mat. 16:17).

Jesus Fortells His Death and Rising Again vs. 31-33

From now on Jesus devoted His time mostly to teaching His disciples. The days of great popularity were past. He tells them the things they needed to know (v31). The time was ripe for telling of His approaching rejection, suffering, death, and resurrection. The Son of man MUST be killed also MUST RISE AGAIN, after three days. Here are two great principles of faith—that Jesus is the Christ, and that by His death and resurrection He is the world's Redeemer. Peter again is quick to speak (v32), this time with a natural, human shrinking from Christ's cruel suffering and death (cf Matt. 16:22). His eyes had not been opened to the real purpose of Christ's coming. He and the others, were still thinking of an earthly kingdom. Peter reasoned that if Christ followed out His course as indicated, it would mean complete defeat for His cause. He did not yet understand Christ's principle of the highest service through the sacrifice of Himself.

Christ sternly rebuked Peter (v33) for unintentionally repeating Satan's temptation to take a short cut that would avoid all the suffering of the cross. There is no short cut to salvation. Man's mind shrinks from the path of service that leads through suffering and sacrifice.

Conditions of Discipleship vs. 34-38

Jesus now speaks to the larger audience (v34) and gives three fundamental conditions of discipleship. Deny self, that is, put one's own life in the background and live for Christ. Acknowledge Him as supreme Lord over all of life. "Take up the Cross", that is, go right on in the path of duty in which Jesus leads, without any compromise, even though such faithful Christian living may bring persecution, loss and misunderstanding. "Follow Me", that is, have the mind of Christ, obedience unto death if need be, and choosing the path of lowly service instead of that of ease and glory. If we would save our life (soul) for eternity, we must be ready to sacrifice our human life now (v35). The soul's value is beyond all comparison to earthly values and it may easily be lost (v36). The soul is eternal, things are perishable. They who are ashamed to confess Christ in profession and service, will lose the soul for eternity.

HELPING THE HELPLESS

Acts 9:36-42

Helping the helpless seems as something just natural for us to do, for are we not taught from childhood on, at home and at school, that "Little deeds of kindness and little words of love, make our earth an Eden and our heaven above."

Tabitha in our Bible-story is such a good example for us. When we think of her work in times of old and then picture her doing that work today, we would call it social service. What a large field there is today in larger and smaller cities for a Christian social service worker. It is work for the Master.

Thinking of helpless people, we know and have experienced that there are different ways of being helpless and so it also requires different ways of helping. Sometimes a kind deed or a gift is necessary, where in other cases a word of love and cheer and comfort is much more needed. This is often much harder to do, but if we do it as unto the Lord, He will give us the right words.

We all have experienced what a kind word will do when we ourselves have received it, or when we pass it on to others. I remember so well how a patient was cheered with a few words of kindness. I was working in a poverty stricken home. One day my patient received a bouquet of flowers with a little note enclosed. After she had read the little card, she handed it to me and said: "Read this, it means more to me than the flowers." The little note started like this: "I am sending you these little posies as God's little messengers, etc."—The flowers of course lasted only a few days but the kind words were appreciated and enjoyed long after the flowers had withered.

There are some among the helpless who are not willing to be helped, they are resentful. But if the love of Christ constraineth us to do this work, they will soon see that it is meant well. Emerson says, "Kindness is a language the dumb can speak and the deaf can hear and understand." And what does the Apostle Paul say about helping the helpless? II Cor. 3:3, we read: "Being made manifest that ye are an epistle of Christ, written not with ink but with the Spirit of the living God."

Everyone of us can become a letter of Christ addressed to the community in which we live. Only too well do we know that here in our city, as well as in other places, many people will never go to church and will never read their Bible, but they will read us. They will watch us closely to see whether we live up to what we profess, and they are going to be influenced by our words and deeds. Let us keep our eyes open to see the need around us and help the helpless.—Sister Elizabeth Wiebe, Beatrice, Neb.

—BETHEL COLLEGE THE RECIPIENT OF SUBSTANTIAL GIFTS.—The *John A. and Clara Eyman Ruth* children, Rudolph H., Ernest P., Arthur, Miss Emma and Mrs. E. A. Dettweiler of Reedley, Calif., Paul E. of Hesston and Daniel E. of Larned, Kansas, have given Bethel College a memorial donation of $1000.00 in memory of their parents. Mr. Ruth came from Bavaria, Germany, to Iowa with his parents, in 1852, and married Clara A. Eyman. They then moved to Summerfield, Ill., next to Halstead and Hesston, Kans., where Mr. Ruth, though principally a farmer, served also as president of a bank and deacon of the Church of Christian. Later they moved to Reedley, Calif.—The children are all doing well and they are glad to be able to set up for their good parents a monument where it will do good and continue to do so. (See also under Jottings.)

EDITORIAL
STAFF
Senior Department
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Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

A Wonderful Savior

Wherein lies the message of hope and of peace?
Wherein lies the promise that joy shall ne'er cease;
Wherein the assurance that we may be saved;
Wherein the rich blessings, so deeply engraved?

This message of ransom; this message of love
'Twas brought by our Savior, who now reigns above;
This Savior, Redeemer, Creator, and King,
This Jesus, our Lord, to Him we should cling.

'Twas He who once perished, on calvary's tree,
'Twas He who once suffered, severe agony;
The world hid in darkness, 'twas at the sixth hour.
This darkness, thus showed us, Christ's infinite power.

His mother, though weary, she could not depart,
But molded this picture, deep down in her heart.
How great was her passion, 'twas proven so plain.
Her strength seemed too feeble, to lighten His pain.

But calmly and bravely, endured He this strife,
Thus cleansing our sins, so that we might gain life,
'Twas at the ninth hour, His sweet peace was won.
Thus, proving so plainly, that He was the Son.

Oh let us remember, He died for our cause!
He bore His cross lightly; yea willing He was.
The cross which is ours, no matter how small,
We think it a burden, and shun thus, His call.

—Erma E. Goering

Victory out of Defeat

Mark 10:45; Luke 9:22, 51; 24:38-47
(Easter)
Young People's Topic for April 17, 1938

Meditations:

M., Apr. 11. One Who would not Down. Psa. 37:23, 24.
T., Apr. 12. Peter Victorious. Acts 5:29-32.
W., Apr. 13. Why Victory is Sure. Rom. 8:28-31.
T., Apr. 14. Faith Wins Victory. I John 5:4.
F., Apr. 15. Joshua, Defeated, Wins. Josh. 8:1.
S., Apr. 16. Slaves Win the Victory. Exod. 1:8; 12:29-32

Suggested Hymns:

"Christ Arose" and "Fairest Lord Jesus"

Problems:

The Bible gives us a number of interesting paradoxes. At first sight they are apt to appear to be untrue or at least contradictory. But within them are the truths of God which can not be shaken. Among them are:

Weakness is Strength: When we realize that without Christ, we are nothing, and yield ourselves wholly to Him, then His spiritual power can operate in us and make us strong.

Humility is Greatness: It is the one who renders the greatest service to the largest number who rises to a place of high esteem among men.

Tribulation is Glory: Tribulation results in new works of grace, in that it develops patience, which in turn leads to experience, and experience to hope.

Death is Life: Just as we are reckoned to have died with Christ, so are we able to obtain life in Him. By death, He destroyed death. And this is the great message of Easter. There is life beyond death.

I. The Ransom: (Mark 10:45)

"Ransom," of course, means to deliver a person or thing by the payment of a price; or to buy back a person by paying the price for which it is held. It indicates the need of Jesus' death. It was the price necessary to secure the release of mankind from the power of sin. By His death on the Cross Christ accomplishes deliverance from the service of sin. Christ's ministry was part of His service on earth. But His chief work was done on Calvary when He died for us on the Cross. The redemptive feature distinguishes Christianity from any other religion. Christianity is not merely a sytem of ethics; it is the history of redemption through Jesus Christ, the personal redeemer.

II. The Rejection: (Luke 9:22)

Notice that this is a prediction on Christ's part. His death was not an unforeseen accident for Him. He knew that it would begin with His rejection. And He knew through whom that rejection would come. It was the elders, the chief priests, and the scribes. Jesus also knew what this rejection would mean to Him, yet He did not shrink from it.

But He also knew that on the third day He would be raised from the dead. His rejection was but preliminary to His resurrection.

III. The Resolution: (Luke 24:38-43)

Suddenly Jesus appeared in the disciples' midst and spoke peace to them. By His resurrection Jesus' own sinlessness was finally and fully demonstrated. He died to become our Saviour, and He rose to become our Lord. He is to be found never among the dead things of the world but ever among the living.

6. The Commission: (Luke 24:44-47)

Only when the disciples were fully convinced of His resurrection did Christ issue His great commission. The work of preaching was to begin at Jerusalm. But it was not to remain there. It was to be brought to all nations of the world. This still remains to be fulfilled. Shall you and I help to fulfill it?

Ever since the first Easter, Christianity has been a religion of victorious living. It has enabled its devotees to turn defeats into victories, tragedies into triumphs, calamities into crownings. It has enabled men and women to deal with handicaps and hardships with grace and power.

INTERMEDIATE DEPARTMENT

The Undefeated Christ

Intermediate C. E. Topic, April 17, 1938

For Daily Study

Apr. 11. Victor over death. John 20:1-18
Apr. 12. Victor over evil. Matt. 4:1-11
Apr. 13. Victor over life. Rev. 3:13-22
Apr. 14. The Victor crowned. Rev. 19:5-9
Apr. 15. Victory over the world. I John 2:13-16
Apr. 16. Christ victorious in His people. I John 5:1-12
Apr. 17. Topic — The undefeated Christ. I Cor. 15:1-11

Decorations

Have something to suggest the spirit of "victory" in your decorations: a lighted or white cross; white flowers; a picture of the resurrection scene; a motto printed on the blackboard. Even a very simple thing, when chosen to express the theme can add much to make the meeting one of thoughtful reverence.

Songs of Victory:

Trumpet solo: "He Arose"

"All Hail the Power," "Sing Them Over Again"

Announcements. Missionary minutes (Latest news from the mission field)

Worship Service

Sing: "Christ the Lord Is Risen" Stanza one

Leader: Jesus said: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

Sing stanza two.

Leader: "O grave, where is thy victory, O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Sing stanza three.

Leader: "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Sing stanza four.

Scripture reading: I Cor. 15:1-11

Sentence prayers by those who feel led to pray.

Topic Discussion

1. Leader's Remarks.
2. Our Victorious Christ (short talks)
   a. Victorious over temptation. Matt. 4:1-11
   b. Victorious over nature. Mark 4:36-41
   c. Victorious over disease. Mark 1:33, 34; 40-42
   d. Victorious over his enemies. Mark 3:4; 12:13-17
   e. Victorious over death. John 11:43-44
   Let the members add other illustrations.
3. Questions.
   a. Does it appear to you that the church of Christ is victorious?
   b. Is Christ defeated in the lives of His followers? How can we live victorious Christian lives?

Closing Moments

Leader: "Beautiful Savior, King of Creation,
Son of God and Son of Man,
Truly I'd love thee,
Truly I'd serve thee,
Light of my soul, my joy, my crown."

Sing: "Crown Him With Many Crowns."

Benediction: Heb. 13:20, 21 (read by leader)

For the Leader

Speak of the "undefeated team," debating, basket ball or football which is so familiar to us. They cannot be called that if they have lost a single time they were put to the test. Their victory is limited to a single set of rules for a game. Jesus was tested in so many ways—ways in which human beings usually fail. Mention the different points in which He was victorious. If He had failed in a single one of them, we could not speak of an "undefeated Christ." He is supreme today. We celebrate His greatest victory, His victory over death. He is the only one who is undefeated there. Our meeting should be one of adoration. His victory is ours if we make Him Lord of our lives.

JUNIOR CORNER

Leader's Meditation

Romans 15

"In the power of the Holy Spirit,"—
How much I could do for Him!
How much I could serve the needy,
How many would turn from sin;
How many would find a healing
Of body and mind and soul,
How many would touch His garment
And touching it, would be whole.

"In the power of the Holy Spirit,"—
How much I would do for Him!
In self is nothing to offer;
In self is nothing to give
But sin in its greed and folly;
Sin with its sorrow and pain;
Sin with no resurrection
To make man live again.

"In the power of the Holy Spirit,"—
O Christ let me live for Thee!
Nothing of self with its weakness,
Only Thy life poured through me:
Only Thy love, Thy compassion,
Only Thy infinite wisdom,
Only Thy words to command.

"In the power of the Holy Spirit,"—
Striving forever with men,
Seeking the lost that are straying,
Guiding them homeward again;
Lifting the weak and the fallen
Into a service with Thee,—
O Christ, such infinite power
Grant through Thy grace unto me. —J. S. A.

Suggestions for April 17, 1938

IT IS EASTER

There should be power throbbing throughout your Easter program. The grave clothes though tightly wound about the Christ, could not hold Him, nor the guards in the strong armor of Rome. The mighty stone rolled away when the Christ arose, the Christ of power! The living Christ can not be bound, nor guarded, nor shut away by mighty stones, —He is the Living One and when you ask Him to be present at the memorial program to His resurrection, He will come and power will be in your midst. Tell the children this that their hearts might throb with the experience of His presence.

Call to Service by prelude

Opening Service

1. Song service with the theme of joy and victory
2. Leader's prayer of thanksgiving
3. Meditation: "There is a Green Hill Far Away" "Up From the Grave He Arose."

A group from your Young People's Endeavor could present this in song and chalk talk. The chalk talk begins with the scene on Calvary to the singing of the first hymn and then, as a part of the picture, the open grave is drawn to the music of the second hymn.

4. Sing in unison chorus of "Christ Arose"
5. Responsive reading: Matthew 28:1-10
6. Prayer that we might see Jesus, the Risen One, (Matt. 28:10).

Easter Mission Minutes:

Lead the children to pray for Easter joy on the fields. Easter joy comes because there has been a resurrection, the resurrection of our Lord first of all and the resurrection of a sinner that was dead but has now arisen unto Life. May their be much joy. Why not make this our Easter prayer?

Study Period.

Aim: to teach the truth that the power to work for God is His gift: to show the risen Christ of Power who wants to be the power in us.

1. Introductory remarks by chairman knitting together the thought of Easter and power
2. Where does power come from? Answered by a junior with Psalm 62:11; Luke 24:49
3. How does the power to serve God come to us? Matt. 9:8, Matt. 10:1; Luke 10:19. Let this junior emphasize the word GIVE
4. Does God want to give us power? Let a junior answer with Ex. 9:16
5. Looking at Jesus, the powerful One: Minute talks by juniors
    a. Christ the power of God. Let this junior introduce the following by this thought in I Cor. 1:24
    b. Seeing Jesus the powerful One. Chose incidents in Christ's life before and after the resurrection that will make the child feel His great power. Let several incidents be told by juniors
6. Discussion: How can I do great things for God? Lead the juniors to the correct answer by points discussed before:
    a. Power comes from God
    b. God wants to give it
    c. God wants to give it through Jesus
    d. Therefore, I must let Jesus come into my heart.—He wants to work through me. I must let Him
7. Sing in unison (twice) "Into My Heart, Into My Heart"
8. Repeat in unison verse of the month: "*Without me ye can do nothing.*"
9. Close with prayer song in unison: "I Need Thee Every Hour." Verse one.

THE JERICHO WAY OF LIFE

Luke 10:27

On the Jericho road we have a picture of real manhood as taught by the Christ. One of our good professors used to tell us that on the Jericho road we have three types of life philosophy: that of the Priest, that of the thieves, and that of the Samaritan. The Priest would say whats mine is mine, and I shall keep it no matter what your needs may be. The thief would say, whats yours is mine, and I shall have it no matter what the cost to you. But the Samaritan would say, whats mine is yours and you shall have it at any cost to me. In Jesus we have the perfect personification of what it means to be a man after God's own heart.—J. E. Hartzler.

FIFTIETH ANNIVERSARY CELEBRATION

of the West Zion Mennonite Church
Moundridge, Kans., April 3, 1938

PROGRAM—10:30 A. M.

Organ Prelude
Hymn—Congregation
Scripture and Prayer
Anthem—Ladies' Chorus
Offertory—Church Maintenance
Brief Historical Sketch—J. H. Krehbiel
Anthem—Men's Chorus
Anniversary Sermon—Rev. C. E. Krehbiel
Closing Hymn and Benediction
Organ Postlude

MISSION FESTIVAL — 2:30 P. M.

Organ Prelude
Hymn—Congregation
Scripture and Prayer
Anthem—Men's Chorus
Home Mission Sermon—Rev. J. M. Suderman
Anthem—Ladies' Chorus
Foreign Mission Sermon—Rev. P. P. Wedel
Offertory—Home and Foreign Missions
Hymn and Benediction.—Organ Postlude

Note: During the noon hour the new church basement will be dedicated, and in the evening beginning at 7:45 the Bethel A Cappella Chorus will present a concert of sacred music.

CORRESPONDENCE

EAST SWAMP CHURCH, QUAKERTOWN, PA.

It has been quite a while since our last writing, but we at East Swamp have not been sitting around. We noticed at our annual church report that a sum of $1200.00 had been paid on the debt. Our Sunday school showed a gain in attendance and offering over the previous year. A new class has been formed of young "married folks". This was made possible by a number of young people getting married. The "Victor Class" which is the name of the "young married" and single folks is indeed very busy supplying cheer in song and flowers to the sick of the neighborhood. When our perfect attendance awards were made, 48 names were listed which speaks well for the spirit of the church, and is also a great encouragement to the pastor as well as to the officers of the church and Sunday school. We had a change in our S. S. superintendent, Mr. Pershing Hallman, known to all as "Jack", succeeding his father Mr. Earl Hallman at the election last year. We pray God's richest blessings on him as the leader of this group.—During a two-weeks period we lost from our midst three of our church, Mrs. Chas. Heist, Master "Billie" William Awckland, and Mr. Patterson. May we pray God's comforting presence on the members of the bereaved families.—W. W. Cope, Corr.

GRACE MENN. CHURCH, DALLAS, OREGON

Greetings in Jesus' Name! It is time for a report from Dallas. Every one is interested in how we are coming alone with our church. The old one will soon be cleared away and, when that is done, we can start on the new one. The plans have been made now, and we are in hopes to get started soon.

Our pastor was in Monroe, Wash., for three weeks in February holding revival meetings there. While he was gone, Bro. Enoch Zimmerman from Salem held some very interesting meetings. We were very glad that he could be in our midst.

Bro. S. S. Baumgartner from Portland, Ore., and Rev. J. M. Franz from Pratum, Ore., were in Dallas, March 7, in the evening for a joint meeting with the pastor and board of our church concerning our new church.

Our pastor and Mrs. Widmer are the proud parents of a big boy born just before Christmas. A very nice Christmas present. They are very fond of him.—Mr. Leonard Schmidt, Corr.

* * *

FIRST MENN. CHURCH, HALSTEAD, KANSAS

Missionary Moyer gave an interesting account of his labors in India. Members of the Senior Sewing Society quilting circle surprised Miss Anna Dester on her 77th birthday. A short program, consisting of scripture reading, prayer, singing of several hymns, a short talk, and a poem by various members. Miss Dester was active in church work, especially in the Senior Society, of which she was treasurer for a number of years; also as a Sunday school teacher. She feels lonely at times and gladly welcomes visitors.—The Jr. C. E., consisting of beginners up to the eighth grade, under the able leadership of Doris Mueller, favored the Sr. Society with a program recently. The interesting program showed good training which will help the young folks take their places in the Senior Society later on. This evening (?) they are giving a program at the Eden church and next Sunday at the Burrton church.

Miss Clara Kuehny, our Missionary to India, is on her way home on her second furlough. At present she is visiting at Upland and Los Angeles, Calif. We expect her in a month or six weeks. We welcome her home and wish her God's blessing and a well deserved. real rest.

The men of our church turned out forty strong for their first men's night, Thursday, Feb. 24. Dinner was served by the Dorcas Miss. Society. After the dinner they enjoyed a special program prepared for the occasion. Music was furnished by a quartet. Rev. A. E. Kreider of Bethel College, the guest speaker, spoke on "Opportunities the Church Offers to Men." He stressed particularly the opportunities of fellowship, work, worship, and service. Attention, Men! Save March 31 for another Men's night.

FIRST CHURCH, ALLENTOWN, PA.

In Matt. 25:40 we read, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are the words of Christ upon His return to the earth, when He is judging the nations for their treatment of the Jews.

We believe that God has that same feeling today for His chosen people and that He richly blesses those who are kind to, and those who are concerned about the salvation of Israel. And we are called to action, by the news we receive daily, of the great persecution of the Jewish people in many lands.

We, in Allentown are very fortunate in having Brother George Held, who is a missionary to the Jews in our own city. And because of his ministry a group of interested people have formed an organization of "The Friends of Israel". This group meets one Thursday night of each month, with some fine speaker. As they have no place for regular meetings, our church opened its doors to them and the Bible Study group of our church contributes regularly to the support of this work.

We have had many very good speakers, among them Russel Taylor Smith, Dr. Robert Fritch, Bro. George Held, besides many fine local ministers; and our church has been richly blessed. A greater interest in our Jewish brothers has been aroused, our S. S. is growing by leaps and bounds, the organizations of our church are becoming more active, we are taking a greater interest in the study of the Old Testament, with its history of the Jew and God's promises to them, and there is a deeper spiritual life amongst those who are interested in this work.

In Romans 11:12 we read that the "diminishing of Israel is the riches of the Gentiles", for through them we have salvation. Israel's need of the Gospel has never been greater than now. The Jewish nation faces a world crises, comparable to the days of Esther, and there is only one solution to their great problem. God gives the solution in His divine statement in Romans 1:16, *"The Gospel is the power of God unto salvation to every one that believeth, TO THE JEW FIRST."*

Mrs. LeRoy Weidner, Corr.

* * *

SECOND MENN. CHURCH, BEATRICE, NEBR.

Recently I had the privilege to attend the fellowship in the Methodist Church on the World's Day of Prayer. Different topics were given by ministers on missions of different countries and people in the world.

Japan: We have given too little to the yellow nation. Later missionaries came with less selfishness. Their hearts break in sight of the war of their yellow brethren. Pray to Jesus for Japan, also for ourselves to forgive us.

Africa: Pray for the people of the world. Pray for the people we have never seen. We lift up our hearts to God for tribes, who are in darkness. Some Ethiopians still have God from Jesus' time. When we think of Africa, we think of David Livingstone. Pray for Africa that Christ may be their God and many may be saved.

Night Mission in the world by the Salvation Army. Pray for the people who drift from one place to another on the east and west coasts of the big cities, who make their living in selling vegetables, mostly Italians, Poles, Lithuanians, Japanese, Filipinos, and Mexicans. Pray for them that Christ will be their Savior.

South America: Argentine, Brazil, Bolivia, Paraguay, and others. Pray for the missionaries, to give them wisdom and grace to learn their language in order to teach the Gospel to them. The best we do is very small in the sight of God. God has loved us before we loved Him. Pray that the love of God may come into the hearts of men in South America.

Indians: There used to be one million but now there are only 300,000 Indians. They are God's people, worshipping the great spirit. They don't talk much—lovers of out doors. Pray for them that they find their Savior.

China: 400 millions in war and floods. Psalms 2 was read as resembling China. Pray for peace to come into the hearts of the Chinese. Pray for the poor mothers and children who are chief sufferers in war.

India: 300 million Hindus are the most religious people in the world. They long for Christ. All Christians must live like Christ, to demonstrate His love. Stanley Jones was very near to the hearts of the Hindus. Pray for them, that Jesus Christ may enter into their hearts.

United States in big cities: United we must bring the gospel of Jesus Christ to the prisons, to the slums, to the poor, and the sick. Talk to our Master that many may be saved.

Colleges and schools: Pray for ourselves to have sympathy and faith to look into the future. Pray for Christian colleges that the students may not go astray. Pray for new power, new life, love and peace.

THE MENNONITE

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« « JOTTINGS » »

—*Second Church, Beatrice, Nebr.*—Sunday evening, March 6, the Kiwanis Men's Chorus of Beatrice rendered a very good, spiritual program in the Second Church. The church is looking forward to the coming of Prof. A. E. Kreider who will conduct evangelistic services during Holy Week. The choir is practicing the Easter Cantata, *"Joy After Sorrow,"* to be rendered Easter Sunday. We pray for an outpouring of the Spirit during the festive season.

—*Mennonite Church, Geary, Okla.* — Rev. P. E. Frantz is giving a series of Sunday morning sermons on the great fundamental Christian teachings, which are proving interesting and instructive.—Missionaries Wiens and Brown were with us recently. Every first Sunday of the month, in the evening, we have a varied program which is always very well attended, also by friends from other churches in the community. Two of these recently dismissed their services to join us.—The final touch to the redecoration of the church interior, in progress for some time, was added by laying a new carpet on the rostrum, the front, back and aisles.—Corr.

—*Another Young Mennonite Poet.*—This time we bring a poem, entitled *A Wonderful Savior,* by Erma E. Goering of Moundridge, Kans. Read it on page OUR YOUTH SAYS. Miss Goering is a Bethel student. The other young Mennonite poets who are giving this paper the benefit of their talents, now and then, are: Edwin C. Graber, Freeman, S. D.; Monica Horsch, Upland, Calif., and Mrs. Elizabeth Lingenfelter, Hanston, Kansas.

—*The Bethel College Infirmary.*—For over three years Bethel has had its own infirmary, with a nurse and a doctor in charge. Since September the institution has had 1990 calls and 104 patients. In addition a program of disease prevention is carried on. About 225 tuberculosis tests, 210 small pox vaccinations, and 270 Wasserman tests have been given so far this year.

—*Sunday School Committee Holds Important Meeting.*—Last week the Reverends Lester Hostetler, D. J. Unruh and A. Warkentin, appointed by our Board of Education as a committee to work out a complete curriculum for Sunday school instruction and to plan additional sorely needed literature, met at Newton. A plan for supplying all units from Beginners to Adults with suitable lesson material was worked out, which is to be carried through as rapidly as facilities permit. As the first step toward the realization of this program is the study and preparation of a quarterly for intermediate classes. The two brethren from the distance left word to tell the Board of Publication that they expected it to see to it that this new quarterly can be printed in a conference printing plant, as well as our other publications.

—*A $5000.00 Gift to Bethel College.*—KATIE A. MOORE OF MOUNT HOPE, KANSAS, who died March 14, bequeathed $20,000.00 to four Kansas institutions: To Bethel College, $5000.00; the Methodist Church at Mt. Hope, $5000.00; the Methodist Home for Children, Newton, Kans., $5000.00, and the Methodist Home for the Aged, Topeka, Kansas, $5000.00. The benefactress' maiden name was Bender, and she is of Mennonite extraction.

—*Second Church, Philadelphia, Pa.*—Since the passing of Rev. S. M. Grubb, for 39 years pastor of this church, Rev. I. I. Friesen has filled his pulpit several times. *The Messenger,* their Sunday Bulletin says: We have enjoyed and appreciated the messages brought by Rev. Friesen and are glad to have him and Mrs. Friesen with us.

—*First Church, Philadelphia.*—In their Bulletin we read: The Ladies' Aid presents BURKS BROADCASTERS, Tuesday, March 29, at 8:15. Proceeds will go to the Mennonite Home for the Aged at Fredricksburg. Admission 25c.

—*A Good Suggestion.*—From the Sunday Bulletin of the *Wadsworth Church, Ohio,* we glean this fine suggestion: The Christ of Calvary denied Himself everything, even His own life for you and me. Enclosed is a self-denial envelope in which we are given an opportunity to bring a self-denying offering. As a Christian you will want to use it in your family circle and bring it as unto the Lord on Easter.

—*Monthly News Letter, Salem Church, Freeman, S. D.,* This church presents a musical program for its services prepared several months ahead. The following are some of the groups that share in this program: Church Choir, Men's Club, Children's Choir, Junior Choir, Women's Club, String Quartet, Family Groups, Older Men's Octet, Saxaphone Quartet, Older Mixed Group, etc.

—*Mission Church, Portland, Oregon.*—The superbly artistic Sunday Service programs prepared by Mrs. Christine O. Miller, wife of the pastor, now come to our desk regularly, and we surely enjoy them, for their art and particularly also for the fine editorials. As soon as space permits we hope to bring some of them.

—*Bethel Church, Lustre, Mont.*—Ours is only a small group, many members having moved away during the hard times. Rev. Albert Ewert has conducted a series of Bible Studies in Revelation at the various homes throughout the winter when roads and weather permitted. We are now studying Hebrews and are receiving a great blessing. Our girls' mission group, with the help of the mothers, have been organized only a little over a year, but have already sent articles which they have made to three different stations and have sent some money to the general mission fund. A mite box program will be planned in the near future, the boxes were distributed almost a year ago.—Mrs. Peter Bergman, Corr.

FOREIGN MISSION RECEIPTS

February, 1938

First Menn. S. S., Bluffton, Ohio, $100; Bethel S. S., Inman, Kans., $43.47; First Menn. Ch., Sugar Creek, Ohio, $40.00; Hereford S. S., Bally, Pa., $30; A. M. Ch., Milford, Nebr., $15; Carmen S. S., Laird, Sask., $13; Bethel S. S. Class No. 2, Marion, S. Dak., $5.75; Sunshine Class, Eden S. S., Mdge, Kans., $3; Maria Pauls, Pt. Legacy, $500; Rev. S. J. Goering, Colorado Springs, Colo., $100; Mr. and Mrs. Harold L. Ortmann, Marion, S. Dak., $35; Herold Ch., Cordell, Okla., $16.65; Deep Run Ch., Bedminster, Pa., $10.03; Upper Milford Y. P. Soc., Zionsville, Pa., $10; Henry Bestvater, Newton, Kans., $10; Grace Ch., Albany, Oregon, $8.45; Mrs. P. P. Schrag's S. S. Class, Pretty Prairie, Kans., $6.25; Rebecca Hofer, Freeman, S. Dak., $145; Christian Ch., Mdge, Kans., $111; West Zion Ch., Mdge., Kans., $39.00; Hoffnungsau Ch., Buhler, Kans., $24.14.

Bethany Ch., Kingman, Kans., $24; Hebron Ch., Buhler, Kans., $21.93; Gnadenberg Ch., Whitewater, Kans., $19.41; C. E. Soc., Goessel M. Ch., Goessel, Kans., $15; Menn. Ch., Hanston, Kans., $7.30; Sychar Ch., Cordell, Okla., $4.76; Brudertal S. S., Hillsboro, Kans. $71.45; Cornelius Epp, Whitewater, Kans., $20; First Menn. Ch., Butterfield, Minn., $9.50; Eigenheim Ch., Rosthern, Sask., $4.75; Wm. W. Heinrichs, Halbstadt, Man., $60; Bethel College Ch., Newton, Kans., $38.30; Johannestal S. S., Hillsboro, Kans., $30.76; Menn. Ch., Deer Creek, Okla., $27; United Ch., Essex, Ont., $25; Immanuel Ch., Los Angeles, Calif., $25; San Marcos Ch., Paso Robles, Calif., $20; First Menn. Church, Butterfield, Minn., $20; H. D. Voth, Escondido, Calif., $15; First Menn. Ch., Geary, Okla., $10.26;West Zion Ch., Mdge., Kans., $5; Goessel Menn. Ch., Goessel, Kans., $7.

First Menn. Ch., Pretty Prairie, Kans., $5; Immanuel Evangelical Ch., Newton, Kans., $3; Hoffnungsau Ch., Buhler, Kans., $5; Hoffnungsau C. E. Soc., Buhler, Kans., $5; Menn. Ch., Hutchinson, Kans., $2; Menn. Ch., Buhler, Kans., $5; Children's Classes, First Menn. S. S., Newton, Kans., $132.92; First Menn. S. S., Newton, Kans., $35.23; Eden Ch., Inola, Okla., $20; S. S. Class, Inman, Kans., $5.10; Menn. S. S., Lehigh, Kans., $4.78; Alexanderwohl Ch., Goessel, Kans., $193.28; Salem Zion S. S., Freeman, S. Dak., $80.94; Bethesda Ch., Henderson, Nebr., $63.04.

First Menn. Ch., Halstead, Kans., $40.90; Menn. Ch., Pratum, Oregon, $35; Schoensee Congregation, Tofield, Alta., $12.25; P. A. Pankratz, Hillsboro, Kans., $50; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kans., $25; Western District C. E. Convention, $17.27; Menn. Ch., Richey, Mont., $12; First Menn. Ch., Paso Robles, Calif., $11.65; Elizabeth Richert, Goessel, Kans., $10; Blumenort S. S., Gretna, Man., $8; Refund, $21.56; Int. & Rents, 259.10; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $544.32. **Total $3,354.50.**

Balance in Bank, February 1, 1938		$3,133.85
Gifts for General Purpose	$2,285.30	
Gifts for Spec. Support	805.00	
Interest and rents	259.10	
Sundries	5.10	3,354.50
		$6,488.25
Paid out on Orders		6,187.20
Balance in Bank, March 1, 1938		$ 301.15

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

February, 1938

FOR INDIA:

Sew. Soc., Goessel, Kans., Native Teacher, $22; Rosenort Ladies' Aid, Rosthern, Sask., Orphan, $30; Hereford Ladies' Aid, Bally, Pa., Orphan, $25; Int. Mission Band, Berne, Ind., Orphan, $30; Miss Mary Hege, Newton, Kans., Biblewoman work, $48.

For Birra Station: Ebenezer Miss. Soc., Bluffton, Ohio, $15; Miss. Soc., (Town branch), Pulaski, Iowa, $5; Emmaus Sew. Soc., Whitewater, Kans., $10; Friendship Circle, Inman, Kans., $10; Brudertal Sew. Soc., Hillsboro, Kans., $10. **For Basna Station:** Sew. Soc., West Zion Ch., Moundridge, Kans., Hospital, $10; Roofs, Girl's Quarters: Tabea Sew. Soc., Tampa, Kans., $10; Bethlehem Sew. Soc., Bloomfield, Mont., $15; Sew. Soc., Coghlan, B. C., $13; Jr. Mission Band, Berne, Ind., $5; Miss. Sew. Soc., Pretty Prairie, Kans., $5. For Enlargement of Boy's Boarding: Jr. Mission Band, Berne, Ind., $5; Miss. Sew. Soc., Pretty Prairie, Kans., $5. For Beds: Miss. Sew. Soc., Pretty Prairie, Kans., $5; Jr. Mission Band, Berne, Ind., $5.

For Champa Station: Friendship Circle, Inman, Kans., Leper Home, $15. For Hospital: Miss Sew. Soc., Pretty Prairie, Kans., $10; Miss. Soc., Hutchinson, Kans., $10; Zion Sew. Soc., Souderton, Pa., $25; Hereford Ladies' Aid, Bally, Pa., $20, and for India where needed, $25;Bethel College Ch., Mission Soc., Newton, Kans., Korba St., for clothes, $20; Int. Miss. Band, Berne, Ind., Janjgir Station, $20; Brudertal Sew. Soc. Hillsboro, Kans., Mrs. P. W. Penner, $5. **Total for India, $433.00.**

FOR CHINA:

Miss. Sew. Soc., Pratum, Oregon, Biblewoman, $40; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Hospital, Kai Chow, $10; Hereford Ladies' Aid, Bally, Pa., Maternity Hospital, $15, and for China where needed, $25; Jr. Mission Band, Berne, Ind., China Relief, $10; Ebenezer Miss. Soc., Bluffton, Ohio, Nurses Home, Kai Chow, $5; Garden Township Sew. Soc., Moundridge, Kans., Nurses Home, Kai Chow, $10. **Total for China, $115.00.**

Expenses of Executive Committee and "Miss. News and Notes"

Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $1.40; Mission Workers, West Zion Ch., Moundridge, Kans., $6.40; Christ. Menn. Sew Soc., Moundridge, Kans., $3.00; Bethel Miss. Soc., Fortuna, Mo., $3.60; Miss Soc., Lansdale, Pa., $3.70; Hereford Ladies' Aid, Bally, Pa., $6; Sew. Soc., Herald Ch., Bessie, Okla., $1; St. John Miss. Soc., Pandora, Ohio, $5; Mrs. P. P. Sprunger, Chicago, Ill., $1.00. **Total $31.10.**

Miscellaneous: Miss. Soc., Reedley, Calif., Foreign Miss., Gen'l Treas., $25, for Home Missions, Gen'l Treas., $25; Rosenort Ladies' Aid, Rosthern, Sask., Home Missions, $25; Hereford Ladies Aid, Bally, Pa., U. S. Indian Missions, $25; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Retired Miss. Fund, $9.41; Onecho Miss. Soc., Colfax, Wash., Retired Miss. Fund, $26. **.Total, $135.41.**

Grand Total, $714.51.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His love.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, APRIL 5, 1938 NO. 14

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

All Suffering is Lonely

By Grace Noll Crowell

All suffering is lonely. We may be
Surrounded by a host of friends who would
Reach out with eagerness to minister
Within our solitude.

But Oh, no human hand can touch the heart;
Our dearest friend is stranger to our need;
In utter loneliness we stand apart,
Uncomforted, indeed.

If it were not for One whose heart has known
The loneliest roads, the bitterest agony;
Whose friends slept soundly as He prayed alone
In dark Gethsemane.

Who climbed a lonely hill on April day
That we through lonely hours might touch His hands,
To find we are companioned in the dark
By One who understands.

Heroic Christ

By Edwin Markham

All life-roads hear the whisper of his tread;
All gates must open Him, and at last
His house will be the Temple of the Vast.
And even the earthly kings that all men dread
Must place the world's crown on His souvereign head—
Yea, even the toilers, earth's rejected men,
Long prisoned in the old industrial den—
Yes, even the dim hosts of the marching dead.

Five words soar bravely from the ancient Creed:
"The Christ descended into Hell!" In this
His love took body in heroic deed.
Think not he idles in the happy suns;
For He is ever in the old Abyss
Searching all roads to find the wandered ones.

The Mystery of Calvary

By Leona Dawson Cole

Jew and Gentile, scribe and Pharisee,
Were in the mob that clamored for the tree,
They followed up the hill but did not know
That it was love not courage that made Him go.

The soldiers, 'mid the howling rabble bands,
Made sure the spikes that tore His feet and hands.
Their exultation pierced the murky air—
But it was love, not nails that held Him there.

Passion Week

During the closing week of the life of our Savior there is unrolled before our eyes the world's greatest and most meaningful tragedy, with scenes in which human passions and mortal depravity run their full gamut.

On *Palm Sunday* a mob-like throng, drunk with efferescent joy, shout their acclaims, *"Hosanna to the son of David . . . Blessed is the King that cometh in the name of the Lord,"* and strew the highway with palm leaves, flowers, and their own garments, in adoration of Jesus. No monarch's triumphal entry has ever equalled Jesus' entry into Jerusalem on that day.

But already the Pharisees inject a discordant note by asking Jesus to request the disciples to stop the cries. The Master, however, calmly replies, *"If these hold their peace, the stones will cry out."*

On *Monday* Jesus drives the traders and gamblers from the Temple and, although this causes much bad blood, some children's hosannas in praise of him are heard above the din. Urged by the Pharisees to stop these, the Friend of Children replies, *"Out of the mouths of babes and sucklings hast thou perfected praise."*

On *Tuesday* the rulers and elders of the people pester Jesus with questions concerning the source of his power in the performance of miracles, and Jesus so thoroughly stuffs their mouths with his unimpeachable answer that they retreat in shame. He follows this up with three parables of warning to his enemies. Stirred to more intense enmity against him, they now attack him with a triple battery of questions: First come the *Pharisees* with the query, "Is it lawful to give tribute unto Caesar?" Next are the *Sadducees* with the catchy question concerning resurrection; and lastly the *Scribes* with the query, "Which is the greatest commandment?" Jesus' retorts to all these questions are among the profoundest answers ever given. Following this, Jesus uttered his seven-fold woes over the hypocritical leaders of his people and prophesied the destruction of Jerusalem and the end of time. The worst thing, however, that happened was the betrayal of his Lord by Judas in the evening.

On *Thursday* Jesus instituted the Lord's Supper as a memorial of his suffering and death. While this is in progress, he reveals to the disciples his betrayer, very definitely apprises them of the immediate approach of his suffering and death, and holds that wonderful discourse recorded in John 14-17, with his precious intercessory prayer as the climax. Then comes Jesus' intense soul struggle in Gethsemane, Thursday night, and his arrest by Roman soldiery and Jewish rabble. How tragic! after that glorious Palm Sunday. O the fickleness of the human heart! Then his arrayal and trial before Caiphas and the Sanhedrin. What a horrid spectacle of treachery, deceit, and hatred.

Events are now moving fast. For, following this night's trial, Jesus is taken for final arraignment before Pilate on *Friday* morning. What a scene! The Prisoner, God in human form with all the dignity and attributes becoming a deity. And seated on the throne, as his judge, is the Roman governor who, though he has the positive conviction that the accused is innocent, is too much of a political play-ball to set him free, on his own initiative. And on the outside there has gathered a howling mob, incited to vengeance, hatred, murderous design, by the Jewish rulers against the man whose hosannas they shouted only a few days ago. "Crucify, crucify him," is their only answer to Pilate's futile appeals. At last Pilate acquiesces in their demands and dooms their Messiah to his death on the cruel cross, that the Scriptures might be fulfilled, that the sacrificial Lamb of God might take away the sins of he world.

The execution of the death order follows immediately, and Jesus, prodded by the executioners, crushed under the burden of the cross he has to carry, and railed at by the ugly crowd trailing him, is brought to Golgotha. There he, the Son of the living God, a man without sin, voluntarily dies the most ignominious death imaginable, nailed to the cruel beam, between two criminals. And the circumstances of his passing point strongly to the fact that he died of a broken heart. For whom? For you and for me, that we might have everlasting life with him. When he uttered that wonderful final word, *"It is finished,"* he had truly wrought the great work of salvation. And thus Passion Week drew to its close.—T.

A Meditation on the Cross

Do I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others; an identification of his very life with the interests and well-being of those less privileged than himself? Though existing on an equality with God, he counted not privilege and power of things to be grasped, but took upon himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test?

Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am—with the poor; with the unemployed; with those who live in slums; with child laborers; with workers in the factory and on the farm; with women who toil; with Negroes; with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these; as I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these his brethren.

In humility, I ask myself, am I as truly distressed over their situation as though it were my own?

Am I prepared to say: "So long as there is a lower class I am in it; so long as there is a soul in prison I am not free"?

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross?

Do I have in me that mind which was in Christ Jesus?—Gospel Messenger.

GOD PROTECTS HIS OWN

On Feb. 14 the San Francisco Chronicle carried the following article: "The American Southern Baptist Mission here was BOMBED three times today by Japanese planes. Four Chinese patients in the mission hospital were injured by shrapnel fragments. Three Americans, one Briton and two Canadians at the mission dodged the shrapnel and escaped injury. They were Dr. S. W. Ayres of Atlanta, Ga.; Dr. C. L. Pannabecker and S. F. Pannabecker of Michigan."

Those acquainted with our workers in China will recognize the names of the Pannabecker brothers as belonging to our staff there. We who live in safety cannot begin to imagine or realize the terrible ordeals which these workers are experiencing daily. May we remember them in prayer, thanking God that their lives have been spared thus far.—Workers Exchange.

FOREIGN MISSIONS

P. H. Richert, Sec.

"Blessed are they who hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

This is the text Kias used today to bring out a few very vital truths to awaken his own people. He said many of them are spiritually asleep. They are like many white people. They have at one time been baptized but now are seldom seen in the House of God. They fill their bodies daily with food to nourish them but they neglect the feeding of their souls with spiritual food. They no longer hunger and thirst after righteousness.

"There is only one God; only one satisfying religion," stated Kias from behind the pulpit, "and all true Christians have a desire to hear about this God." He said a follower of the Lord longs to attend church where he receives wisdom and is strengthened to withstand temptation. He finds himself confronted daily with the two roads and must choose the good or the bad. Thus, if he keeps in mind the goal that is awaiting the true Christian; if he habitually goes to church and hears of the religion that promises salvation, he will not find it hard to choose the right way.

These are great truths which the Indians who were in church today heard from the lips of one of their own men. They can learn a great deal from this real and true Christian leader.

A sad condition exists in many churches today and ours is no exception. Sunday after Sunday we find the congregation consists mostly of women and children.

Another influential Christian was Mrs. Romannose who is now with her Savior. She, like Kias, was not able to read or write, but for many years she spread a good influence among her people. Her life was full of trouble. She lost all her children and grandchildren; so she adopted her niece's daughter and son. To these she was a real mother. She attended church as long as health permitted and brought her foster children with her. When opportunity for prayer was given she usually was the first to volunteer.

During the last few years of her life Mrs. Romannose was in very poor health and frequently remarked she wished to leave this world. When I visited her the last time I found her ready to go with no fear of death. She died that same day. What a wonderful advantage a Christian has over one who does not have this peace in his heart.

Much sickness has visited the Indian homes again this winter. We are glad for the government Indian hospital, located three quarter mile north of our Mission Station. Much suffering is relieved by the capable doctor and the efficient nurses. The doctor is a Philippino; two nurses are Indians; two are white; and the rest of the employees are Indians.

Mrs. J. B. Ediger, Clinton, Oklahoma

Who is Supreme: God or the State

A. J. Neuenschwander

During the declining years of the Judge Samuel, the Elders of Israel came to him and said: "Now make us a king that shall judge us like all the nations." Samuel took this matter to the Lord in prayer and then answered the leaders of Israel by saying that kings will rule in an absolute and arbitrary manner, they will demand your sons as horsemen and servants, they will demand your daughters, your fields, your vineyards, your oliveyards, your menservants and maidservants, your asses and your sheep. He told them that in that day they would cry unto he Lord because of your king, but he will not hear you. And in the very next verse we read: "Nevertheless the people refused to obey the voice of Samuel; and they said, "Nay but we will have a king."

What had Israel done? They chose a king in preference of God. In one form or another this question has come up again and again until this very day. The fateful experience of Israel is well known. Mankind has gone through this same experience repeatedly. There was a time when all men lived under the absolute power and dominion of autocratic kings. Those who were more venturesome in spirit and courage, moved to change this state of affairs. Democracies, or at least rather limited monarchies, came into being.

It is a noteworthy fact that with the spread of Christianity the autocratic power of absolute rulers diminished. Study the spread of Christianity from the third or fourth century until the time of the Reformation and you will find a closer relationship than secular historians are wont to reveal. Since the Reformation, as a result of inventions, mankind developed much more rapidly than before. Here and there, groups with strong religious convictions, held the idea that governments should be the outgrowth of the expression of the people. Democracies were established and God was given a definite recognition. In other sections of the world, kings or rulers exercised absolute power. The very fact of contrast always worked favorably for the recognition of God and the will of the people.

Since the World War, former standards and norms seem to have crumbled. Is it any wonder that they did crumble? Men worked so feverishly to put a garb of religion on the whole titanic struggle, that large numbers of people believed that some great spiritual principle was at stake and joined in the fiendish affair. The "will-o'-the-wisp" of spiritual advantage was never apprehended. On the contrary the Christian religion has suffered a severe crisis. Democracies and limited monarchies have been strained to the breaking point by the dirty back-wash of the war and many have given way to Dictators.

It is amazing how the State has enlarged its power of rule over individuals. Take it in our own country, with Church and State separate, the State directed our education, and an Interstate Commerce Commission had questionable and limited power. Today the Government wants to rule and dominate everything from public health, working hours and conditions, down to how many pigs a farmer might raise or how many bushels of oats he might sell. These regulations are enforced and sugarcoated by bounties of money from the Government. Many accept these grants with eagerness and hope that the domain of the State be extended even farther.

If and when the State enlarges its rule over its citizens, the next field to conquer is the moral and religious life of the citizens. This gives the State the power to say what is good and right, without contradiction. To put it into the words of Mussolini: "Nothing against the State, nothing outside the State, everything for the State."

If the State is supreme, what are the consequences? Then the Church, God's representative, becomes the servant, yes the slave of the State. Standards of life will no longer be gaged by the decrees of the Living and Omnipotent God, but expediency will rule. The scheme, plan and purpose of the Dictator becomes supreme law. The result is a totalitarian state, with individual conscience discounted. This is always the outcome of such a type of philosophy. Where God is ruled out and religion strangled, the individual counts for nothing.

In Europe and Asia we have dictators exercising absolute power. How many of our own brethren in Russia have perished in Siberian waste places, simply because they dared to believe and declare that God was supreme- In Germany developments were a bit different. Slowly but surely the Nazi principles were unfolded until all education, moral agencies and religian came within its grasp. Opposition to this scheme came from one who had established his loyalty to the German people. Martin Neimoeller, Pastor of the Dahlem Protestant Church of Berlin applied the statement of Peter of old to a modern situation when he said: "We must obey God rather than man." Over and over in his crowded church he asserted that the Dictator, the Leader, is NOT God. "There is a HIGHER authority than his." What happened? For six months he was kept in prison. Finally on February 7th his trial started. All Christendom was interested and was ready to help the persecuted Christian leader. But in the land of a dictator, no one can help unless such help aids the cause. Hence all sympathetic persons were excluded from the trial. The German government declared that "this is an exclusive German affair in which foreigners have no reason to be interested." Powerful as a dictator's decrees may be, he cannot dictate to hosts of sympathetic Christians. The crux of the whole affair is this: Who is supreme: God or the State?

The seriousness of this procedure is that the idea comes to be held that the State thus vested in power *does not commit wrong,* since it always declares that what is done, is done for the good of the nation.

Two things are essential:

1. That we realize that there are certain eternal facts that cannot be ignored. Scripture and history tell us definitely that nations committed sins. Recently in a secular paper I found these "Principles of National Religion", as they came from the state papers of Abraham Lincoln.

1. God deals with nations as with individuals.
2. It is the duty of nations as well as of men to acknowledge their dependence upon the power and goodness of Almighty God.
3. Nations should not in their prosperity forget the God who made them prosperous.
4. Nations may and do sin against God and may suffer under divine judgment.
5. God punishes national sin with exact justice.
6. God punishes national sin to bring nations to repentance and reformation.
7. The Holy Spirit can change rebellious hearts, guide the councils of the government and console the afflicted.
8. Humiliation, confession of sin and prayer are God's way out of national judgment.
9. The united sincere cry of a nation for pardon of sin will be heard on high and answered with forgiveness and peace.
10. Those nations only are blessed whose God is the Lord. —Abraham Lincoln

Would that our national leaders and our nations could be brought to see the need of definitely recognizing God as supreme. And, admitting that sin is at the bottom of our distress and depression, ask God to forgive us our sins and to lead us in penitence and contrition of heart and righteousness.

A second point is this:

The Church of the first three centuries out-thought and out-lived the pagan world, and Christianity grew and spread. Today the Church must again lead in bringing men outside to realize that the Christian's life is better and superior, simply because of faith in and adherence to God.

The present day church must estblish her claim by bringing forth a *better* and *purer* quality of life. Non-Christian forces cannot find fault with Christ, but they do find fault with a church that is half asleep and follows her Lord in a half-hearted and cold manner.

If and when the Christians of America live a life that is true to the principles of Jesus, by accepting Him as Saviour, then will a real opposition be established against State worship.

Recently the Washington D. C. Minister's Union asked whether they might present their plan for the betterment of conditions to the President. He received them. The heart of their message was for:

"The religious forces in America to arouse our people to the imperative necessity of a *return to God*, a return which will find its individual expression in a rededication to the service of God, home and country, and its corporate expression in a keener social conscience and a higher ethical standards."

Let the whole Christian church in America declare as in Psalm 62:1, 2, "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved." This would decide the question for America: "Who is Supreme: God or the State", in a most effective way.

An Open Letter

by Dean J. S. Schultz

The attitude of different students towards becoming educated seems to be similar to differing attitudes towards the negroes: The North likes them in general but hates them individually; the South hates them in general but likes them as individuals. Thus seems to run the thinking represented in a recent editorial, "Equality".

Is a college education, or any part of it, a penalty or a privilege? These college students evidently hold to the theory that registering as students is an opportunity to become educated, but attending classes and preparing for them is, at least at times, a punishment. Contrary to this assumption is the conception that college students come with the desire to learn, which includes preparation for classes, attendance of and participation in the same. Absence from class is a situation that cannot well be avoided; other obligations demand attention. Under these circumstances evidence of work done may be reported to the instructor and receive credit. Punishment is attached neither to an absence nor to the preparation of the day's work whether present in class or away.

The days in which becoming educated is looked upon as a punishment are fast disappearing from elementary and secondary schools, to say nothing about higher educational institutions. The highest scholarship possible for each individual is the goal. For upper class college students this should be self motivated. If the recent modifications to the absence system of the college do not contribute to this, they should be repealed. And if students fail in a course because of the professor's absence from class, strenuous measures should be taken.

This is not a counter argument, merely a classification of concepts of education.—The Witmarsum.

OTHERS MAY, YOU CANNOT.—Other Christians and ministers who seem very religious and useful, may push themselves, pull wires and work schemes to carry out their plans, but you cannot do it, and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

The People Ask for Peace While The President Asks for Armaments

E. L. Harshbarger

The most accurate gauge of public opinion is the poll taken periodically by the Institute of Public Opinion, under the direction of Dr. George Gallup. Polls taken by this organization within the last two years indicate clearly that the American people do not wish to do anything which will provoke a war. In spite of this expressed wish the President and the State Department are pursuing policies which the American people oppose and which have led straight to war in the past.

The Gallup poll shows that 73 percent of the people favored the Ludlow Amendment, which would allow the people to vote before entering war, yet the Administration brought special pressure to bear on Congress to defeat this amendment; 69 percent favor a stricter neutrality policy in the Far East, yet the President has consistently refused to invoke the present Neutrality Act; 64 percent favor an embargo on arms shipment to China or Japan, yet the President has done nothing except halt shipment in government ships; 70 percent favor our complete withdrawal from China, yet Mr. Hull stated on March 17 that we were determined not to "abandon our nationals and our interests in China", and the Administration seems destined to break our plighted word to grant independence to the Philippines in order to be stronger in the Far East; and 95 percent favor prohibition of war loans to either China or Japan, yet there is talk in Washington of repealing both the Johnson Act and the Neutrality Act so that aid may be given to warring nations.

On the contrary, the President is supporting the May Bill which will make him supreme dictator in time of war, with power to fix prices and to conscript manpower; he is asking for a super-navy at a time when not all battleships already approved have been built; he is pushing our defense line beyond the Hawaiian Islands; he is working for a huge merchant marine to support the navy; and absolutely refuses to call an international conference to discuss world problems.

Suppose the president's program goes through, what effect will it have on democracy and peace? What effect will it have on Mennonite peace principles? Let us study, and act upon our Christian convictions.

—*Catholics, throughout the World,* have launched a powerful offensive against Communism. In an official statement leaders of the Roman church declare: Communism has two faces, a charming face when turned to the crowd in those countries where it is not master; another face, horrible, there where it is in power.—Christian Leader.

Sunday School Lesson

A. S. Bechtel

April 17, 1938

THE VICTORIOUS SERVANT — EASTER

Acts 2:22-36

Introduction

Our Easter Sunday lesson deals with Peter's Pentecost day sermon, the first Christian sermon, the theme of which is "The Resurrection of Jesus." Peter well recalled how he had deserted and denied his Lord in the hour of trial, also how he had gone home to mourn and repent. Now after fifty days, he has become the fearless spokesman for his Lord, proclaiming that the crucified Jesus is "both Lord and Christ." Peter has seen the risen Christ and spoken with Him. He speaks with certainty.

Jesus Approved of God vs. 22-24

Peter addresses his sermon to the Jews (v22). They alone knew the prophecies. The gospel had not yet been taken to the Gentiles. Jsus of Nazareth, whom they knew, of whose many miracles, wonders, and signs they knew, was approved of God. God was in Him and these works indicated that He was far more than a mere man. Peter makes these witness to the truth of what he is saying.

Jesus, the "Lamb slain from the foundation of the world", according to God's plan, counsel, was given into their hands (v23). God by His foreknowledge knew all they would do and permitted it. Peter boldly charges them with rejection of Christ and with their guilt of His death. God has raised Him from the dead. He lives (v24). Death could not hold such an one as He, the sinless One, who died a substitute for the sinner.

David's Prophecy vs. 25-31

Peter's point here is that David saw the Christ as King after His death and resurrection. Verses 25 to 28 quote Ps. 16:8-11, which is a prophecy of Christ and the words are as though Christ were speaking. Jesus was always in the Father's presence (v25). David too felt this certainty in his soul. The two phrases of verse 27 show Christ's complete victory over death, His soul from hell (region of departed spirits) and His body from the grave. As further proof that David is not speaking of himself, Peter states the familiar facts of verse 29. He must be speaking of another person. David was a prophet and spoke prophetically of Christ's resurrection and His future sitting on his throne (v30). Peter is now ready to show that the crucified Jesus is the Christ of prophecy.

Resurrection, Proof of Deity vs. 32-36

Peter now declares (v32) that all that David said about Christ has been literally fulfilled in Jesus, the crucified. God raised Him up and we, the disciples, are witnesses to the fact. Easter is a day of victory because our Lord conquered death. The risen Christ has been exalted to God's right hand (v33). The promised Holy Ghost has now been sent and the people could plainly see that the disciples had received something from God. David could not have been speaking of himself (v34), it must have been Christ Jesus. It must be then ("therefore" v36) that God has made Jesus, the crucified, not only their Messiah, but also the Lord and Christ.

Jesus' resurrection proved that He is the Christ of prophecy. It proves also the fact of His authority given in His last great commission. The resurrection was the climax of all of Christ's miracles. The sublimity of Easter makes the grandeur of Christmas.

Program of the Oklahoma Convention

May 8-10, at Meno, Oklahoma

Convention Theme: *Living for Jesus in the light of the present world conditions.*—Phil. 3:20, Col. 3:1-3.

SUNDAY MORNING: MISSION FESTIVAL

The Sunday morning program is arranged for by the New Hopedale Church at Meno.

SUNDAY AFTERNOON: SONG FESTIVAL

Leader: Theodore H. Epp.—Theme: What song books should we use in our Sunday schools, Christian Endeavor Societies, and church services?—Every congregation is asked to be represented by a choir or other musical organization. "Praise ye the Lord: for it is good to sing praise unto our God; for it is pleasant; and praise is comely." Ps. 147:1.

SUNDAY EVENING: YOUNG PEOPLE'S PROGRAM

Song service: Ernest Voth, 7:15-7:30.—Leader: Dan Eck.—1. Opening by leader.—2. Song, Bergthal C. E.—3. Oklahoma Bible Workers' Society, 45 min. (Young people from the different churches will be represented in this part of the program.)—4. Song, Deer Creek C. E.—5. Evangelistic talk, 20 min., J. C. Kaufman.—6. Song, Gotebo.

MONDAY MORNING

1. Opening, Rev. Rudolf Schmidt.—2. Song, Medford.—3. Convention sermon, Rev. Mouttet, 20 min. —4. Song, Inola.—5. Business meeting of the Convention.—(a) Minutes.—(b) Report of committee of Oklahoma Church Workers' Conference.—(e) Election of committee.—6. Song, Orienta.—7. Talk, Missionary Fred Johnson.—8. Song, Geary.—9. Talk, Rev. J. C. Kaufman.

MONDAY AFTERNOON

1. Opening, Rev. Ferdinand Koehn.—2. Short program by O.B.A., 30 min.—3. Short talk by Rev. J. B. Frey, 15 min.—4. Business for the O.B.A.—(a) Report of the Convention Board member, Rev. Mouttet. —(b) Report of the teachers.—(c) Report of the secretary and treasurer.—(d) Report of the auditing

committee.—(e) Election of O.B.A. Board member.—5. Song, Harold.—6. Talk, Rev. J. C. Kaufman.

MONDAY EVENING

1. Song service led by Rev. J. W. Bergen, Goltry.—2. Leader, Mrs. August Schmidt.—3. Roll call of societies by Bible verses.—4. Song, Harold Naehverein.—5. Reading, New Hopedale Mission Circle.—6. Song, Turpin Naehverein.—7. Theme: New Hopedale Naehverein, "Sacrifice in Serving", Phil. 2:14, Rom. 12:1.—8. Song, Goltry.—9. Talk, Missionary Fred Johnson.—10. Song, Hydro Naehverein.

TUESDAY MORNING

1. Opening, Rev. Albert Schmidt.—2. Song, Goltry.—3. Talk, Missionary Fred Johnson.—4. Song, Enid.—5. Talk, Rev. J. C. Kaufman.—6. Close, Rev. Peter Kroeker.

TUESDAY AFTERNOON

1. Opening, Rev. H. T. Neufeld.—2. Song, Meno.—3. Talk, Missionary Fred Johnson.—4. Song, Meno.—5. Talk, Rev. J. C. Kaufman.

Let us pray for "Showers of Blessings" during the Convention.—August Schmidt, Sec., Meno, Okla.

Program for Minister's Conference of the Western District

Emmaus Menn. Church, Whitewater, Kansas

Tuesday, April 26, 1938

MORNING SESSION—9:30-12:00

1. Introductory Service—Rev. David Wedel, Chm.
2. Music—Emmaus Church
3. Conference Sermon—Rev. B. W. Harder
4. Congregational Singing
5. Theme: The Call To The Ministry (German)—Rev. P. R. Kroeker
6. Music—Emmaus Church
7. Theme: Preparation For The Ministry—Rev. Alvin v. d. Smissen
8. Address—Dean Marshall—Phillips University

AFTERNOON SESSION—1:30-4:30

1. Devotional Service
2. Theme: The Message of The Minister—Rev. Ed. Schmidt
3. Music—Emmaus Church
4. Theme: "Neglect Not The Gift", Rev. J. E. Kaufman
5. Music—Congregation
6. Address—Dean Marshall
7. Report of Resolutions Committee
8. Close

EVENING SESSION

Arrangements are being made for an evening session.

Rev. David Wedel, Chairman
Rev. Walter Gering, Sec.

DAILY MEDITATIONS

Furnished by J. B. Epp

SUNDAY, APRIL 10

"But joy cometh in the morning." Ps. 30:5.
"My God shall supply all your need." Phil. 4:19.

Though we may weep the dark night thru,
Joy cometh in the morning blue;
And tho the day wears wearily,
Still, as our day our strength shall be.
When day draws on to shadowy night,
At eventide it shall be light;
When darkness folds up, calm and deep,
He giveth His beloved sleep,
Or if they wake and night seems long,
Then for our sighs He giveth song;
And when night yields to morning, then
Joy cometh with the dawn again.

MONDAY, APRIL 11

"Then I shall know even as I am known." I Cor. 13:12.

My life is but a weaving
Between the Lord and me;
I cannot choose the colors
He worketh steadily.
Oft time He weaveth sorrow;
And I, in foolish pride,
Forget He sees the upper
And I the under-side.
Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern *He* has planned!

TUESDAY, APRIL 12

"He wakeneth me in the morning." Isa. 50:4.

Another day to grow in grace,
To walk in wisdom too,
To follow on to know the Lord,
And all His precepts do.
Another day to meditate
More deeply in God's Word,
To humbly walk in fellowship
With Christ, my risen Lord.
Another day to praise my God,
To cast on Him my care,
To come before the throne of Grace
With earnest, fervent prayers.

WEDNESDAY, APRIL 13

"My voice shalt Thou hear in the morning". Ps. 5:3.

Another day to do God's Will,
Whate'er His Will may be,
To speak, to suffer, or to wait
Before Him silently.

Another day for God to work,
His Will in me fulfil,
To touch me with His mighty hand,
And mould me to His Will.
Another day to testify
Of grace which doth abound;
To spread the glorious Gospel news
With no uncertain sound.
Another day, Lord, by thy power,
Help me to-day to be,
In thought, in word, in action too,
Well pleasing unto Thee.

THURSDAY, APRIL 14

"My strength is made perfect in weakness." 2 Corr. 12:9.

"In all these things we are more than conquerers." Rom. 8:37.

Give me *Thy* strength for *my* day, Lord,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ertake me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet tread;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care.

GOOD FRIDAY, APRIL 15

"It is finished." John 19:30.

" 'Tis finished!" so the Saviour cried,
And meekly bowed His head and died:
'Tis finished! yes, the race is run,
The battle fought, the vic'try won.
'Tis finished! Son of God, thy power
Hath triumphed in this awful hour;
And yet our eyes with sorrow see
That life to us was death to Thee.
'Tis finished! let the joyful sound
Be heard through all the nations round;
'Tis finished! let the triumph rise
And swell the chorus of the skies!

SATURDAY, APRIL 16

"But He was wounded for *our* transgressions." Isa. 53:5. "God made *Him* sin for us, who knew no sin." 2 Cor. 5:21.

Dear Savior, why by woes wast Thou surrounded?
Ah, Lord, for *my* transgressions Thou was wounded,
God took the guilt from me, who should have paid it;
On Thee He laid it!
The Righteous dies, Who walked with God true-hearted;
The sinner lives, who had from God departed;
By man came death, yet Man its fetters breaketh;
God it o'ertaketh.
Eternal King, in power and love excelling,
Fain would my heart and mouth Thy praise be telling;
But how can man's weak powers at all come nigh Thee,
To magnify Thee?

EASTER SUNDAY, APRIL 17

"But now is Christ risen."

"Christ the Lord is ris'n to-day,"
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heav'ns, and earth, reply.
Lives again our glorious King:
Where, O death, is now thy sting?
Once He died, our souls to save:
Where's thy victory, O grave?
Soar we now where Christ had led,
Following our exalted Head;
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!

California S. S. and C. E. Convention

The annual convention of the California S. S. and C. E. Conference is to be held at Upland on April 8-9. The convention will open on Friday evening and close with Sunday morning church service.

The Theme of the covention will be "THE CHALLENGING CHRIST," Col. 1:1. The main addresses will be given on different phases of this topic. Conferences will be led on Saturday on Church Music, Missions and The Christian Life of the Teen Age. Saturday afternoon will be devoted to a study of the different phases of our General Conference Program. The usual banquet will be held on Saturday evening, with fellowship around the tables. A special feature of the Saturday evening program will be series of *two-minute talks* by young people.

Those who have enjoyed Upland hospitality on previous occasion will want to go again, and the newcomers can be assured that they will enjoy their stay. - Workers Exchange.

—PREACHING—Gospel ministers should not only be like dials on watches, or mile-stones upon the road, but like clocks and larums, to sound the alarm to sinners. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voice like a trumpet. A sleeping sentinel may be the loss of the city.—Bishop Hall.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti. Sec.
1808 Fifth St.,
Sanger, Calif.

My Shepherd

(*Editor's Note*: One of the best loved friends of young people in the General Conference recently sent us the following little paraphrase of the Twenty-third Psalm. We believe you will want to keep it as a part of your scrap-book. Read it and the psalm itself alternately—just try it!)

The Great Thinker of this wonderful Universe is my Friend.

He provides for my mind ever enlarging interests.

Restful and refreshing experiences border the way of my life.

He builds up my very being by leading me in ways which are always true, because He is a Being altogether true Himself.

He makes it possible for me to meet the unavoidable difficulties of life without fear by His very Presence.

He has means beyond my ability to think or understand for providing for my well-being of body, mind and soul.

When adverse circumstances seem near enough to overwhelm me,

He treats me as though I were a guest of honor.

The attitude of this Friend is most re-assuring for all that is good and lovely in life and makes me feel thoroughly at home with Him for all time and for the whole of life in every way.

A Businessman Meditates on Religion

One of the friends of young people who reads widely and studies closely the trends of the times, occasionally sends to this department little excerpts from various journals which are *apropos* to the problems it deals with. Recently he sent us the following marked paragraph:

"Let me tell you, however, that progress comes only through Truth; that security comes only through Courage; that Freedom comes only through Sacrifice; and that Godliness comes only through Love.

"Whenever I go to London I spend a part of the last day at Westminster Hall, adjoining the Parliament Buildings at Westminster. To me this is the most historic building in the world. The Sphinx of Egypt, the ruins of Greece and the relics of prehistoric man are interesting; but the really great events of civilization took place in this old Hall in London. It was built in 1097-1399 and is one of the most remarkable pieces of timber architecture in existence. Its great arched roof rises 92 feet from the floor—without a post or girder. This roof is of oak, and history says that the trees from which it was cut were about 500 years old in 1197. Here is my final thought: During those 500 years the timber in this roof was subjected to every storm imaginable. But the pulling at the roots, as the winds swayed the trees, only served to give these roots more space in which to grow. For 800 years since the time the trees were cut these timbers remained sound, withsanding fire, revolutions, wars and every other vicissitude. The last generation of Englishmen, however, decided to attempt to heat and 'civilize' this Hall. With this civilization came a very small beetle which got into the wood. In a few years it was threatened with complete decay and destruction. Last month in London I personally stuck my finger into the mushy wood.

"I think no further comment is necessary."—Roger Babson.

Perhaps not, Mr. Babson, but it just occurs to us that the little beetles of civilization get into individual characters also, don't they; whence the general mushiness of character everywhere.—B.B.

Will the Teachings of Jesus Work Today

Matt. 5:9, 38-48; 7:12.

Young People's Topic for April 24, 1938

Meditations:

M., Apr. 18. Jesus' hard Sayings. John 6:57-69.

T., Apr. 19. Jesus' Sayings on Preparing for the Future. Matt. 6:24-34.

W., Apr. 20. Do Jesus' Sayings on Prayer work? Matt. 7:7-12.

T., Apr. 21. Is Divine Healing Practical? Mark 16:17-20.

F., Apr. 22. Are Men "Born Again" today? John 3:1-13.

S., Apr. 23. Dare we Practice ALL the Sermon on the Mount? Matt. 7:24-29.

Suggested Hymns:

"All the way my Saviour leads me"

"Saviour, like a Shepherd lead us"

Problems:

Our entire scripture passage for this topic is taken from the Sermon on the Mount. Thus we do well to take a look at this message of Christ's as a whole.

There are many ways in which the Sermon on the Mount is interpreted. Some people would have us think it is a way of life by which we obtain Salvation. Others tell us it is exclusively a description of a Christian's life. Then there are those who insist that it applies to the Jews only and not to the rest of the people of the world. And finally there are those who consider this great Sermon on the Mount a picture of Christ's Kingdom as it shall be during the Millennium.

Certainly each of these interpretations is of some value and that each one has its element of truth is also possible, especially the last one, but to evaluate these interpretations is not our concern here.

Our topic asks, "Will the Teachings of Jesus Work *Today?*" The question is not, did they work at one time, or will they work at some future time? It asks if they work now, in our time and in our own lives. For this reason we must look at the Sermon on the Mount as a whole. And in so doing we can hardly help but see, that in His teachings Jesus always sets down central principles which serve as guides in many different situations. He does not attempt to give one definite rule for each and every problem that might confront us at one time or other in a life time. His teachings are not a set of rules to be observed or a sytem of religious practices to be kept. They are always statements of principles, or basic ideas, from which we can determine what action to take.

If Jesus' teaching had had to do with specific rules and particular cases they would have been good only for His own day and age. They could not have lasted any better than the ancient rabbinical teachings have lasted. He gave them so that we can apply them even to our world and our situations today. They are applicable to changing conditions. Therefore His teachings are good for every age. They have a timeless quality. They are just as vital and valuable to us today as they were to the people of Palestine twenty centuries ago when He first spoke them.

Just consider the one example, of Jesus' emphasis upon the value of Human Personality. He certainly did clothe personality with dignity and sanctity. Thus He handed down the principle that human personality is of great value. And today that principle is still true. Similiarly He has given us principles with reference to personal life, evangelism, peace, leisure, prejudice, the church and others. It is hoped that they too will be studied during the discussion hour at least.

He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.—Bible.

INTERMEDIATE DEPARTMENT

Next Steps

Intermediate C. E. Topic, April 24, 1938

For the Quiet Hour

Apr. 18. Join the church. Acts 2:41-43.
Apr. 19. Seek to win others. John 1:40-51.
Apr. 20. Study the word. 1 Tim. 4:8-16.
Apr. 21. Daily prayer. 1 Thess. 5:14-23.
Apr. 22. Living like Jesus. 1 Cor. 4:9-15.
Apr. 23. Showing God's love in action. 1 John 3:14-19.
Apr. 24. Topic—Next steps as a Christian. Col. 3:1-4, 16, 17.

Pre-Prayer Circle

Luke 2:52. "And Jesus increased in wisdom and stature and in favor with God and man." Pray that each Intermediate may see the need of going on in the Christian life, growing as Jesus did. Thank God for His Word which shows us the way to real progress and for Christ who is our Guide. Thank Him for the opportunities for growth.

Songs of Praise

In keeping with the thought of the topic, sing at least two new songs. Only about one fourth of the songs in a hymn-book are usually sung. Turn to the index and select several new ones that will fit the topic. Be sure to have the song leader and pianist practice them beforehand.

Quiet Worship

Prelude, "Confidence," Mendelssohn's "Songs Without Words"
Leader: "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."
Hymn, "Close To Thee"
Scripture reading: Col. 3:1-4, 16, 17
Prayer by two members
Poem: "Growing"
Special Music

Topic Discussion

1. The leader introduces the topic.
2. Discussion questions and topics, by members.
3. Closing ten minute talk by the pastor, "The importance of taking next steps in the Christian Life."
4. Closing hymn and benediction.

For the Leader

One who has just become a Christian is like a young plant that has been set out and taken root. The gardener does not set out his plants and when he sees they have started to grow let them dry up. He cares for them until they blossom and bear fruit. So the New Life within us must be cared for. A baby learning to walk does not stop with the first step, but keeps on taking steps or it would never learn to walk. We must continue to go forward if we expect to grow in our Christian life. (To impress the "next steps" that are to be suggested, draw a series of steps on the blackboard, and as the suggestions are given label each step. For example, the first step might be, "prayer," then "Bible study" and so on.

Next Steps in the Christian Life

1. What is the importance of joining the church? Acts 2:41-43.

2. How does seeking to win others strengthen your Christian life? John 1:40-51.

3. How does the study of the Word build us up in faith? 1 Tim. 4:8-16.

4. Why is prayer necessary in the Christian life? 1 Thess. 5:16-23.

5. Why is it important to live like Jesus? 1 John 3:14-19. Why are some Christians satisfied after they have taken the first step? What do they lose by taking this attitude?

GROWING

"Mother, do you still grow?"
I let the measuring rod
Slip closer to my child's head—
Three foot two—
"Do I still grow?"
Do I still- grow!

This afternoon I suffered
From unkind words
But smiled.
Last year I would have been
Quite proud
Of making sharp retort.

Last week I set aside
My own desires
For others!
Last year I would have cried
"I'll have my own way
Let others yield to me."

Last month I found some beauty
In a soul once scorned,
And told it to another.
Do I still grow?
Yes, child,
But oh! so slowly!

—Mary Dickerson Bangham

A Question Box

Young Christians often have questions that trouble them. Prepare a question box and ask them to bring their questions written on a slip of paper and drop them in the box. Ask the pastor or someone who understands young people to come to the society on a later Sunday and discuss these questions. It will be very helpful to the Intermediates.

JUNIOR CORNER

Leader's Meditation:

I MUST tell it again and again,
I must TELL IT again and again,—
The wonderful story of Jesus and glory;
I must tell it AGAIN AND AGAIN.

One generation shall laud thy works on another,
And shall declare thy mighty acts.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousnes. Ps. 145: 4, 7.

YES——

I MUST tell it again and again,
I must TELL IT again and again,—
The wonderful story of Jesus and glory;
I must tell it AGAIN AND AGAIN.

And in these days it is the story of the risen Christ. I, who stand in awe and wonder at hyacinths in bloom behind a border of violets,—how can the story of the rising out of earth of the first Fruit of the Kingdom fail to bend my knees in worship and to open my lips in praise of Him "Who is the fairest of ten thousand to my soul." How can we impulsate oththers lest our being throb with love and adoration and awe of the Mighty One and we become vessels of His power to work the miracle of spring in human hearts?

Suggestions for April 24, 1838

Call to service by prelude
Opening service: The Commanding Christ

1. Remarks by leader, assembling in the mind of the child the vital truths studied this month and putting before them the truth of the evening: God has put us here for some work he wants us to do and when He has prepared us. He will give us that work. He has sent Jesus to speak the command to this one and that one. We have seen Jesus as the Suffering One, the Victorious One, and the Risen One,—today we want to see Him as the Commanding One.

2. Sing in unison: "Bring Them In"

3. Scripture reading by a junior: Matt. 4:18-22.

4. Prayer in unison: Sing verses 2, 3, and 4 of "Have Thine Own Way Lord."

5. The Commanding Jesus: Before the meeting deal among the juniors verses or portion of verses in which Christ speaks a command and let them speak these or read them at this time. A few verses are printed:

a. "Come ye after me and I will make you fishers of men."
b. "Give to him that asketh thee."
c. "From him that would borrow of thee turn not away."
d. "Love your enemies."

e. "Pray for them that persecute you."
f. "Lay not up for yourselves treasures upon the earth."
g. "Lay up for yourselves treasures in heaven"
h. "Seek ye first the kingdom of God"
i. "Judge not, that ye be not judged."
j. "Ask and it shall be given you."
k. "Seek and ye shall find."
l. "Knock and it shall be opened unto you."

6. Sing in unison: Trust and Obey. Verses 1 and 3

Mission minutes: Announcements regarding mission project

Study Period:

Aim: To teach the truth that not only the power to do God's work is a gift of God, but the work itself is his gift to the one whom He has chosen to do it.

1. "I must do the works of Him that sent me." Let chairman introduce the topic by reading John 9:4

2. Watching God give work. Incidents retold by juniors

a. God gives Noah a work to do. Gen. 6:13-22
b. God gives Moses a work to do. Ex. 3:1-12
c. God gives Joshua a work to do. Joshua 1:1-9
d. God gives Gideon a work to do. Judges 6:7-16
e. God gives Solomon a work to do. I Chron. 28:1-9
f. God gives King Cyrus a work to do. Ezra 1:1-5
g. God gives Isaiah a work to do. Isa. 6:1-9
h. God gives the disciples a work to do. Mark 6:7-12, Acts 1:8
i. God gives Paul a work to do. Acts 9:1-15

3. Special music: "I'll do what you want me to do, O Lord"

4. Heart-talk: The Blessing of Obedience. Use these same characters and show how they were blessed. Close with the thought: "Without me ye can do nothing" and its answer, "I can do all things through Christ"

5. Close with prayer song: "I Need Thee Every Hour"

Anyone wishing to use poem in last issue, please note omission stanza 3 line 6.

"Only the touch of the hand."

◆

CARD-PLAYING

How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.—I Kings 18:21. Mr. Romaine was once addressed by a lady, who expressed the great pleasure she had enjoyed under his preaching, and added that she could comply with his requirements, with the exception of one thing. "And what is that, madam?" asked Mr. Romaine. "Cards, sir." "You think you could not be happy without them?" "No, sir; I know I could not." "Then, madam, they are your god, and they must save you." This pointed admonition led to serious reflection, and finally to the abandonment of such unworthy pleasures.

CORRESPONDENCE

MENNONITE CHURCH, NEWPORT, WASH.

Dear Editor and Reader: Though there has not been a word from Newport for a time, it is not that there is nothing good to say from here. The Lord has richly blessed us the past year, has also spoken very earnestly to us by taking some of our members, especially the father of four very small children. He took him suddenly out of time into eternity. There sometimes the question comes, why? By the reports in our papers we see so many are taken suddenly. "So teach us to number our days, that we may get us a heart of wisdom," Ps. 90:12.—We had our annual meeting Jan. 1. The Sunday school officers stayed as the year before. For church one new member in the business committee and a deacon were elected. As no rcord had been kept of this church, since its organization in 1927, a special meeting was held, notes were taken, and the brethren are now putting it all on record in the church book.

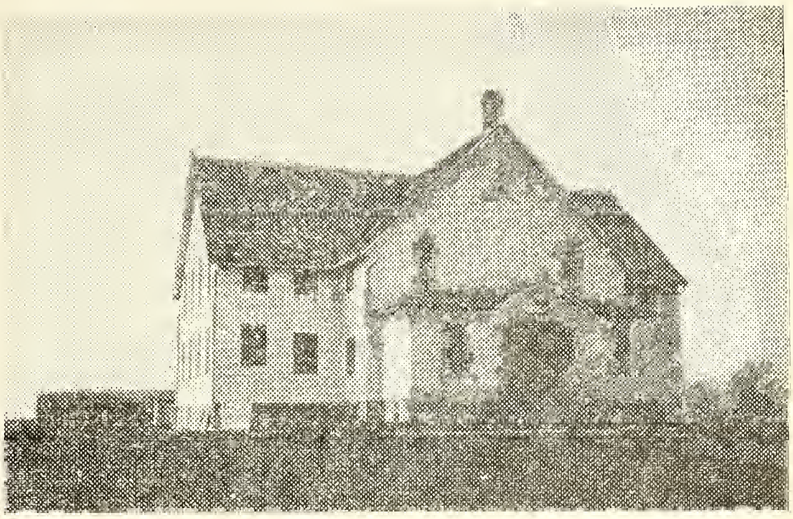
As Bro. Unruh had served this church a number of years, it gave him a call, to be ordained as its minister, which was accepted, but with the request for a consecration and special prayer week. This the church granted. For the ordination services Rev. J. C. Kaufman from Moundridge, Kans., was called. Rev. and Mrs. Kaufman held their meetings Feb. 6 to 13. Bro. Kaufman made very clear the earnestness of giving and also excepting such a call. He helped individuals to see the way to salvation more clearly, also the need of work for the Master. On Sunday, Feb. 27, Bro. Unruh was ordained as Minister and Elder and Mrs. Unruh as coworker. On this occasion Rev. Harley King of Colfax, Wash., spoke on Jer. 3:15 and 23:4, also Acts 20:28; Rev. Kaufman, on II Cor. 5:19b-20a. A Colfax Male Quartet, the local Mixed Quartet, and Henry Dalke rendered special music. In the evening the two brothers each gave us an inspiring message, and the Colfax Mixed Quartet and the local Male Quartet sang. The Ladies' Aid had very nicely decorated the church for this occasion. The Lord had granted us a lovely day, so it was possible for all the people from our neighboring church at Deer Park to be present, also those of Spokane, and quite a number from Colfax. Our new deacon, Jake Wittenberg, was also ordained into his office.

The C. E. are having their regular meetings once a month and union meetings with Deer Park. The Ladies' Aid is meeting once a month. May the Lord make us all fit for his Kingdom.

Have had quite a bit of flu and also measles in our community.—Correspondent.

Contentment is a pearl of great price and whoever procures it at the expense of ten thousand desires makes a wise and a happy purchase.—Balguy.

Dedication of Tabor Church



In the presence of about 1000 people this church was dedicated Sunday, March 27. The dedicatory services were held in the afternoon. Prof. J. J. Voth, a son of the church, made a fitting introduction, based on Psalm 84. Rev. P. H. Richert, elder and pastor of the church from its inception, preached the German dedicatory sermon, on I Cor. 3:17, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" The tabernacle in the wilderness, where God promised to dwell, was the first temple. God showed Moses how to build it. We are the temple of God. To be that, we need concecration through the Holy Ghost. Where Christ dwells there is glad service and gratefulness. Rev. (Prof.) A. E. Kreider based his English dedication address on Ezra 6:16, "And the children of Israel, the priests and Levites, and the rest of the children of captivity kept the dedication of this House of God with joy." Dedication means setting aside for a specific purpose. We dedicate this house unto the Gospel and its wonderful power to save and help man; unto the life giving ministry of Jesus Christ; and unto the children and youth, to be nurtured and developed into true Christians, and unto the whole community, as a light that will shine as a city set on a hill. Then followed three minute talks by the Reverend Brethren P. Buller, J. H. Epp, Gerhard Friesen, C. C. Wedel, A. J. Dyck, C. Frey, J. E. Entz, B. W. Harder, S. M. Musselman, and closing remarks with prayer by Rev. P. P. Buller. The rich and splendidly executed program of addresses was interspersed with fine singing by the church's Male Choir and Ladies' Choir.

The introduction of the evening program was by Rev. P. H. Richert, based on Ps. 96. Then followed an address by Dr. E. G. Kaufman, based on II Sam. 18:29, "And the king said, Is the young man Absolom safe?" and by Rev. P. P. Wedel, Hebr. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." The Intermediate Choir of the church sang and the Male Quartet sang pleasing numbers. Closing remarks by Rev. C. E. Krehbiel and closing prayer by P. H. Richert.

The Tabor Church, with members from neighboring churches spreading in all direction, was founded thirty years ago and the old church, now rebuilt, erected at that time. It had 131 members at the start. Today it has a membership of 332. Much of the growth of the congregation, both spiritually and numerically, next to God, must be attributed with to its ever-active, ever-dutiful pastor Rev. P. H. Richert. May God grant him many more years of useful and joyous service in this large, beautiful, splendidly apportioned new house of worship.

DEDICATION SONG

(Melody No. 154, Gesangbuch)

How holy is thy habitation,
O Lord, how beautiful the place,
Where I in grateful adoration
Bring unto thee my joyful praise.

No other place is so inviting,
As one where light and right prevails;
And where the words from Holy Writing
Give healing to all human ails.

Be thou, Good Shepherd, ever present,
To feed thy hungry flock with love,
And make this house for all a pleasant
Foretaste of yonder home above.

Here give thy comfort to the mourners,
And to dead souls give life and hope,
And to the weary old sojourners
Give all the help for which they grope.

"God dwelleth in his holy temple,
Let all the earth in silence be,"
And let this house be an example
Of what it means to worship thee.

Now, Lord, hear thou our imploration,
And with thy presence bless this house,
So that thy word and meditation
In each a living faith arouse.—P. H. Richert.

In Memorium

PAUL LOUIS SCHINDLER was born December 17, 1862, in Neuchateau, Switzerland, the son of Frederick and Isabelle Favier Schindler. He was the youngest of a family of five children. At the early age of ten he was left an orphan, his mother having died when he was but two.

At the age of 22, in 1884, he came to this country in company with Rev. Paul Aeschliman, Mr. Ernest Aeschliman and others, working a short time in central Illinois before settling in Davis County, Iowa.

On May 2, 1895, he was united in marriage with Lydia Trachsel who preceded him in death on Feb. 28, 1908, leaving a family of five children. On April 3, 1909, he was married with Elizabeth Handrich of Donnelson, Iowa. To this union was born a son.

In August 1930, he suffered a stroke of paralysis that rendered him an invalid for over seven years. The last year this condition was made worse by failing eyesight. He bore his affliction with remarkable patience and submission, deriving his strength and courage and calm from a firm trust in the wisdom, goodness and love of God. That trust sustained him to the last.

He early identified himself with the Pulaski Mennonite Church, and he remained a faithful member until his illness prevented his attendance at services. He missed keenly the strength and the blessings he had found in fellowship with Christian friends and in worship of the God he loved.

Death came to him as a blessing, because it lifted him out of his suffering condition into the world beyond, where in the presence of God life will find its true fulfilment. He reached an age of 75 years, one month, and 2t days. Those who will miss him in the home and family circle and yet rejoice in his release from his suffering are: the wife and mother, the six children, Clarence, Ethel (Mrs. Henry A. Fast), Herman, Irene (Mrs. Harry Helmick), Wayne, Ernest, the ten grandchildren, and besides a host of relatives and friends. May his memory be a blessing even as his life was.

* * *

HAROLD ORTMAN, son of Fred F. Ortman and Christina Brubacher Ortman, was born July 31, 1918, in Garden Township, Harvey County, near Moundridge, Kansas. He attended the district school and later entered Moundridge High School, where he was a member of the Senior Class and looked forward to his graduation this spring.

On June 9, 1935, he was baptized and united with the First Mennonite Church of Christian, Moundridge, Kansas, where he was a member at the time of his death.

On the evening of March 10, 1938, as he was driving home from Newton, Kansas, he noticed that a school friend was experiencing motor trouble. Always willing to lend a helping hand, he stopped to give assistance. After the trouble was remedied, he was just about ready to start for his car, when a transport truck struck him causing almost instant death.

The span of his life was 19 years, 7 months and 9 days. One brother preceded him in death. He leaves to mourn his early departure his bereaved parents, five sisters, two brothers and other relatives and manv friends.

Funeral services were conducted at the home and at the First Mennonite Church of Christian at Moundridge, Kansas, on Sunday afternoon, March 13. The pastor, Rev. P. P. Wedel, was in charge and spoke on Isaiah 40:27-31

* * *

JOHN P. SCHMIDT, son of Peter and Elizabeth Wedel Schmidt, was born Feb. 25, 1880, at Halstead, Kansas, where he grew to manhood. In the year of 1899 he moved to a farm near Goltry, Okla., which has remained to be his home.

March 1, 1907, he was united in marriage to Miss Lena Boese, and to this union were born five daughters and one son.

On Nov. 9, 1913, he was baptized by Rev. H. R. Voth, after which he and his wife both joined the Zoar Mennonite Church of Goltry. He proved to be a faithful Christian worker as S. S. teacher, member of the church board, song leader, etc. He did this in his quiet way, never expecting any praise, but doing it for the glory of his Master.

On Feb. 20, 1938, he contracted a bad cold in his throat which finally resulted in pneumonia from which he did not recover, and passed away on the morning of March 5. One of the last words he spoke was quoting John 3:16, "I am so glad that He is mine and I am His."

He leaves to mourn his wife and the children: Malinda, Mrs. Edward Johnson of Ringwood, Okla.; Matilda, Mrs. Theodore Epp, Enid, Okla.; Celesta, Mrs. Henry Thomas, Ringwood, Okla.; Ervin, Elfrieda and Elvera, all at home. Four brothers, Jacob and Sam of Goltry, Ben of Meno, Okla., and Dan of Haywood, Calif. Three sisters, Eva, Mrs. Fred Bartel, Cherokee, Okla.; Mrs., Mrs. Andrew Eck, Ringwood, Okla.; and Susie, Mrs. Henry Smith, Ringwood, Okla. Six grandchildren, one uncle, Andrew Wedel, and many friends.

The funeral took place March 9. At the home Rev. J. B. Epp spoke on Isa. 40:10 and 41:31, and the Male Quartet sang, "The Riches of Love", his favorite song, and a duet, "Wo findet die Seele die Heimat, die Ruh'." At the church the pastor, Rev. J. W. Bergen, spoke on Matt. 24:44 and Rev. Epp on Rev. 22, with songs by the Quartet interspersed, such as "It is His Will", "The Lord Knows Why", etc.

JACOB J. HIEBERT, son of Johann and Marie Loewen Hiebert, was born June 16, 1870, in Friedensfeld, South Russia, and departed this life on Feb. 8, 1938. He reached the age of 67 years, 7 months, and 22 days.

In 1874 he, with his parents, migrated to America, settling at Steinbach, Manitoba, Canada. One year later they moved to Kansas, on a farm near Hillsboro. Here he received his elementary education. On Sept. 15, 1880, he was baptized upon the confession of his faith and received into the Hillsboro Mennonite Church by Rev. John S. Hirschler. He remained a faithful member of this church until his departure.

On March 17, 1895, he was united in marriage to Eva Schmidt. They shared joys and sorrow for nearly 43 years. To this union were born 13 children, five of whom preceded him in death. He was a loving husband and father, sincerely interested in the welfare of others, helping wherever his health permitted. He suffered much during his life, and this was increased when he lost his left hand in 1922. In Jan. 23, he took seriously sick, and he was removed to the Axtell Christian Hospital in Newton for medical treatment and care, and there he died.

He leaves to mourn his departure his widow, three sons, Edmund, Dan, and Ruben, all of Hillsboro; five daughters, Mrs. Elizabeth Wiebe, Newton, Mrs. Marie Unruh, Newport, Washington, Mrs. Margaret Hein, Hillsboro, Esther, Wichita, and Ruth at home; two daughters-in-law, three-sons-in-law, 21 grandchildren, two sisters, three brothers, and a host of friends and relatives.

Funeral services were held Feb. 12 at 2:30 p.m. in the Hillsboro Mennonite Church, Rev. J. H. Epp and Rev. J. D. Jantzen conducting the services.—The bereaved family.

* * *

JOHN SCHNEBELE, son of Jacob and Barbara Eicher Schnebele, died on February 3, 1938, aged 77 years, 3 months, and 4 days. In early youth he united with the Zion Mennonite Church of Donnellson, Iowa, where he served as a deacon for 11 years, and remained an active member throughout his life.

Oct. 31, 1897, he was united in marriage to Elise M. Lowenberg Krebill. Of this union four children were born, of which two passed on before him.

He leaves to mourn his death his bereaved widow; one daughter, Mrs. Elizabeth Pickron of Rock Island, Ill.; and one son, Orlando Schnebele of East Moline, Ill.; also three step children, Mrs. Ella Pink of Rock Island, Ill.; Harry J. Krebill and H. Fred Krebill, both of Donnellson, Iowa; also two half sisters and one half brother, Mrs. Katherine Kuehney, Mrs. Elizabeth Staufer, and Valentine Schnebele, all three of Deer Creek, Oklahoma. Two sisters and one brother preceded him in death.

Funeral services were held February 6, at the Zion Mennonite Church of Donnellson, Iowa.

HENRIETTA ELIZABETH NEUMANN, daughter of Adam and Carolina Witt, was born March 11, 1858, in Thorn, West Prussia, Germany. She came to America in 1879 with friends, locating at Elbing, Kansas. Here she united with the Mennonite Church, was baptized March 14, 1883, and accepted the Lord Jesus as her personal Saviour to whom she was true to her end—which came Feb. 28, 1938, at the age of 79 years, 11 months and 17 days. She was joined in Holy Matrimony with Carl Henry Neumann, June 2, 1884. To this union were born six children, all living, Henry P. Neumann, Mrs. Pete Neufeld, Oscar C. Neumann, Mrs. Martin K. Dirksen, Mrs. Earl Ellis, all of Medford, Oklahoma, and Carl J. Neumann of Shafter, California. They came to Oklahoma in December 1898. After twenty-one years of farm life, she, with her husband, moved to the town of Medford in August, 1919. Her husband preceded her in death, January 8, 1929.

She leaves to mourn her departure, besides her children, one sister, Mrs. Aaron Regier, Inman, Kansas, nineteen grandchildren, four nephews, four nieces, four great grandchildren and many friends. She was a devoted and loving mother who cherished her children with her whole being. She was unselfish at all times and a friend to all.

Short service was held at the home of her daughter, Mrs. Earl Ellis, where she made her home since her husband died. This was followed by the last rites at the Mennonite Church, with burial in the Mennonite Cemetery, March 3, 1938, in charge of Rev. John Lichti, assisted by Rev. W. E. Baldwin, pastor of the Congregational Church, Medford, Okla.

For her Earth's journey's over
In Heaven she's at rest;
And we, (her dearly loved ones)
Can surely call her blest.

* * *

PETER K. AUGSBURGER, youngest child of Joseph and Magdalena Kennel Augspurger, was born Jan. 26, 1849, near Trenton, Ohio, and passed away February 16, 1938, at his home in Camden, Ohio. On Feb. 23, 1871, he united in marriage with Sarah E. Conrad, and had he lived one week longer they would have been married 67 years. He is survived by his widow, one daughter, one son, one granddaughter, and one grandson.

His pastor, Rev. J. E. Amstutz, conducted brief services at the funeral home in Camden, and in the Mennonite Church at Trenton, Ohio, basing his remarks on Ps. 23. Burial in the Mennonite Cemetery, near Trenton, Ohio.

* * *

MRS. CHRISTINE BEACHY UNZICKER, 70, wife of the Rev. Peter Unzicker, died suddenly in their home at Dunlap, in an apoplectic stroke at 10:30 a. m. Sunday. Funeral services were held in the Eighth Street Mennonite Church at Goshen at 2 p. m. Wednesday, and burial was made in the Prairie Street cemetery, Elkhart.

Mrs. Unzicker, who was born Dec. 16, 1867, in Grantsville, Md., was married to Mr. Unzicker in July, 1910. Prior to that time she had been a resident of Elkhart 18 years, and following their marriage, Mr. and Mrs. Unzicker lived in Texas a number of years before locating at Dunlap 20 years ago.

Surviving beside the husband are a brother and two sisters living in Grantsville, and the following stepchildren: Glenn and John Unzicker and Mrs. Noble Himebaugh, all of Elkhart, Frank Unzicker of Freeport, Ill., Mrs. Lewis Miller of Manitou Springs, Colo., Samuel Unzicker of New York and Vernon Unzicker of Flint, Mich.

The deceased was a member of the church at Goshen. Funeral was in charge of the pastor, Rev. G. S. Stoneback, assisted by Rev. E. Troyer of Carlock, Ill.

« « JOTTINGS » »

—*Brother M. J. Galle, co-worker of Rev. P. Aeschliman* writes of the good brother's end: "The pneumonia from which he had suffered was entirely cleared up. It was a blood-clot that hastened his end. He had planned to leave the hospital Sunday, the 20th, but passed on the 19th in the hospital. He had had diabetes for some time and this brought on also Bright's disease, all of which may have hastened his death. He had just eaten breakfast, the nurse was just outside the door and, on looking around, found him gone." Thus quietly and peacefully pass on God's elect to their eternal reward.—Ed.

—*Mennonite Church, Dallas, Ore.*, March 28: During this month we have been wrecking the upstairs and side rooms of the old building. On March 27 we had our last service there. Today we start tearing down the auditorium. In a few days we will be ready to begin with the basement of the new church building. Funds are coming in and we hope to have sufficient to keep going until we finish. Arrangements have been made to worship in the Seventh Day Adventist Church here. We rejoice for this, because we were thinking we would have to worship in the homes like the Old Order Amish Mennonites do. Anyone interested in this work, desiring information, should write to Mr. Dick Neufeld, Dallas, Ore., or to the pastor of the church, Rev. H. E. Widmer, 318 Mill St., Dallas, Oregon. We desire your prayers in behalf of this work.—Corr.

—*Mennonite Church, Medford, Okla.*—March 26: Brother and Sister J. C. Kaufman are with us this week. We are having such blessed meetings. We praise God for His Love, and praise Him for Jesus and His precious salvation, for in Him we have life eternal.—Praise the Lord O my soul!—John Lichti, pastor.

—*St. John Church, Pandora, Ohio:* Our pastor, Rev. D. J. Unruh, has returned from a ten-day visit in Kansas, where he attended a meeting of an Educational committee of the General Conference. In his absence Pres. A. S. Rosenberger of Bluffton and one of his students, Andrew Shelly, preached at the Sunday services.—Corr. Rev. Unruh sends us copies of their church bulletin, of which he says, "Although they are still in the experimental state, we will send you one each week. Quite a number of people have inquired about you and I can assure you that you have many friends in this community."—We, too, cherish the memory of many of the good people of that community. Those bulletin are O. K., though.—Ed.

—*"Hidden Lights,"* an extract from the Folder of the Mission Church, Portland, Ore. "Foolish to put a light under a bushel? Yes, but this foolishness is all too common among Christians. What are some of these *"bushels?" Imagined modesty or humility,* not wanting to *"put one's self forward. Timidity or bashfulness,* most of us have this trouble. It's that bushel that makes it hard for us to pray at prayer-meeting or to conduct family worship, or to make a public confession of Christ. The worst bushel is *an imperfect life.* It is like the dirty glass chimney on a lamp."

—Like others of our ministers, *Rev. A. S. Bechtel* of Hanston, Kans., is giving a series of pre-Easter sermons on the current Sundays. The themes are: *Jesus, the Way; Jesus, the Truth; Christ who faced Toward Calvary; The Miraculous Darkness of Calvary; The Miracle of the Rent Vail; The Miracle of the Earthquake; The Miracle of the Opened Graves; The Miracle of the Undisturbed Grave Clothes.*

—The Mennonite wishes to express heartfelt sympathy to the *Dr. J. P. Isaac family of Glendale, Calif.*, in their recent loss of wife and mother through death. Mrs. Isaac was a daughter of Rev. David Goerz, chief founder of Bethel College. Daughter Helen is a student at Bethel in the senior year.

—*Dr. A. Warkentin of Bethel College was guest* speaker of the Berne, Ind., church on Sunday, March 27. He gave the sermon at morning worship, addressed a gathering in German in the afternoon, and again filled the pulpit in the evening.

—*First Church, Bluffton, Ohio.* On March 24, the "Busy Mothers Class" of the Sunday School came to the parsonage and surprised their pastor on his birthday. They brought baskets well filled for all. After a short program the evening was spent in a social way.

—*At the World's Fair in Paris* they built a typical French village and the atheistic Blum government insisted that there should be no church in it. But a group of Arian French authors addressed a memorial to the government, calling attention to the fact that a typical French village without a church (sans clocher) was unthinkable.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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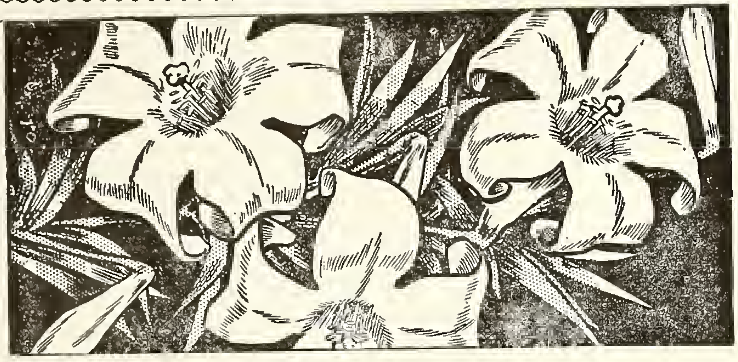
O Death, Where Is Thy Sting?



Christ Is Risen! Hallelujah!

Easter Tidings

Edwin C. Graber

The Lord of Life victorious: a host of angels sing,
"The grave no longer imprisons; death has lost its sting."

The broken, empty vault, and Resurrection's peerless power
Freed us from dark eternal, and death's grim, grilling hour.

For death is but transition now and Life, divinely given,
Spans our every chasm, from cradle unto Heaven.

The Lord of Life victorious: all nature joins to sing,
"The grave no longer imprisons; death has lost its sting."

Christ is Risen to New Power

From the cross they took Him in a shroud,
In a tomb they laid Him, followed by a crowd,
Guards were set to watch Him, and the stone made fast;
Yet He rose in power, He was Lord at last.
Let the chorus echo, shout your glad refrain,
Christ was dead, but liveth; soon He will come again;
Doors of hope are opened, death has lost its gloom,
There is One that leads us on beyond the tomb.
What then shall we fear?

Two Gardens

By Mary Starck Herr

It was night, and in a garden
Jesus knelt and prayed alone;
Near were those who truly loved Him,
But the flesh had weary grown.
So they slept, while Jesus struggled
With the powers of night and gloom,
Till by ministering angels strengthened,
He went forth to meet His doom.

It was evening. To a garden
With a rock-hewn tomb inside,
Loving hands had brought the body
Of the Saviour, crucified,
Wrapping it in finest linen,
With the spices rare and sweet,
Round pierced side and thorn-scarred forehead,
And His wounded hands and feet.

It was morning in that garden,
And in terror, soldiers fled
From the tomb which had burst open
To release Him who was dead;
Angel hands had rent asunder
Roman-seals, and rolled away
From the door the stone that closed it
On the resurrection day.

Praise be unto God our Father,
Who from death has raised His Son,
For as He was resurrected,
So shall we be, for He won
Life for all who trust the power
Of His blood from sin to save,
And when He shall come in glory,
He will call them from the grave.

—The Presbyterian.

A Cross in the Night

I Cor. 2:2

On the tower of the Seminary here in Hartford is an electric cross. Each night the lights are turned on and for great distances around the cross speaks its message of *Suffering, Sacrifice and Service.* When darkness covers the earth and things are at rest under the coverlet of midnight, this cross appears to hang between heaven and earth wholly unaffected by the darkness, giving one the sense of security and the feeling of at-home-ness.

As we approach again the passion of our Lord—Good Friday and Easter, dark clouds cover the earth; clouds of political corruption, avaricious dictators, and would-be-dictators, selfish capitalism and the covetousness of labor; storm clouds of national and international jealousy, hatred and suspicion; in fact the dark clouds of devastating war hang over the world.

But above and through all this darkness appears the cross of Calvary giving to the world a sense of direction. "Politics" means only doing the "possible"; the cross means doing the "impossible". Politics extends "arms" across the sea; the cross extends "hands" across the sea. The cross changes the hearts of men, a thing impossible for politics. Our hope is not in London, Berlin, Rome, Moscow, or even Washington. Our hope is in a cross to which nothing need be added, and in an open tomb which can never again be closed. Why should St. Paul preach anything other than the Christ and Him crucified?

J. E. Hartzler, Hartford Seminary.

Simon of Cyrene

Simon of Cyrene bore
The cross of Jesus—nothing more.
His name is never heard again,
Nor honored by historic pen;
Nor on the pedestal of fame
His image courts the loud acclaim:
Simon of Cyrene bore
The cross of Jesus, nothing more.

And yet, when all the work is done,
And golden beams the western sun
Upon a life of wealth and fame:
A thousand echoes ring our name;
Perhaps our hearts will humbly pray—
Good Master, let my record say
Upon the page divine: "He bore
The cross of Jesus"; nothing more.

—Anonymous.

King of Kings and Lord of Lords

Once during the wars between the Spanish and the French, the Spaniards, who were investing their foes, sent an insulting note to the French commander, General Coligny: "Surrender! We are more numerous than you." And General Coligny wrote his reply on a piece of paper and fastened it to an arrow and shot it into the Spanish camp. It read: "Surrender? Never! We have a king with us."

When we are tempted to surrender because things seem to be going wrong in the world, we can fling back the same proud and defiant answer. We have a King with us. Easter tells that the King is with us.

That is the way we should celebrate Easter. We know that as a world, as a nation, as individual men and women, greater challenges come to us today, than have ever stared into man's face. Will we remember that we have a King of kings and a Lord of lords, who will help us meet the problems, that we have to encounter. The governments of the world are asking for leaders, the business of our day and time, is asking for leaders. Our soul in the still of the night, can hear a voice say, leaders!

This voice that calls for Christian leaders is no one less, than the Spirit of our great King, that has made Easter reecho its most worthy phrase, "Christ has risen, our King lives!"—Gustav Frey, in Worker's Exchange.

AT HOME

A correspondent of the *Palestine Review* writes: "One of the great attractions of Palestine is that you are with other Jews. When you go through the streets on a Saturday shops are closed; when you go through on Sunday they are open. In the bus you meet Jews; in the theater you sit next to Jews; in the cafe you eat with Jews; in the hospital you are with Jews. You do not have to be on your best behavior for fear of what the non-Jews will say.

"Then there are the marvelous nights with a million stars. There are ghosts everywhere of Abraham and Jacob, Isaiah and Jeremiah, Akiba and Bar Cochba. Every step tells a story,—Biblical, Talmudic, Medieval, Modern."

But nothing of Christ! He is the great Forgotten One.

And not merely forgotten. Dr. Christie writes in the *British Weekly* that "multitudes in Israel" are determined to blot out the geographical evidences of Christianity (in Palestine) and warnings have been given to "take away your dead Christ from our Land." The Sea of Galilee has been desecrated. No Jew has raised his voice to advocate Christian rights in the Holy Land. The German pietist colonies in Palestine have been threatened. "We will turn you out of Palestine as you are doing to us in Germany. Your fathers may have bought that land, but it is ours."

"They Understood Not"

Joanna S. Andres

The days just passed had brought grief and sorrow to the hearts of those who, in a few brief years, had learned to love and adore the Christ who had walked in their midst. He had walked with an authority unknown to them before; they had seen tremendous power go forth out of His words and out of His touch and, seeing this, they had believed in Him and followed with the assurance: *"This is the Christ, the Son of the living God."*

And then came death. DEATH! Into death they could not follow "for as yet they knew not the scripture, that he must rise again" and when the Christ on the cross said, "It is finished!" they, seeing Him pass away from them, were pierced with the sword of grief. Their Lord was gone,—gone forever! They understood not the words: "He must rise again." He was sealed into the tomb. And still through the ages men seal the tomb of their dead, not knowing that Life is not held by death. But these are they that know not the scripture: "He must rise again."

On the first day of the week, very early while it was yet dark, Mary Magdalene seeks the tomb of her Lord and, nearing it, she sees the mighty stone, rolled away! A fresh pain pierces her wounded soul. "They have taken away my Lord," she cries, "and we know not where they have laid him." She understood not the words: "He must rise again." Standing without, at the tomb, Mary Magdalene weeps. "Why weepest thou? Whom seekest thou?" said the Risen One standing near. Did He not know? Oh, yes. He knew. And because He knew, He came. Mary Magdalene, art thou weeping today? Turn and behold the Risen One.

And behold, two of them were going that very day to a village, named Emmaus, and walking along the way, a stranger drew near. Upon His question, they stood still, looking sad: "Stranger," said they, "dost thou alone not know the things that have come to pass?" Did He not know? O, yes, He knew! Knew their disappointment and their questioning heart that could not comprehend the great experiences of the past days and hours. He the Risen One drew near to answer their need, giving them understanding and the joy and satisfaction of a burning heart. "They had not understood the scripture, that He must rise again," but now they knew.

"Blessed," said the Risen One, "are they that have not seen, and yet believe." Thomas had not yet believed, but he must now for the Christ comes to him in his unbelief: "Thomas, see my hands; reach hither thy hand and put it into my side." And Thomas, obeying the command, now knew the scripture, "that He must rise again."

O Lord, I cannot doubt
That Thou didst rise again
For I have touched with feeble hand,
Thy garment's wondrous hem.

And I have heard Thy voice:
"Mary, why weepest Thou?
Lo, I am here to wipe thy tears
And smooth thy troubled brow."

Yes, I have felt the burn
Down deep within my heart
When Thou didst come to speak with me
Along a road apart.

Oh! I have seen the scars
Of nails within Thy hand
And touched Thy pierced, blood-stained side
That made me understand.

Thou art the Risen One!
My heart is all at rest,
For I can feel Thy wondrous power,—
Thyself within my breast.

"And they found the stone rolled away from the sepulchre."—Luke 24:2.

The resurrection morn has come,
Christ has risen from the tomb;
Has scattered back its night of gloom,
And leads the way to heaven and home.

O death, where is thy venom sting?
O grave, where is thy victory?
The Lord to both now holds the key,
While happy saints their homage bring.
—R. E. Neighbor.

EMMAUS AND BACK

By Martha Bell Tummey

"This is the end; let us go home," they said.
"Heed not the women's tale. The Nazarene is dead."
Two traveled toward the close of day
With heavy hearts along the Emmaus way.

The stones pressed hard their sandaled feet,
They plodded on in weary, sad retreat,
And each one to the other said,
"This is the end. The man we loved is dead."

"Let us go back—oh, let us haste!" they cried.
*"He lives! He lives! We've seen and walked beside
The risen Lord! The prophets wrote, but we were slow
Of hart in faith. Said He not so?"*
And on they sped as if on wings of light
To bear the ages' gladdest news. Unheeded fell the Night.
—S. S. Times.

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Christian Education

NEGLECTED AREAS IN CHRISTIAN EDUCATION

Daniel J. Unruh

I. Teacher Training

What's wrong with our Sunday Schools, is a question that confronts the Christian worker of today with a challenge that cannot be evaded. To say that the Sunday School does not function as it ought to is not a criticism of the institution, but rather an honest attempt to evaluate the means and the objectives of the Sunday School of today. A worthy objective is, in the last analysis, the only justification for this institution or any other institution to exist.

The objective of the Sunday School is Christian Education. For the present, it will not be necessary to define the term Christian Education, as related to the Sunday School, but we will presume that it is based upon the strictest biblically orthodox confession. In this light, we ask the question: How well does the Sunday School function in this given field? The answer to this question can undoubtedly be reduced to a phrase, namely; 'that depends on the teacher.'

If that be true, then our first and foremost task, in the field of Christian Education through the Sunday School, is to train Sunday School teachers. "Teacher training must precede and follow an attempt to solve Sunday School problems. Real teachers are impossible without teacher training." (C. H. Benson) It goes without saying that such training must be true to the great fundamentals of the Christian faith.

Why has this field been so neglected? Is there so little appreciation of Christian service that we are unwilling to make the sacrifices in preparation? Are the emoluments for such service not large and attractive enough to warrant preparation? Or have the great realities of Christianity been so beclouded by idealism that we become enamored with 'what ought to be' rather than with 'that which is'.

I believe that the field of Teacher training is one of the most fertile areas, and yet one of the most neglected in the 'set up' of Christian Education. This field must be cultivated more diligently if the Sunday Schools are to function successfully in their God-given task. The person, or group of persons, that can make the Mennonite Churches, as well as the Christian Churches at large, conscious of this opportunity and help to supply the means will render the cause of Christ an immeasurable service.

Every opportunity for a secular education is offered to the youth of today, and the efficient Sunday School must match this opportunity with a teaching corps adequately prepared for their work. We must have teachers who are born again, born of the Holy Spirit, who know and believe the Holy Scriptures, who live a blameless Christian life, and who are temperamentally and pedagogically fitted to teach the eternal truths of the Christian faith. *"The things that Thou hast heard of me among many witnesses, the same commit thou to faithful men, WHO SHALL BE ABLE TO TEACH OTHERS ALSO.* II. Tim. 2:2.

DAILY MEDITATIONS

Furnished by J. B. Epp

MONDAY, APRIL 18

"For me to live is Christ." Phil. 1:21.

Living for Jesus, a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, gladhearted and free,
This is the pathway of blessing for me.
Living for Jesus, who died in my place,
Bearing on Calvary my sin and disgrace,
Such love constrains me to answer His call,
Follow His leading and Giv Him my all.
Living for Jesus thru earth's little while,
My dearest treasure, the light of His smile,
Seeking the lost ones He died to redeem,
Bringing the weary to find rest in Him.

TUESDAY, APRIL 19

"The joy of the Lord is your strength." Neh. 8:10.

The joy of the Lord is our strength for life's burdens,
And gives to each duty a heavenly zest,
It sets to sweet music the task of the toiler,
And softens the couch of the laborer's rest.
The joy of the Lord is the strength of our trials,
And lifts the crushed heart above sorrow and care.
Like the nightingale's notes, it can sing in the darkness,
And rejoice when the figtree is fruitless and bare.

WEDNESDAY, APRIL 20

"As thy days, so shall thy strength be." Deut. 33:25.

God hath not promised skies ever blue;
Flower-strewn pathways always for you.
God hath not promised sun without rain;
Joy without sorrow, peace without pain.
God hath not promised smooth roads and wide
Swift easy travel, needing no guide;
Never a river, turbid and deep;
Never a mountain, rocky and steep:
But, God hath promised strength for the day;
Rest for the labor; light for the way;
Grace for the trials; help from above;
Unfailing sympathy, undying love.

THURSDAY, APRIL 21

"How shall they call upon Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? Rom. 10:14.

Why should I *give* for the heathen,
Dying without the true light?
He brought *me* out of my darkness,
And banished forever my night!
Why should I *pray* for the heathen?
That He Who alone is the Way
Might visit them with His salvation
And turn them from darkness to-day!
Why should I *go* to the heathen?
To tell them of His dying love,
To tell them that He has arisen,
Is coming again from above!

FRIDAY, APRIL 22

"For the love of Christ constraineth us." 2 Cor. 5:14.

He came from the mansions of glory,
He cared for me dead in my sin,
He prayed for me; then went to Calvary,
Because I was precious to Him.
Is such love not power constraining
To tell of a Saviour from sin?
Of all that I am, have, or hope for,
Is there aught that's too precious for Him?
Today is the day of salvation;
To-morrow the harvest is past.
Oh, be not "ashamed" at His coming!
"Approved" stand before Him at last.

SATURDAY, APRIL 23

"And we know that all things work together for good to them that love God."

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
He was better to me than all my prayers,
He was better than all my fears;
He made a bridge of my broken hopes,
And a rainbow of all my tears.
He emptied my hands of my treasured stores,
And His covenant love revealed;
There is not a wound in my aching heart
But the balm of His breath has healed!

The Temptation of Jesus

Cornelius Frey

The fact that the church fathers designated *the Temptation of Jesus* as one of the sermon topics for Passion week, proves that they did not look upon it as a mere sham maneuver but rather as a very real part of his suffering. A certain doctor of divinity has asserted that Jesus *could not* sin. But that is overlooking the fact that Jesus was not only God but also man, and as such he was subject to human frailties. With like reasoning one could assert, Jesus could not become hungry nor tired nor troubled. And yet, when forecasting his suffering, he said *I am troubled* (pained). The struggle between his human inclinations and the urge for obedience must have been quite intense, at times. We need only to think of Gethsemane. Jesus had to suffer through temptation, in order to become a perfectly succoring High Priest, *For in that he himself hath suffered being tempted, he is able to succor them that are tempted.*

Jesus in his calling as a Savior was often tempted, and the report of his first major struggle with the power of darkness closed with these words, *"The devil departed from him for a season."* But Jesus had to make this all-important decision in the desert, far away from his fellowmen, and without food.

Of considerable importance is *the time* of the Temptation. The time was not a matter of arbitrary choice by Jesus, but rather foreordained of God through the Spirit. With the approach of the thirtieth year of his life, Jesus realizes that his time to enter upon his messianic career has come. He comes to the Jordan and, to the astonishment of the Preacher of Penitence, takes his place among sinners. The visible and audible acknowledgment that his Father bestows on him is a matter of great satisfaction to him, who aims to do his Father's will above all things. Without doubt this was one of the most glorious and happiest experiences of his life up to that moment. He is seized with a burning passion to spend himself in the service of a lost world, for the glory of God. In his spirit he beholds himself placing a redeemed world at his Father's feet. In the loneliness of the desert, removed from human and divine contact, he is now to undergo a trial for an example.

The realization of his being the son of God became well grounded in the mind of the Savior, after receiving divine approval at the Jordan. Coupled with this was undoubtedly also the consciousness of his power to perform miracles and, as a sequence, the temptation to use this power. But I do not think that the Master immediately recognized this suggestion as coming from the devil. It was for him to determine what was his Father's will in the case. The Old Testament that had been his guide from youth up, again pointed out to him the right direction: *Not material bread alone* but, above all, God's Word which expresses the will of God should be man's chief concern—yes, even that of the Son of Man. It appears that Jesus here caught the motto of his life, *The Son of Man has come not to be ministered unto but to minister and to give his life a ransom for many.*

And is it not highly significant and wonderful that Jesus who helps thousands through his healing power, never uses it to his own advantage. He can not endure seeing others hunger until morning, but he himself hungers for forty long days.

Second Assault.—Jesus had taken upon himself the salvation of mankind, insofar as that *was* and *is* possible. To begin with, the chosen people had to be woed and won. To do that he had to get the acknowledgment of the angels. Two ways were open—an easy one and a difficult one.

The *easy* way was to meet the messianic hope of the masses and to satisfy the inborn nature of the individual by floating in glory from the pinnacle of the temple, in view of thousands of eye-witnesses, and then be proclaimed the long awaited Messiah. The acclaim and the enthusiasm would have been boundless.

The *difficult* way was, to begin—in humility and patience and amidst much misunderstanding, contempt and stiff opposition, especially on the part of the leaders of the people—the rescue of individual human souls, and then be nailed, as an outcast, upon the cruel cross.

What a temptation for the Son of Man to choose the easy way! But he was determined not to deviate one finger's breadth from the will of God. And so he had to find in the Bible the necessary guidepost. In this instance the tempter reveals himself as a cunning theologian who knows the Bible as well as the one being tempted. (Psalm 91:11-12.) But Jesus' weapon proves mightier, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Dear reader, when you are in the midst of trying life situations, where two *opposing* passages from the Word of God present themselves as your guides, what has prompted you to choose the right one? Would not the Spirit that is promised to searchers of the truth take the lead in such instances? Had Jesus from the first recognized the suggestion as coming from the devil, he would have indignantly rejected it, and the battle would not have been so difficult.

The event was quite different in the *third* Temptation. Here the one being tempted recognizes the satanical aspect of the temptation, calls the tempter by his name and bids him depart. In my younger days I used to think, if I could only ward off temptations as easily as Jesus did—simply open the door and say, Get out—but I have since come to realize that I have the same privilege which Jesus had. My distress was due to the fact that I imitated Eve in Paradise. She labeled the fruit as counter to God's order, but at the same time viewed the forbidden object as desirable. Balaam knew very well that it was counter to God's will to fulfill the wish of Balak. But the tendered presents caught his fancy. And, although he said, *If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord*, yet he bade him stay over night, in order to obtain permission to pick up the proffered treasures. In like manner we, too, often withstand temptation, to be annoyed by it for days and weeks.

Luke closes the temptation report, *and when the devil had ended all the temptation, he departed from him for a season.* The word ALL designates three spheres in which temptations take place: *Position, Possession, Pleasure* (German: Herrschsucht, Habsucht, Genussucht). John the apostle calls them "the lust of the flesh, the lust of the eyes, and the pride of life." Now every one of us has likely been "jittery" in one or the other of these spheres, and man's enemy knows in which one. He notices our weaknesses and watches his opportunities. Our High Priest who knew of Satan's plan to sift the disciples like wheat and who, through special intercession, prevented Peter from having his faith shipwrecked, also knows our dangers and places the petition in our heart, "Lead me not into temptation."

In the life of Jesus the struggle with Satan in the desert was *preceded* by a time of special blessing. What *followed* the victorious combat? Can we understand what it meant to Jesus when, after his privation and in view of his recently won victory, the angels came to minister unto him?

Should we not in times of blessings and strengthened faith realize that tests and trials will follow, and know that after enduring suffering and temptation angelic ministry will be our recompense?—Trans. J. R. T.

General Conference Statistics

The blanks for the General Conference statistics have been sent out to all churches; but in the three-year Blank the dates are incorrect. The information is desired for the years 1934 to the end of 1937, or from Jan. 1, 1935 to Jan. 1, 1938. Some who have already replied have noticed this error and given correct information and we thank them. Should any church leader not have received blanks, will you please notify *C. E. Krehbiel*, statistician, Newton, Kansas.

Tentative Itinerary of Field Secretary

Emmanuel Ch., Doland	Wed.-Thurs.	Apr. 20-21
Hutterite Ch., Doland	Friday	Apr. 22
Salem Ch., Marion	Sun.-Tues.	Apr. 24-26
Bethesda Ch., Marion	Wed.-Fri.	Apr. 27-29
Salem-Zion Ch., Freeman	Sun.-Tues	May 1-3
Neu Hutterthal Ch., Bridgewater	Wednesday	May 4
Bridgewater Ch.	Thursday	May 5
Hutterdorf Ch., Freeman	Friday	May 6
Bethany Ch., Freeman	Sun.-Tues.	May 8-10
Hutterthal Ch., Freeman	Wednesday	May 11
Bethel Ch., Marion	Thursday	May 12
Schartner Ch., Marion	Friday	May 13
Friedensberg, Avon	Sun.-Mon.	May 15-16
Wisner, Neb.	Tues.-Wed.	May 17-18
Madrid, Neb.	Thurs.-Fri.	May 19-20
Bethesda, Henderson, Neb.	Sun.-Tues.	May 22-24
Beatrice Churches (Neb.) (Wehrlose & Second Ch.)	Wed.-Tues.	May 25-31

This itinerary is subject to change.

Sunday School Lesson

A. S. Bechtel

April 24, 1938

RECEIVING VISION FOR SERVICE

Mark 9:2-10

Jesus Transfigured vs. 2, 3

No one of the gospel writers tells anything of that which took place during the six days between Peter's confession and our lesson of today. "Now after six days" (v2), comes the marvelous event of the transfiguration. It seems evident that this event had a real connection with what took place six days earlier. Jesus wished the disciples to see that the Cross would not detract from His eternal glory.

Mark's account of the transfiguration should be closely compared with those of Matthew and Luke. This event is one of the most meaningful in Jesus' whole earthly life. It proves that God, the Father of Jesus, is the eternal God, and that Jesus is the "beloved Son" of God.

Jesus took the three of the inner circle with Him (vs. cf. Luke 9:28) into a mountain retreat. Here He was transfigured "before them"—this was wholly for their sakes. In this they saw the real Jesus in His eternal glory. Verse three tells in a few words, the outward signs of the transfiguration (see also Matt. 17:2, Luke 9:29). It was not a reflected light shining upon Him, but a radiant light of glory from within. The glory of Moses' face was reflected; that of Jesus came from His inner glory.

Moses and Elijah Appear vs. 4-6

The three disciples were fully awake, they actually saw Moses and Elijah, IN GLORY, speaking with the transfigured Lord. Moses, who died long before this time, and Elijah, who had been taken into heaven without dying—the representatives of Law and Grace, the representatives of the saved of all time, talked with Jesus that day (v4 also L. 9:31). Peter, right at times, sometimes wrong, but always ready to speak, acted like himself on this momentous occasion. He made a hasty suggestion (v5, also L. 9:33, Matt. 17:4). "It is good for us to be here", so why not arrange to stay. Peter needed to learn and did learn, that there are hills and valleys in the Christian life. There was work to be done at the foot of the mountain (vs 14, 15). The mountain-top experiences are the preparation and inspiration for service in the valley. We forget this at times.

Peter spoke out of his feeling instead of his intelligence. He was visionary for the moment (v6). We need to think long and seriously over our plans that may be costly to us and to others when put into operation. God does not hurry us when there is something worthwhile to do.

God's Testimony vs. 7-10

God Himself appeared in a bright cloud (v7, Matt. 17:5) and spoke to the three disciples—"this is my beloved Son; hear HIM"—not them, but HIM. Moses and Elijah represented the old covenant of the Law and the Prophets—Jesus, the new covenant of Grace and Truth. Here the authority of Jesus is exalted. He did not come to destroy the authority of Moses and the prophets, but to fulfill it. Suddenly the disciples found themselves alone with Jesus (v8, see also Matt. 17:6-8, Luke 9:36). "Jesus only", they saw—the same Jesus they had known, yet after having seen His glory, He would not be the same to them after this. To have "Jesus only" was better than to have Moses and Elijah.

Jesus charged them not to tell what they had seen until after His resurrection (v9), for until then they could not understand fully. They did not yet understand the meaning of Jesus' resurrection from the dead (v10). The three disciples had a vision of God's, Christ's glory, and could not be the same after this. Trying times were ahead of them, when all fond hopes seemed lost. In those darkest shadows they could remember the mountain-top glory and not be utterly cast down.

THE CHILD WHO LED

By Ada C. Sell

Richard could not understand it at all. There were some things he could understand, like how it could be dark in China when it was light in his country, how Uncle Ned's milking machine worked, why mother's iron wouldn't heat if the end of the cord wasn't fixed right, how Kinkey loved to get mice for her little kittens—well, lots and lots of things. But the one big question—why in the whole wide world didn't mother and daddy speak to each other?

There was mummie: she was just as nice to him as ever, buttering his toast, seeing if his cocoa wasn't a teeny, weeny bit too hot, fixing his orange. Daddy asking whether son wanted to take a walk, and did he like his new scooter. Richard gulped his toast down and one big tear dropped into his cocoa.

Mother gasped in dismay. Not in four days had she spoken to daddy. It had to be now; the tear must have done it. Afterward Richard was so glad he had cried that tear. But what did mummie mean? It was so hard to understand some of the things these grown-ups said and did. Specially when things were out of gear.

"Edward, we really must consider the child! Possibly it would be better to try to act as much as possible as before, until proceedings are completed."

"As you like, my dear."

This was all Greek to Richard. He didn't know what proceedings meant. He felt a little better as he slipped his hand into daddy's. They had their walk; it was Good Friday, and lots of people were going to church. Daddy felt a deep pang when he heard *Man* *of Sorrows* played feelingly on a pipe organ in the church they passed.

"Son, what do you want the Easter bunny to bring you?"

"Nothing, daddy."

"Look here, my lad, that's a strange answer," protested daddy, sternly and unreasoningly. But thus are children's responses too often not taken for bona fide. It is the expected answer that is probed for.

"Don't you want an Easter basket, son?"

"No."

Nonplussed, daddy hurried on. Could it be that the child had such a sensitive nature that his little heart was literally breaking because of the strain their home had been under? God forbid! Then to his tired, dazed brain came the faint query: "What was it all about?" Come to put it into words there might be no real reason for disagreement. A meddler or two, trifling with the reputations of others, making mountains out of molehills which never were; who can say what does start the wall of estrangement to rise? Brick by brick it rears its ugly front; until the two on opposite sides of the wall can no longer see each other through their customary eyes of love. Then Dame Gossip draws a deep breath of satisfaction, settles her skirts in the proper folds, ties on her sunbonnet, and off she goes, in search of another victim, heedless how much she may sully perfectly clean linen. And Satan himself, her general, is proud of his aid.

What had begun it all? What? What? Frantically daddy pushed his fingers back through his hair, grabbed his boy's hand, and walked home at too brisk a rate for the child. More wondering why, more heartache for little Richard. His heart was a dead thing, and on his stomach lay the food he had eaten for breakfast, not digested a little bit. Daddy had to see mother; Richard was forgotton.

"Enid, don't you think we could forget, and start over again? The child, he will be sick! I love you, I love you very dearly."

But Enid, usually so sweet and tactful, had no reply. The words would not come. Some one had done his work too well.

"Do you not love me any longer, Enid darling?"

"Oh, yes! yes! that's the hard part of it! But now since things have gone as they have, I can't go on, I just can't."

"Very well, my dear," replied the man, and the scarcity of the words in his reply was no indication of the quantity of real desolation of heart he experienced as he uttered them.

So the lawyer proceeded, trying to dissolve a bond made in trusting love.

Richard was ill. He could not look at food, it made him sick. The doctor was summoned.

"Has the child been subject to some nervous trouble?"

"No, doctor!"

But both parents knew what was wrong.

It was ten in the evening when Richard asked to see mother and daddy, on the eve of Easter. Each parent holding a hand of his, he looked into their eyes. A child often has deeper yearnings than an adult. Richard yearned over his mother and his father. He had a request.

"Let's go to Easter services tomorrow."

"But you're sick, dear," murmured his mother. The parents had not been to church since the start of the trouble.

"I'll be better if you say we'll go, honest, I will!" His eyes were very bright.

"All right, son, we shall go," father decided and rare tears gathered in his eyes.

Enid hurried to another room, and there her husband found her in a paroxysm of weeping. Forgotten was all the misunderstanding, loving arms upheld her, the mother of little Richard. Her heart melted at last, Enid lifter her face and received the kiss of reconciliation. And somehow both knew there had been no real grounds for misunderstanding.

When Easter morning dawned bright and lovely, Richard was fairly intoxicated with the beauty of the skies, the flowers, the music, and the return of love. At the Easter service a woman's beautiful alto, a man's deep bass, and a boy's squeaky soprano helped to sing "He arose! He arose! Hallelujah, Christ arose!"

CORRESPONDENCE

FIRST CHURCH, MT. LAKE, MINN., APR. 6.

Dear Editor:

Spring is here, and in our church, too, we feel new life coming. Our pastor, Rev. Isaac Dick, started the catechism class Mar. 27, with eleven young people taking instruction. The first three months of the year we had two Bible classes meeting every Thursday night. We had a book review on "The Gospel of Mark" by a S. S. teacher on Mar. 3. On Mar. 16 another S. S. teacher, Miss Mary Goossen, was married and will change her membership to her husband's church, the Bergfelder congregation. Our loss is their gain. On Mar. 8, the members of the church Choir and the Junior Mission Society enjoyed a social evening in the Bargen home. The students of the local Bible Academy gave a program on "Daniel" in poems, readings and songs on Mar. 11. A free-will offering was taken to increase the school library. Mr. Winfield Fretz of Chicago Divinity School spoke briefly to the S. S. on Mar. 20. He spent his spring vacation in Mt. Lake, gathering material on Co-operative Movements for his Master's thesis. We plan to redecorate our church interior before the No. District Conference meets here June 12.

With happy Easter greetings to all Mennonites everywhere, Your reporter—Mary Bargen.

WEST SWAMP CHURCH, QUAKERTOWN, PA.

At Christmas Time the Sunday School had a White Gift offering, which money was given to the Eastern District Sunday School Mission Project. The offerings received at the Christmas festivals, in addition to a contribution from the Young Women's Missionary Society, was used in purchasing Bibles for the church pews. They are very helpful during the church services.

For the past few months the pastor has been meeting with a group of twelve young people of the church in preparation of admission to the church on a later date.—At the present time we are in the midst of the last courses of the Teacher's Training Class, which was started last winter. We have as our books in studying the course, the following: "The Best Possible Sunday School", and "Sketches from Church History for Mennonite Schools." The class meets in the Bethany Church, Quakertown, this being the center church of the charge. There are about twenty-five young people from the charge, which includes, Flatland, Bethany, and West Swamp, attending every week.

On Sunday, March 23, during the absence of our pastor, Rev. A. J. Neuenschwander, Rev. J. M. Regier, President of the Home Mission Board of the General Conference, conducted the service and gave the message of the afternoon.—On the evening of the same day, the Mission Committee of the Christian Endeavor Society had charge of a very interesting program. Mr. Dayton Knipe of Telford, Pa. was the speaker of the evening, and the Clef String Orchestra rendered several inspiring musical selections.

The Christian Endeavor Society went to a Chinese Christian Endeavor meeting in Philadelphia, on Sunday evening, April 3, to take part in the program.—Correspondent.

* * *

BETHANY CHURCH, QUAKERTOWN, PA.

The series of pre-Easter services conducted by Rev. J. M. Regier, home mission chairman of General Conference, from March 18 through 24, was well received and well attended. The next to the last service showed the best attendance, when a mixed chorus from the neighboring Mennonite Brethren church rendered special music. Rev. Regier preached on the "I Am's" of Jesus.—Rev. G. T. Soldner, field representative of Bluffton College, brought the message at the evening service on March 27. On April 1 the gospel team of Bluffton College gave its program to a capacity audience.

Sunday School attendance continues to be satisfactory. An orchestra is a regular feature of the Sunday School, while in church a junior choir has taken the place of the regular choir on several occasions. A ladies' sextet has also rendered special numbers at various times. For the evening service our pastor usually has a story for the children, which is also appreciated by the grown-ups. Occasionally lantern slides are a feature of the evening service, one such service early in the year illustrating events in the life of Jesus.

The Young People's Society, though limited in numbers, continues active. The society recently conducted a service at the Mennonite Home for the Aged at Frederick. The midweek meetings, held jointly with the West Swamp congregation at various homes, are in the form of a teacher training course.

The Ladies' Aid Society continues to be one of the mainstays of the church. The society did much to make possible the recent renovation of the church. The men of the church were recently invited to a meeting to consider the possibility of forming a brotherhood of the church—Anna Bauman, Corr.

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GRACE MENN. CHURCH, PANDORA, OHIO

The Fifty-Seventh Anniversary of the Founding of Christian Endeavor was observed by the Senior and High School Christian Endeavor societies, Jan. 30, with a pot-luck supper and a fellowship period, at which time Rev. G. T. Soldner of Bluffton College was the guest speaker.

Rev. and Mrs. S. T. Moyer and son, just recently returned from India, spent Sunday, Feb. 6th with us, speaking both at the Sunday School and church services.—Mrs. Clayton Steiner, a returned missionary from Peru, S. A., spoke to the Women's Missionary Society at their February meeting.

The men of the church held a fellowship supper in February. The meeting, with Rev. E. W. Bloomquist of Lima, Ohio, as guest speaker, was largely attended.

Dr. H. A. Fast, field secretary of the General Conference, visited us in February, speaking both at the regular morning service, and before the C. E. Societies. At separate meetings he spoke of the larger work of our church boards, and of our General Conference institutions and their tasks.

Rev. Jesse N. Smucker, pastor of the Bethel College Church, was the speaker for our annual pre-Easter services held March 20-27.

A sacred concert given by the Bluffton College a capella choir was largely attended and greatly appreciated.—The church choir under the direction of Mr. Vilas Gerber is working hard in preparation for the rendition of the Easter cantata "From Olivet to Calvary."—Mrs. Sidney Steiner, Corr.

— *First Church, Hutchinson, Kans.*—It has been the privilege of the pastor, C. H. Dirks, to make 59 pastoral visits, to have 19 study calls and 27 visits in our home. Making a total of 105 extended visits with members and friends of this church since Jan. 1, 1938. —Pre-Easter services at this church, April 10-15, with Dr. A. Warkentin as guest speaker.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

A Church Analyzes Itself

One of the young pastors of our denomination has been doing excellent work in the practical business of making the church program most meaningful to his people. Recognizing the various dispositions and ranges of interests among his charges, he prepared the following questionnaire, which he had all members of the church over 12 years of age fill out, and by which he guided himself.

Such questionnaires have a way of taking all possible conceit out of a person. The ultimate good is that the church as well as the pastor becomes keenly conscious of its shortcomings and areas of possible improvement.

The portions of the questionnaire which were of more local interest have been eliminated for the sake of brevity.

* * *

I. CONCERNING THE SERMON:

1. How long should the sermon be? (Minutes) 15----, 20----, 25----, 30----, 45----, more----.

2. Kindly check the types of sermons that should be preached from our pulpit:

	Quite Often	Very Often	Occasionally
Bible Expositions	----	----	----
Doctrinal	----	----	----
Inspirational	----	----	----
Edifying	----	----	----
Evangelistic	----	----	----
On how to witness	----	----	----
On how to live for Christ	----	----	----
On how to live victorious	----	----	----
On how to pray	----	----	----
On how to be saved	----	----	----
On "The Blessed Hope"	----	----	----
Concerning the Second Coming	----	----	----
That the Lord's return is at hand	----	----	----
On prophesy	----	----	----
On current, social, economic and political problems	----	----	----
On Christian living in the light of God's Word	----	----	----
How to be filled with the Holy Spirit	----	----	----
On Christian education	----	----	----
Warning concerning sin and tempt.	----	----	----
Unique teachings of Menn. faith	----	----	----

3. Give your favorite (a) minister (excluding the pastor)---------------------- (b) book (excluding the Bible)------------------ (c) magazine---------------; (d) book of the Bible --------------; (e) chapter in the Bible--------------; (f) verses in the Bible ---------------------.

4. Do you prefer a sermon with many illustrations from life or the Bible?------; with about one illustration for each main point in the sermon?------ no illustrations?------

5. Concerning sermon delivery: slow----; deliberate----; enthusiastic----; authoritative----; as one testifying----; calm----; joyful----; loud----; dogmatic----; fast----; conversational----; (Other suggestions)--------------------------.

II. THE METHOD OF EVANGELIZATION SHOULD BE: (Check one or more.) By the pastor ----; by a professional evangelist----; by a personal evangelism campaign----; through the Sunday School----; a Bible Conference----; a Victorious Life conference----; throughout the entire year by all the departments of the church under the leadership of the pastor's board, and one series of special meetings----; (Other suggestions) -----------------. Are you for conducting a Teacher Training Class? ------; when?---------------- a Personal Evangelism Class?---- when? ---------------------.

III. CONCERNING GALATIANS 6:2.—"Bear ye one another's burdens, and so fulfill the law of Christ." Do you think that the members should do more calling upon others?------ How long should a "pastoral call" be (either by the pastor, the church worker, or a deacon)?------------; What do you expect of a pastoral call? 1.-----------------------; 2.--------------------; 3. ---------------------- When or how often should members expect a pastoral call?----------------; Do you desire to have in your pastor a sympathetic friend with whom you can discuss your everyday problems both material and spiritual and pray concerning them? --------------.

IV. CONCERNING THE WORSHIP SERVICES

How many congregational songs should a worship service contain?--------; Do you favor having a central theme for the entire service?------; If so, is there an advantage in having the sermon towards the beginning for the sake of focusing the attention of all the worshippers upon that central theme?--------; Would you prefer to shorten the present service?----.

You are urged prayerfully to make suggestions that will make our church more helpful spiritually.

Jobs in a Changing World

2 Pet. 1:2-11 (Consecration Meeting)

Young People's Topic for May 1, 1938

Meditations:

M., Apr. 25. Early occupations. Gen. 4:3-12.
T., Apr. 26. Ruth, a job-seeker. Ruth 2:1-7.
W., Apr. 27. Needed craftsmen. Exod. 35:30-35.
T., Apr. 28. A labor strike. Exod. 5:1-12.
F., Apr. 29. The right spirit in job-seeking. Rom. Rom. 12:9-18.
S., Apr. 30. Is the ministry over-supplied? Isa. 6:1-8.

Suggested Hymns:

"Have Thine own way, Lord," "O Master, let me walk with Thee."

A high school or a college graduate is naturally interested in finding a job. He is also interested in recreation, in cultural inspiration, in social contacts with his fellow-men, in meditation and worship. In the present world situation, the proper balance among these pursuits has been distorted. Job-seeking and job-holding have been so violently thrust into the foreground as to almost eclipse every other activity of youth. Eras of change lie between the picturesque simplicity of Ruth the Moabites gleaning among the ears of grain and the hysterical competition of job seekers of the twentieth century.

It is well, at intervals, to withdraw from the confusion, to consecrate our lives anew to the fundamentals of Christ's program. Consecration is of the spirit, affecting one's inner life. Yet outward symbols are often effective in producing an atmosphere congenial to that inner experience. A simple candle-lighting ceremony in which the members kindle their little tapers at a large light, suffuses a feeling of renewed strength and unity of purpose

Problems for Discussion:

Peter, in his second epistle, vs. 5-7, lists some of the qualities in which Christians are expected to grow. Does the development of these qualities make for success today?

1. *Virtue.* (The *Young People's Witness* explains that in this place it signifies resolution or courage instead of chastity.)
   a. What are some of our sources of courage?
   b. What are some of the uses and misuses of resolution and determination?
2. *Knowledge.*
   a. What types of knowledge are required to be a successful clerk, secretary, librarian, teacher, engineer, telephone operator, minister?
3. *Self-control* or *Temperance.*
   a. Is temperance in working as important as temperance in eating and other matters?
   b. Is a person ever justified in pursuing a certain task so rigorously that his health might be permanently impaired?
4. *Patience.*
   a. In what instances would the following need to exercise patience? (Clerk, secretary, librarian, school-teacher, foreman of a construction gang, telephone operator, head of a big business firm, minister.)
5. *Godliness.*
   a. Might this imply purity and cleanliness of the body as well as of the soul?
   b. How does this precept compare with any up-to-date treatise on "How to Get a Job"?
6. *Brotherly Kindness.*
   a. How does this apply to employer-employee relationships?
   b. Have labor unions ever been "brotherly"? Give reasons for your answer.
   c. Is the C. I. O. an organization based on brotherly kindness?
7. *Love.*
   a. Can the cultivation of the principle of love be reconciled to modern methods in business?
   b. Is there anything we can do to help spread the gospel of love?

INTERMEDIATE DEPARTMENT

Our Part in Our Homes

Intermediate C. E. Topic, May 1, 1938

For Daily Study

Apr. 25. Martha's objection. Luke 10:38-42.
Apr. 26. Every member worked. Gen. 37:1, 12-17
Apr. 27. Favorites in the home. Gen. 37:1-11
Apr. 28. Obedience in the home. Eph. 6:1-10.
Apr. 29. Cheerfulness in the home. Prov. 17:22
Apr. 30. Love in the home. I Cor. 13:1-7
May 1. TOPIC—Our part in our homes. Eph. 4:25-32

Consecration Meeting

It might be interesting to have each member at the consecration meeting give one of their mother's favorite Bible verses. Let them tell why it is a favorite, if they can. If this plan is used, it should be announced the week previous, so that the members can come prepared. If you have a picture of a mother in a home, it will add much to the impressiveness of this part of the meeting. Illuminate it, dimming the other lights.

Song Service

"There Is Beauty All Around," "O Happy Home," "Ready To Serve"

Announcements. Announce the topic and leader for the next meeting. If you have a "Parents' Night" on May 8, tell about it.

Quiet Worship

Leader: "Let this mind be in you which was also in Christ Jesus"

Song: "I Would Be Like Jesus"

Scripture reading: Eph. 4:25-32 (With comments on each verse read by different members without announcement)

Song: "What a Friend We have" (One stanza from memory)

Leader:

> Let me be a little kinder,
> Let me be a little blinder
> To the faults of those about me;
> Let me praise a little more.
>
> Let me be, when I am weary,
> Just a little bit more cheery,
> Let me serve a little better
> Those whom I am striving for."

Sentence prayers. Give a number of thoughts for prayer written on a slip of paper before the meeting.

Consecration service

The Christian Home

1. The leader's part. Speak of the difference between a Christian home and one that is not. What are some of the outstanding differences? Each one has a part in such a home, because without the cooperation of every member it is impossible. A Christian home is one in which many things are shared. What is expected of us? How can we do our part?

2. Select some of the daily readings for comment by members.

3. Questions for discussion:

a. Do parents have a right to expect our obedience? What did Paul mean when he said "Children obey your parents in the Lord"? What do we gain through obedience?

b. Why should children share in the work of the home? How will it help us to appreciate home more?

c. How shall work be divided? Why cannot each one be allowed to do what he likes best?

d. What responsibility do we have for keeping the home running smoothly? Why do we lose our tempers? How can you avoid clashing with others?

e. To what extent should children share the financial responsibility of the home? When we earn money do we have a right to spend it for luxuries?

f. Should children share in the family worship? In what way? How can they help to establish a family altar where there is none?

g. How can the use of the radio be adjusted to satisfy the whole family? Do we have a right to monopolize it for our particular types of programs? Why should the parents be considered?

Closing Moments

Song: "Love Divine, All Love Excelling"

Benediction: Ps. 19:14

The Scripture Lesson: Eph. 4:25-32

V. 25. There can be not trust where there is no truth. Confidence is the very foundation of a happy home.

V. 26. Do not carry a grudge. It eats like a canker on the soul and gives you a distorted view of the world. Forgive even as God for Christ's sake has forgiven you.

V. 27. To keep weeds out of the lawn we are advised to sow grass and then more grass. Pack your life with the good and worthwhile and you will not be tempted to do evil.

V. 28. Rise from the low desire of wanting to get something without working for it, to the noble ambition of working not only to satisfy your wants, but to be able to give to those in need.

V. 29. Speak only that which uplifts another and you will have many friends.

V. 30. God's spirit of love cannot dwell in the same heart with unrighteousness.

V. 31. The Gardner pulls the weeds up by the roots and they wither in the sun. The evils in the human heart wither when plucked out and exposed to the sunlight of God's Spirit.

JUNIOR CORNER

"His Only Begotten Son"

We continue the half year outline based on John 3:16 as suggested in January number. The aim for May is: to lead the child to a deeper love for Jesus.

The Outline:

May 1: The Jesus-stories I love
May 8: The Jesus I love. (Placed here instead of the 29th in view of Parent-Guest Night or Mother's-Night)
May 15: The Jesus-hymns I love
May 22: The Jesus-pictures I love
May 29: The Jesus-words I love

Verse for May: "If ye love me, keep my commandments." John 14:15.

Song for May: "O, How I Love Jesus"

Suggestions for May 1, 1938

IT IS MAY DAY! Why not follow the usual May-Basket custom. There are always those about us whose hearts are quickened by a thought of love. The children could be asked to bring a May-basket each. These could be placed around the verse of the month which your junior artist could fashion into a large motto. A candle on either side of the motto and the flowers all about it, would make a lovely decoration for the evening. After the service these baskets could be distributed to those who might be forgotten otherwise.

OR—The flower thought could be carried out thus: You could meet your juniors thirty minutes before

Sunday School. You will have told them of the service flowers can render in lifting our hearts to God in praise and thanksgiving. Each child could bring a May offering and your entire group would set these vases of flowers under your direction. It would be an old-fashioned garden bouquet but there is always love in such a bouquet. I would set each child's offering separate, just as it was brought, even though it might be small. Do you think, if you should do this, there would be a junior missing in your church service? It would be a long-to-be-remembered morning for each one of them. The leader's offering could be a bank of greenery that will set off the old-fashioned-garden-love-bouquets.

Your Program

Why not make it a *Who-Wants-To-Be-Next Meeting.* If your endeavor is divided into age groups, then put them all together for this night. It is a story telling night. Tell the children to be ready to tell a Jesus-story that they love. When the story-telling time comes, the leader, having all the names of the children in a lovely May-basket, draws the first name. This first one then tells his story and draws the second name. This could be done five times. Then, after the singing of a song, it will be time to do away with the drawing of names to let the free-will story-tellers who can hardly wait their turn, give their Jesus-story. Introduce the story-telling period with singing: "Tell Me the Stories of Jesus".

Opening service:

1. Five minute song service in charge of chorister
2. Scripture: Rise to repeat in unison the 23 Psalm
3. Leader's prayer

Mission Minutes

Announcements

Who-Wants-To-Be-Next period (Closing service)

1. Sing in unison as a response to the beautiful stories told, "O How I Love Jesus"
2. Repeat in unison Christ's answer to our love as in the verse for the month: "If ye love me, keep my commandments"
3. Words of Jesus and my answer: The leader speaks the words of Jesus and the group answers:
   a. Leader: "Jesus says to us: 'Come unto Me' "
   b. Group: (Leader holding up the sheet with the large printed verse which the group reads)
   "Let me come closer to Thee, Jesus,
   Oh! closer day by day,
   Let me lean harder on Thee, Jesus,
   Yes harder all the way."
   c. Leader: "Jesus says to us, 'Go ye into all the world and preach the gospel unto every creature' "
   d. Group:
   "Let me show forth Thy beauty, Jesus,
   Like sunshine on the hills,
   Oh, let my lips pour forth Thy sweetness
   In joyous, sparkling rills"
   e. Leader: "Jesus said: 'If any man thirst, let him come unto me and drink' "
   f. Group:
   "Yes, like a fountain, precious Jesus,
   Make me and let me be;
   Keep me and use me daily, Jesus,
   For Thee,, for only Thee."
4. Thanking God for His Son, Jesus. In quiet prayer let all heads be bowed
5. Rise to sing: "Praise God from Whom All Blessings Flow"

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Something to think about: A big help for your worship service are "flash-cards." You can build quite a library of these, printing, month by month, the hymn of the month and keeping these for singing in the worship period. One verse on a half poster sheet is a good size. It would be a big help to you to have a little printing set that would make your "flash-cards" easily read. Portions of worship scripture or praise or thanksgiving could also be printed and filed for reuse. The use of flash-cards illuminates all announcing during worship hour and also is a means of quick memorization.

Are you thinking about Mother's Day? A special worship program in candle-light will be suggested in the next issue for a Guest Night.

CORRESPONDENCE (Continued)

SALEM CHURCH, DALTON, OHIO, April 14

Lenten services are in progress the latter part of this week, and all next week. Pastors from churches of surrounding towns, assist with the services.

On March 6, Rev. Carl Landis of Bluffton brought us Gospel messages in the morning and evening. A week later, Rev. John Nussbaum of Cleveland, was with us for an afternoon service. On March 22, Dr. H. A. Fast, General Conference Field Secretary was with us, and conducted meetings on Sunday morning and evening, and both on Monday and Tuesday evening. He also spoke to the Women's Missionary Society. He renewed our interest in the work of the General Conference in its various aspects, and thrilled us in refreshing our minds with the work that our loyal leaders of the conference have done in the past and are doing at present. On the following Thursday evening, the Bluffton College Gospel Team gave an inspiring program.

Sunday afternoon, April 3, our pastor and a group of members had a service for inmates of the Wayne County Home for the Aged. In the evening, Prof. Oliver Diller, assistant at the State Experiment Station, spoke to the Christian Endeavorers.

We covet the prayers of all our conference churches, that we might be led to do our Master's will, in problems that are at present confronting us as a church.

For pastor's resignation see "Jottings."

—Mrs. L. E. Amstutz, Corr.

In Memoriam

REV. PAUL R. AESCHLIMAN, son of Christ P. and Julia Roulet Aeschliman was born near Brenets in Canton de Neuchatel, Switzerland, on Oct. 25, 1862 and passed away at St. Ignatius Hospital, Colfax, Washington, on March 19, 1938, after an illness of nearly three weeks, due to pneumonia and complications, at the age of 75 years, 4 months, and 22 days.

He came to America in 1884, with several of his brothers, located at Pulaski, Iowa, and was received into the membership of the Mennonite church by Rev. P. Roulet. In Nov. 1886, in company with others, he came to Washington territory to seek a new location.

He received his elementary education in Switzerland, largely in French. Here, he attended Halstead Seminary at Halstead, Kansas, from 1891-1893.

On August 25, 1892, he was united in marriage with Phoebe E. Dieffenbach at Pulaski, Iowa, and together they came to Washington to make their home and to engage in farming in Whitman county.

By this time a group of Mennonite people had located in Whitman County, and July 1, 1893, they met in a private home for the purpose of organizing a church. Rev. J. B. Baer, Field Secretary of the General Conference presided at the meeting. At this meeting they elected Paul R. Aeschliman to serve them as their pastor, and on the following day he was ordained to the Gospel Ministry and Eldership in the congregation, the service being held in a primitive school house.

His ministry extended far beyond the bounds of this congregation. He served as a member of the Home Mission Board of the General Conference, as well as on various committees from time to time. In the Pacific District he was the first Conference President and thus well deserves the title of "Father of the Pacific District Conference." He served in executive capacities throughout his ministry. His latest activity being in the Evangelization and Church Extension Committee. In this field he was singularly used of God in the establishment of new congregations, being directly or indirectly instrumental in the organization of nearly every one of the Pacific Coast Mennonite churches. At least twelve young men were ordained to the Gospel Ministry by him. He officiated at least at 50 marriages and served at a large number of funerals, speaking words of comfort to many.

He served at the First Mennonite Church near Colfax, Washington, as pastor for over 43 years and, upon his retirement from the active pastorate in Oct. 1936, he was made Pastor Emeritus in recognition of his many years of faithful service. He was a wise and cherished counselor and found great joy in the service of his Master.

Now his work is ended, he has entered into well deserved rest. He leaves to mourn his departure his bereaved life companion, one daughter, Mrs. Beulah Wright, LaGrand, Ore., one son Rupert Aeschliman, Colfax, Wash., four grandchildren, two brothers, Fred and Ernest Aeschliman, Colfax, Wash., and one sister, Mrs. Rose Rubin, Pullman, Wash., besides a host of other relatives, friends and neighbors. Four brothers and four sisters preceded him in death.

Funeral services were held at the church he had served so long, on March 22, 1938, conducted by Rev. M. J. Galle, Odessa, Wash., using Psa. 116:15 and Luke 2:29 and Rev. W. Harley King, using Acts 20: 24 and II Tim. 4:6. Present in a body were six other ministers of the Gospel, fellow laborers, from Whitman County and from Newport, Wash. The unusually large assembly and the many floral offerings were indicative of the high esteem in which this faithful servant of God was held. He was laid to rest in the Colfax Cemetery.

* * *

RUDOLPH BADERTSCHER, aged 65 years, following a stroke, died at the home of a son near his farm home west of Kidron, on March 18. The son of Frederick and Maria Steffen Badertscher, he was born in Canton, Bern, Switzerland, on September 9, 1873, and came with his parents, brothers and sisters to Wayne County, Ohio, at the age of eight years, where he resided since. At the age of sixteen years he was baptized by Rev. S. F. Sprunger of Berne, Ind., and received into membership of the Salem Mennonite church near Dalton, Ohio. On May 17, 1896, he was united in marriage with Miss Amelia Amstutz, a member of the same church. Ten children were born to this union, one daughter Helen preceding her parents at the age of three years. He lived in happiness with his helpmate for 39 years, until she was called to her eternal home three years ago. The departed knew, in his younger years what it means to make a living through strict economy and hard labor, but always found time for spiritual inspiration, gave cheerfully towards the upbuilding of God's Kingdom, and prospered. He is survived by the following children, Lloyd and Willis of Apple Creek, Clarence of Orrville, Earl of Wooster, Mrs. Luella Moser of Dalton, Mrs. Bernice Raber of Apple Creek, Nora of Wooster, Lester and Mrs. Arline Sommer of Dalton. There are also 17 grandchildren, one brother, Fred Badertscher of Dalton, and one sister, Mrs. Sam King of Pandora. He was preceded by two brothers, John and Christian of Dalton, and one sister, Mrs. Adam Amstutz of Pandora. Funeral services took place on Sunday, March 20, conducted by Rev. A. R. Keiser, assisted by Dr. H. A. Fast, and attended by a host of relatives and friends.

— *The Deer Creek Mennonite Church* choir will present the Easter Cantata, "Redemption's Song", Good Friday evening, April 15.

WILLIAM BIXLER, who was bedfast for over a year, died at his home south of Orrville, on March 24, at the age of 70 years and 14 days. The son of David and Magdalena Hofstetter Bixler, he was born on March 10, 1868, south of Dalton, and spent his entire life in Wayne County. Early in youth he joined the Sonnenberg Mennonite Church, and in the year of 1935, affiliated with the Salem Mennonite Church, where he was present at the services as long as health permitted. He lived for and near his God, and awaited the summons to eternal life eagerly. As a youth he taught five terms of school. After his marriage with Miss Caroline Amstutz on March 9, 1893, he located on a farm near Mt. Eaton, and later moved to a farm homestead near Orrville. He was a prominent dairy farmer, was manager of the Wooster Farm Dairies in 1929; and served two terms 1915-1919 as Wayne County Commissioner. He was scrupulously accurate in his business dealings, making him very efficient. He spent his declining years in a home south of Orrville, built in 1925. Two weeks before his death, the departed and his wife observed their 45th wedding anniversary. Besides his wife, he is survived by two sons, Calvin of Wauseon and Dale of Elkhart, Ind., and one daughter, Miss Elma, at home. There are 12 grandchildren. Of a family of ten children, he was the first adult member to be called over yonder. Surviving brothers and sisters include, John D. of Kidron, Mrs. Daniel P. Gerber of Dalton, Daniel of Wadsworth, Mrs. Daniel C. Hofstetter, Noah, and Mrs. Martin Moser of Orrville, Mrs. David P. Lehman of Kidron and David W. Bixler of Bluffton. Funeral services took place on March 27, conducted by Rev. A. R. Keiser of Dalton, and Rev. I. W. Royer of Orrville, with a very large attendance.

« « JOTTINGS » »

—*Bethel College* received notice April 8, through Pres. E. G. Kaufman, that it has been accepted for membership in the North Central Association of Colleges and Secondary Schools. The cup of joy is almost running over. More later.

—*Prof. N. E. Byers, dean and staff member of the Bluffton College Faculty* for twenty-five years, has informed the College Board of Trustees that he expects to retire at the close of the present school year. Previously Prof. Byer had been connected with Goshen College for fifteen years.—Fourteen trustees attended a recent meeting of the Bluffton board, at which Dr. J. S. Slabaugh, Nappanee, Ind. was named chairman.

—*Prof. (Rev.) J. J. Voth of the Bethel College faculty* who has preached for the Gnadenburg Church near Whitewater, Kansas, over a year and now had a call to serve the group for good, had to decline, much to the regret of the church, because of his heavy work load at the College. But he continues until the congregation has found its man.

—*Rev. A. R. Keiser, of the Salem Church, Dalton,* Ohio, has resigned his position as pastor of this church in order to accept a call from another church, but will continue to serve the Dalton group until June 1, to give the congregation time to find a successor.

—*Mennonite Church, Hanston, Kans.*—We are strenuously rehearsing our Easter Cantata, "The Victorious King" to be sung here Easter Sunday evening, and in the Ransom Church Good Friday evening.

—*Second Church, Philadelphia, Pa.*—The pulpit of this church, which became vacant with the death of Rev. S. M. Grubb, has been filled a few Sundays by Mr. I. I. Friesen, a student preacher, and more recently by Mr. John F. Schmidt, another student who is about to finish his work at Hartford Seminary.

—*Union Church, Sugar Creek, Ohio.—Dr. A. C. Wieand, Ex-President of Bethany Bible Seminary, Chicago,* conducted the annual pre-Easter services this year. The topics for his sermons were: *Jesus the King of Righteousness and Peace; The Complete Doctrine of Christ; Jesus' Teaching to Pray; Jesus' Last Appeal to the Jewish Rulers; The Destruction of Jerusalem and the End; Jesus' Last Night with His Disciples; The Trial and Death of Jesus*—This church has just been remodeled in a way to make church and Sunday school work more effective and attractive. Our houses of worship should be that, for they are God's houses.

—*Mennonite Church, Inman, Kansas.*—Prof. A. E. Kreider of Bethel College gave a series of Bible lectures of an evangelistic and inspirational type at this church April 3 to 8. The themes were: *The Greatness of God; Things That Cannot Be Shaken; Searching the Scriptures; What's Life For?; Sin and Its Forgiveness; The Final Test; The Cross of Christ.*—A number from here went to Bethel a few days recently, doing donation work on the new Memorial Hall.

—*Johannestal Church, near Hillsboro, Kansas.*—The Marion County Y.P.C.E. held their rally at the Johannestal Church, Monday, March 28. In spite of heavy roads about 100 young people attended. The program included a play. Musical selections were rendered by the Hillsboro and Brudertal young people.

—*Directors of the Herald Publishing Company and a local Committee representing the General Conference Board of Publication* held a meeting, at Newton, April 6, to discuss plans looking toward a possible merger of their printing interests.

—*Brother Henry Kuehny of Deer Creek, Okla.* quietly passed away in his sleep Monday night, March 28. He retired in his usual health and woke up in glory some time during the night.—A.S.B.

—*Rev. S. S. Baumgartner of Portland, Ore.* stopped off a few days in Newton, on his return from a session of the Home Mission Board in Pennsylvania to visit his son Prof. Paul Baumgartner and wife, on the Bethel campus, and other friends of whom he has a good many here.

— In this issue of *the Mennonite* we bring the first of four sermonettes sent us by *Dr. J. E. Hartzler of Hartford Seminary,* which were promised us some time ago. We are sure our readers will greatly appreciate these. Dr. Hartzler has the gift to say much in small space, multum in parvo, and our readers seem to prefer contributions of that type to long-drawn out ones.—We also bring another short, but deeply meaningful poem by Mr. Edwin C. Graber, and another original article by Mrs. Joanna Andres, whose contribution "Calvary's Cross" of a few weeks ago, many liked so well.—Hearty thanks to these kind helpers.

— *Bethel College* will have for its commencement speaker this year, Hon. Walter A. Huxman, governor of Kansas, who is also a member of the College Board of Advisors.—Mr. and Mrs. Frederick V. Pargeter of Pretty Prairie, Kans., are another couple who are making a substantial donation toward the realization of the Memorial Hall.

— *Bethel Hospital. Mt. Lake, Minn. has a new superintendent.* Miss Marjorie Jamison of St. Paul has been chosen to succeed Miss Marie K. Fast, former head, who has entered Moody Bible Institute.—Observer.

— *The Swiss Community Male Chorus of Pandora and Bluffton, Ohio.,* about fifty strong, gave a sacred concert at the First Mennonite Church, Berne, Ind., April 10, which was greatly appreciated.

— *From the Berne, Ind. Witness: Dr. C. O. Lehman, son of the well known J. F. Lehman family,* formerly superintendent of the Berne schools, now head of the department of education at the Normal school, Geneseo, N. Y., has been appointed a member of a commission that is to study the schools of New Orleans.—*Miss Christine Habegger, daughter of Mr. and Mrs. C. T. Habegger,* has been chosen soprano soloist of the Oberlin College a capella choir.

— *"The Pastor's Helper",* a beautiful twelve-page folder, commemorating Easter, from the Burrton, Kans. Church, Walter H. Dyck, pastor, has just reached our desk. We are thankful for this and compliment Rev. Dyck and his people for this evidence of progress.

REPORT OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR MARCH, 1938

For India:

The "Out and Out for Christ" Circle, Gotebo, Okla., Native Worker, $12.50; Bergtal Sew. Soc., Pawnee Rock, Kans., Widow, $20; Same Church, Evangelist, $35; St. John's Ladies' Aid, Pandora, Ohio, Orphan, $20; Sew. Soc., First Ch., Beatrice, Nebr., Four orphans, $115; Miss. Circle and Ladies' Aid, Springfield Ch., Pleasant Valley, Pa., Champa Hospital, $15; Sew. Soc., First Ch., Beatrice, Nebr., Hospital Supplies, Champa St., $25; Same Society, Champa St., for Clothes, $25; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., Children's Quarters, Basna Hospital, $46.50; **Basna Station:** Miss. Soc., Napier, Pa., Roofs, Girl's Quarters, $5; Birthday Offerings, Napier Ch., Napier, Pa., $5; Bergtal Sew. Soc., Pawnee Rock, Kans., $15; Same Society, Beds, $5; Chr. Menn. Sew. Soc., Moundridge, Kans., $25; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $5; Same Society, Roofs, Girl's Quarters, $25; Same Society, Enlarging Boy's Boarding, $20. **Total, $419.00.**

For China:

Miss. Soc. Donnellson, Iowa, Biblewoman, $5; Mr. and Mrs. A. K. Harms, Bessie, Okla., China Relief, $20.55; East Swamp Ladies' Aid Soc., Quakertown, Pa., Instruments, Kai Chow Hospital, $10; Miss. Soc., First Ch., Nappanee, Ind., Kai Chow St., $5. **Total, $40.55.**

Expenses of Ex. Com. and "Miss. News and Notes": Miss. Soc., Donnellson, Iowa, $5.30; Miss. Soc., Monroe, Wash., $1; Miss. Soc., Wichita, Kans., $1.80; Hoffnungsfeld Miss Soc., Moundridge, Kans., $2.80; Sew. Soc., Osler, Sask., 25c; Helen G. Jantzen, Plymouth, Nebr., 25c; Mrs. H. H. Funk, Hillsboro, Kans., 25c; Mrs. H. A. Ewert, Elbing, Kans., 25c; Mrs. G. A. Linscheid, Canton, Kans., 25c. **Total, $12.15.**

Mr. and Mrs. A. K. Harms, Bessie, Okla., Foreign Mission Gen'l Treas., $20; Miss. Sew. Soc., Pretty Prairie, Kans., Traveling Expenses of Missionaries, $20; Bergtal Sew. Soc., Pretty Prairie, Kans., Worlds Day of Prayer Offering, $6.62; Primary Sunshine Class, Menn. Ch., Wichita, Kans., Am. Mission to Lepers, $1.90; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., Bethel Hospital, Newton, Kans., $5; Eden Aid and Miss. Soc., Moundridge, Kans., Mrs. Petter, Mont., for clothes, $25. **Total, $78.52.**

Grand Total, $550.22.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION BOARD REPORT
For March, 1938

Income:

Sent direct to Rev. David Toews, Rosthern, Sask., Canadian Treas., A. Wiens, Reesor, Ontario, $5.

Special Gifts: H. S. Bachman, Woodlake, Calif., for Wichita, Kansas Mission, $5; S. S. First, Allentown, Pa., for Canadian project, $45.74.

General Treasury: Bethesda, Henderson, Nebr., $65.57; A Mission Friend, Kansas, $100; First, Upland, Calif., $18.68; Buhler, Buhler, Kans., $11.39; First, Chicago, Ill., $16.01; Bergtal, Pawnee Rock, Kans., $11.70; Butterfield, Butterfield, Minn., $11.49; Bethany, Kingman, Kans., $24.85; Bethel College, Bethel College, Kans., $20.32; Ebenezer, Bluffton, O., $100; S. S. Johannestal, Hillsboro, Kans., $18.03; Zion, Elbing, Kans., $36.65; First, Summerfield, Ill., $5; John D. Goering, Moundridge, Kans., $100; First, Berne, Ind., $318.55; Immanuel, Pratum, Ore., $30.90; Alexanderwohl, Goessel, Kans., $111.79; H. S. Bachman, Woodlake, Calif., $5; West Swamp, Quakertown, Pa., $34; Pulaski, Pulaski, Iowa, $6.30; Gnadenberg, Whitewater, Kans., $22.83; From Estate of Gerhard A. Regier, $3000; First, Philadelphia, Pa., $14.41; Herald, Bessie, Okla., $7.14. **Total, including special, $4075.18.**

Disbursements:

For Traveling expenses for Board Meeting, Rent, Repairs, salaries, etc., $1486.87; Support for Young Men's Home, Winnipeg, $100; Support for new Church, Yarrow, B. C., Canada, $200. **Total $1786.87.**

We thank the kind givers for these gifts which are hereby acknowledged. May the Lord of the harvest bless gifts, givers, the workers and the work.

Sincerely,
A. J. Neuenschwander, Treas. Quakertown, Pa.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, APRIL 19, 1938 NO. 16

Purified Gold

Isa. 43:1, 2, 3

Fear not—oh weary Christian,
The struggle must be won;
Satanic forces cannot
Outwit God's matchless Son.
The tempest cannot harm thee;
Thy Saviour's words remain:
"Fear not, I have redeemed thee
And called thee by thy name.

"When thru' life's murky waters
Thy pilgrim feet must go;
Fret not, I mean to test thee
Because I LOVE THEE SO;
They shall not overflow thee.
Look up! Be unafraid;
For I the Lord, thy Saviour,
A path for thee hath made.

"The fire is meant to try thee,
To strengthen and refine;
But do not fear the flames, Child,
Have I not said, 'Thou'rt Mine?
And when in Heaven's glory
My face thou shalt behold;
Thou'lt shine in all thy beauty
And be my precious gold.

—*Mrs. W. R. Augsburger,*
(Graycelyn Polstra Augsburger)

Happiness Isle

Come with me to the Happiness Isle,
The fare, you know, is only a smile;
On the ship of Faith we will sail away
With never a mishap, oh come, I pray.

We will plow through the waters of discontent—
Storm clouds will vanish, we're on happiness bent;
And through we sail o'er a turbulent sea,
On Faith are no fears, on Faith they flee.

Come sail on our ship and through difficulties smile,
'Twill take you each day to the Happiness Isle,
Your smile will others on board beguile,
You will reap the smile of God, the while.

—*Monica Horsch*

The Transformed Cross

Gal. 6:14

From Bethlehem to Jerusalem is only six miles. From the manger to the cross is not far. The shadow of the cross usually falls over the cradle of those who are to be great. Until the crucifixion the shadow of the cross fell over Bethlehem and the pathway of Jesus. Since then it has fallen upon the whole world.

There are about 385 different types of crosses; about ten of which have religious significance. The cross of Christ was a Roman instrument of torture, and when it came into the life and experience of Jesus it meant guilt, condemnation, loss of personal rights as a citizen; it meant disgrace, defeat and death.

But that cross was transformed as it passed through the life of the Christ. The cross which came from His life was not the same as the cross which entered His life. When that Roman instrument of torture came from His life it was a Divine instrument of redemption. Instead of guilt it now means forgiveness; instead of condemnation it now means justification; instead of loss of rights it now means the possession of the rights of citizenship in the Kingdom of God; instead of disgrace it now means grace, undeserved mercy; instead of death it now means life. St. Paul may well hope in nothing other than the Cross of Christ.

—J. E. Hartzler, Hartford Seminary.

Nothing But the Cross

Nothing but the cross of Christ can so startle the spiritual nature from its torpor, as to make it an effecutal counterpoise to the debasing and sensual tendencies of the race. Favored by temperament and education, individuals may measureably escape; but if the race is to triumph in the conflict between the flesh and the spirit, between the lower propensities and the higher nature, they must, as Constantine is said to have done, see the cross, and in the motto, *"In hoc signo vinces."* By this sign we conquer.—Mark Hopkins.

IT IS FINISHED

And Jesus said, *"It is finished:* and he bowed his head, and gave up the ghost."—John 19:30. Can any one think of words fraught with deeper and weightier meaning than these, spoken by our Savior, *It is finished?* Impossible! Has any one ever performed a deed that brought greater and more lasting blessing to mankind than the task that Jesus finished on the cross? No one has! Are we not seized with reverent awe as we contemplate this wonder of wonders, the *finish* of which now could be pronounced? What is this wonder? What did Jesus really finish? Your—my — eternal salvation; the extermination of your sins—my sins; the assurance of the hope of everlasting life and glory; your-my-rebirth from a servant to sin into a free child of grace and the sonship of God; the transformation of your—my—heart full of sin and errors into a temple of the living God. There the son of God had hung, suspended on the cruel cross for weary hours, in indescribable agony, as a ransom in your stead and my stead. His pierced hands extended north and south, His thorn-crowned head facing east, and His bleeding back turned west, suffering the punishment for all men everywhere on this earth. A German artist who left us a very impressive picture of the crucifixion scene, placed these words above the painting: *Das tat ich fuer dich, was tust du fuer mich?* All this I did for you, what dost thou do for me? Should not these words, this heartbreaking scene, spur us Christians on to ever increasing efforts to follow in His footsteps and to do all we can to brnig the world to the feet of our Christ? Has Easter time meant a rebirth for us?—T.

Thankful

I oft forget to thankful be
For gifts that daily come to me,
But I accept them as a fact
And in thanking use poor tact.

At times I grow weary
And the world seems cold and dreary,
Then self-pity fills my heart
And I find it hard to play my part.

But as I halt to think and gaze
Not expecting or awaiting any praise
And view the load my fellows bear
Then my lot, seems not so unfair.

So may we all give thanks each day
And not be slow our praise to say,
To God and to our fellow men.
If we cultivate this art, we surely can.

Elizabeth Lingenfelder

FOREIGN MISSIONS

P. H. Richert, Sec.

BETHESDA LEPER HOME, CHAMPA. C. P. INDIA

By P. A. Penner

In common with the Salvation Army, we believe in the three S's, "soup. soap, and *salvation.*" Our homeless, friendless wandering lepers need these three "S's". India has about one million lepers. It is true, the latest census report does not give this number, but we have reasons to believe that the census enumerators do not always give the exact figures of the number of lepers in the villages, where they are supposed to take the census. Lepers are found all over India. They are found in the cities and the thousands of villages; they are to be seen at public bathing places, at festivals, at shrines, in the R. R. trains, taxies and other public vehicles. Very few trains pass through Champa on which lepers are not found. They are wedged in between healthy passengers. Legislation is impossible for many reasons that I cannot here mention. Fate also is a reason why lepers are at random. On one occasion I asked a leper to come to our Leper Home, seeing that he and his six companions certainly were a menace to the other villagers. He replied that if it had been decreed by the Gods that the healthy people of his village should become lepers, they would become lepers, although there would not be a single leper in the village. On the contrary, if they were not to get this disease, then their stay would not change this. What can you do with a mentality of this kind? The city of Calcutta has a begging leper population of over 2000.

Our institution, under the superintendency of the General Conference Mennonite Mission, has a population of 597 inmates. What I mentioned previously, I am compelled to write again, namely that many lepers are waiting for admittance. We cannot do this, no room.

Those that we have in the Home get "soup," i. e. physical care. This consists of a weekly dole of rice; a monthly cash allowance amounting to approximately 50 cents with which the patients buy their lentiles, vegetables, meat and firewood; and clothing twice per year. During the last few years the clothing which we distribute in the Home has been made by the Christians of our Basna station.

Next, our lepers get "soap", i. e. medical care. All wounds and festering ulcers are dressed once per day by our healthy Indian staff and leper dressers. Hydrocreol injections are given twice per week. Medical authority is reticent to speak of a cure for leprosy; but it is a fact that leprosy in certain stages can be and is arrested. We have recently dismissed about 15 pa-

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tients who are pronounced symptom-free, i. e. there are no active signs of leprosy as far as the microscope will reveal. But, even the word symptom-free is in some cases equal to a cure. Some who have been dismissed have had no recurrence of the disease. One of our girls was under treatment for a period of two years. Then she was pronounced symptom-free and was removed from the Leper Home and put into the Boarding for girls. Today, she is studying for Senior teachers work. Who would not rejoice at such results?

Lastly, we give our lepers the third S, "salvation," i. e. soul care. We at least offer them salvation from sin through the merits of Jesus Christ. Not all who come here become Christians. This is perhaps more than we could expect. But, even such who refuse to accept the Christian faith are not the same when they leave or die than they were when they were admitted. We have a man in our Home who has had special treatment for four years. He will be discharged in a few weeks and sent to his village. He has refused to accept Christ, but although he is not a Christian, what a change in this leper. He used to sit in the rear part of the church with an indifferent expression on his face, as much as to say, what do I care, I am a Hindoo and have much more than you Christians have to offer. Gradually, he thawed out and during this process, he has steadily moved forward toward the front of the church. How happy I am that our pews are rent free. Sadharam is now sitting well forward, is present at most of the regular services and always an attentive listener. He sings lustily with all the other lepers and is a constant inspiration to me. Recently I asked him: "Sadhram, when you will be at home again and, according to your custom, bow down before the idol, will you not have your doubts as to the efficacy of your worship?" He was hesitant, but finally he did admit: "Yes, I think that I will." His is a testimony perhaps of others who refuse to become Christians. But, we are so happy that there are, nevertheless, others who gladly accept the message. They are a fine bunch and we only hope that through their testimony others will accept HIM who was a friend of lepers.

About half of the lepers have been baptized. From their meager allowance they give about one rupee each, on the average, a year

Just keep on praying for this institution, and its inmates, please.

A man may make his way across the Atlantic in a skiff; but if you are intending to cross the sea, take my advice, and secure passage in a first-class steamer, and you will be more likely to get there. So it is with these heathen millions. I do not know but some of them may drift and not reach the city of God. But I do know that by giving them the gospel, by building up and supporting among them a Christian church, we shall greatly multiply their chances for heaven.—C. H. Fowler.

Christian Education

NEGLECTED AREAS IN CHRISTIAN EDUCATION

Daniel J. Unruh

II. Sunday School Literature

A man is known by the company he keeps, and someone has said that a company is known by the men it keeps. May we paraphrase that by saying a Sunday School is known by the literature that it uses, and the literature is often known by the person who recommends it. There is always the possibility of condemning 'in toto' something which we do not understand, or condemn the person with whom we do not agree, but there are also some vital objectives in Sunday School work and these objectives are most certainly colored by the information and explanations with which we surround the teacher and the pupil in the Sunday School.

Possibly the word *neglect* is too mild when applied to some of the Sunday School literature in use today. For some literature seems to be written with the deliberate intent of undermining the faith of the teacher and the pupil, in the historicity of the Bible or the efficacy of the death of Christ on Calvary's cross. There is a type of literature that depends on repetitious slogans and hair-splitting dogmas for its claims on orthodoxy and oft times creates suspicion and engenders strife, but far more dangerous is the literature that speaks glowingly of the ideals of Jesus, and then proceeds to undermine the historical accuracy of the Bible, and ignores or even rejects the great distinctive truths of Divine revelation.

What kind of literature should we use in our Sunday Schools? Is it a matter of concern at all? Is it enough to be idealistic about it and say: we believe in the ultimate triumph of truth, and if we surround the pupil with sufficient Christian idealism, he will develop a practical philosophy of the good life, and a belief in God satisfactory to his understanding. Or, should we be satisfied with literature that makes dogmatic utterances about Bible facts and history, in the hope that such knowledge and belief in itself will transform lives. Should not the Sunday School literature have a greater objective than either of these? What should the objective or goal be?

Walter Albion Squires in *A Parish Program of Religious Education* says: "Now it is the goal of Christian religious education to lead people not only to know about this Savior, but also to know him in such an intimate and personal and mystical way that he enters into their thoughts and their conduct as the controlling factor of their lives. Any system of education which omits this goal ought not to be regarded as Christian. It may have excellent plans and suitable materials for developing the moral life to a certain extent, but if it does not exalt Jesus as Savior and Lord, it will certainly fall short of laying a sure foundation for morality and universal brotherhood."

Our own denomination has no Sunday School literature of its own, for the children and youth of our churches. So each church, according to fancy and sometimes according to finances, gathers material here and there, divergent in viewpoint, oft times containing beliefs foreign to our Articles of Faith and not infrequently contradictory to the Word of God. Is this not neglect? Can we expect the best co-operation in our Conference when we offer no restraint to such divergent views?

Here then is a field that ought to be cultivated "till we all come in *the unity* of *the faith,* and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Notice it is not a unity of faith, but the unity of the faith. Thus we will be able to fulfill our divinely entrusted task in this our day and generation.

WAR

M. Horsch

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Psalm 46:9.

Should we be asked to give in one short word the most prevailing characteristic, the most striking feature of human history, what would our answer be? *War!* The history of all nations, civilized or savage, ancient or modern, is saturated with war. Very sad to say, church history is not free from it.

Again, should we be asked to furnish in one word the proof that human nature is sinful, depraved, fallen, this word would be, *War!* Should we be asked in one word to furnish a proof that human passions are not bridled by justice, or ruled by love, our answer would again be, *War!* Is this always to be the case? Is humanity destined to go on and on under that fearful curse, one result of the fall? Or will the time come, when nations shall learn war no more? It will come! And the glorious prophecies concerning the Kingdom of Peace will be literally fulfilled. Isaiah 2:4 and Micah 4:3.

Christians as followers of the Prince of Peace have a great mission in this world, to show the world, in precept and example, a way that is infinitely better than destruction, bloodshed, and terror of war. This is the way of righteousness, justice, and love. This way may lead to Calvary, but it's the way of final and glorious triumph.

God alone can make wars to cease! *Science can not do it.* Why? It does not change one single human heart. It does teach men how more skilfully to destroy one another. To wipe out that which human hands have patiently and perseveringly wrought, lo these many centuries.

Commerce can not do it. Why? Some of the most cruel and most wicked wars have been waged for the sake of trade and revenue. In this, the World War is a most horrible example.

Education can not do it. Why? The most highly educated nations of the world are the most militaristic and war-like. In spite of education, governments are actuated by unholy ambitions, lust of power, evil consciences and fear. So-called democratic governments are as bad as the rest.

Progress and civilization can not do it. Why? In themselves the most wonderful progress and highest civilization do not make men unselfish and righteous. Here we touch the most vital point. The source of war is not in outward conditions or circumstances, but in fallen human nature, in lust of gain, exploitation, greed, power, glory, vengeance, fear, hate, etc. Read in connection with this James 4:1-2.

Who can make wars to cease? God alone can make wars to cease. He could do it by one sweep of His almighty hand, one act of miraculous power. He could sink every warship and paralyze every soldier's arm. He could sweep every ammunition factory and every fortification off the face of the earth into the deepest depth of the ocean, where they belong. But that is not God's way of ruling the nations. He will not make wars to cease unless the roots out of which they grow are plucked out, eradicated. Here comes in His dispensational plan, yea, His infinite compassion, patience and love for a fallen race.

While sin reigns, strife will reign. Let justice and benevolence become universally recognized, and wars must cease. There never was a war during the Christian era, where right was exclusively on one side and wrong alone on the other. There never was, nor ever can be, a war that was just and right on both sides. Always both sides are wrong and on both sides the powers of evil are having their way.

How then can God make wars to cease? That which is impossible with man is possible with God. He *can* bring it about, that men love righteousness and hate wickedness. There are millions and millions of God's children today who love justice, are inspired by kindness, and faithfully endeavor to follow in the footsteps of their Lord and Master. They love their enemies, they bless those who curse them, do good to those who hate them, and pray for those who despitefully use them. If all were like them, war would be impossible.

To the natural man, however, all these Christian traits are impossible and a heart renewed by the power of the Holy Spirit, only, is a heart of peace. When will it be? When will man's hearts be changed and war be impossible? — When? — When righeousness covers the earth as water covers the sea. This time seems a long way off, but surely God's time will come! In our dispensation of world kingdoms the power of evil will ripen out as well as the power of good. The kingdom of darkness as well as the kingdom of light.

The former will ripen out for the reign of Anti-Christ and final judgment, the latter for the return of the Prince of Peace.

He maketh wars to cease. Our God has promised and so He will do it. Sometimes we hear the question, it is, however, a presumptuous one: "If God *can* make wars to cease and has promised it, why does war continue to scourge mankind?" What would our answer be? Because men will not have God's remedy. As long as they are not at peace with God, they can not be at peace among themselves.

Do not think that our compassionate Father in heaven looks upon human suffering with indifference. This is humanly speaking. The whole Bible is in contradiction to such an idea. In Christ Jesus, His heart is overflowing with great compassion toward human suffering, a result of the fall. He has taken the misery of the whole world upon himself and to the cross, that He may make peace and take away the wall of partition, separating God and man.

No nobler title belongs to him than "Prince of Peace". His time will come, when this blood-soaked, war-ridden dispensation will be at an end, when the author of all evil shall be bound and no longer deceive the nations. Then the Prince of Peace shall return in great power and glory to establish His kingdom of peace. Remember, every triumph of the Gospel, every heart yielded to the Prince of Peace, every life consecrated to Christ is a step toward His millennial reign. You can not save society without saving the individual; you can not have a warless world without the Christ-peace in the heart of the individual.

Here is seen the great mission of our peace organizations! First to realize. that this great object cannot be accomplished in alliance with the "Powers that Be" nor with the arm of flesh. Then to remember, that it can not be accomplished by power or might, but by God's spirit. Again, to use these organizations for aggressive testimony in word and deed, concerning our sincerest convictions about the iniquity of war. Be peace makers, people are war conscious, owing to the sinister war propaganda of today. Endeavor to get them peace conscious by correct and truthful information concerning national and internatioal conditions. Leave no one in doubt, not the least our government, that we are determined to follow in the footsteps of the Prince of Peace, our Lord and Savior, this not as combative pacifists, but as truly non-resistant Christians. Matt. 5:38-48.

Yes, there is such a thing as fighting-pacifism. Any Marxist or God-hating communist can be such a pacifist. Between these and the Spirit of the Prince of Peace there is a heaven-wide difference. Such pacifism is quite compatible with fierce class hatred, strikes and revolutions, murder and bloodshed. Such pacifists endeavor to insinuate themselves even into Christian circles. Let us beware of them! Take heed that we are never cast into the same pot with them. II Cor. 6:14. Our militarists endeavor to do that very thing and discredit our peace principles and our convictions. Beware of their spirit!

Closing, we hear our Lord and Master say: "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

"Blessed are the peacemakers, for they shall be called the children of God." Matthew 5:9.

Announcements and Programs

INVITATION

To the Minister's Conference of the Western District which, if it is God's will, is to be held April 26, in the Emmaus Church, the host congregation heartily invites all ministers, deacons, and church boards with their wives. May God grant us a blessed day.—B. W. Harder, Elder.

Mennonite Song Festival

The Mennonite Song Festival Society is calling the first general rehearsal of all singers April 24 at Bethel College in the chapel. The festival will be held June 5, in the College Bowl.

The afternoon program will consist of anthems and hymns by the seven church districts. A combined men's chorus and a combined high school chorus will also sing on the afternoon program.

The evening program is divided into three sections. A combined ladies' choir, consisting of all the ladies of the various church choirs will sing as their main number Sanctus by Gounod. The second section will be rendered by the combined choirs of all the churches, singing three groups of numbers. The closing selections will be sung by the men of the various churches.

Besides the local district directors the following people will lead in the combined group singing: John Unruh, Newton; Sam Ewert, Hillsboro; Alvin Reimer, Inman; Walter Hohmann, Bethel College; Ben Zerger, Moundridge; Mrs. Glen Fuller, Bethel College; Walter Graber, Pretty Prairie; Mrs. Ferd Voth, Newton; Rev. David Wedel, Halstead.

The officers of the society are: G. F. Friesen, Furley, President, (filling out the unexpired term of Rudolph Wiens); Arnold Zuercher, Whitewater, Vice President; Albert Ewert, Newton, Secretary; and Paul Baumgartner, Newton, Treasurer.

The churches invited to take part in this festival are: Johannesthal, Bruderthal, Friedenstal, Hillsboro, Alexanderwohl, Tabor, Goessel, West Zion, Garden, Emmanuel, Christian, Eden, Hoffnungsfeldt, Buhler, Hebron, Inman, Bethel, Hoffnungsau, Burrton, Hutchinson, Bethel College, First Mennonite, Halstead, Wichita, Kingman, Pretty Prairie, Belmont, Arlington, Emmaus, Gnadenberg, Swiss and Zion.

Sixtieth Anniversary Celebration

OF THE FIRST MENNONITE CHURCH OF CHRISTIAN

Moundridge, Kansas, April 24, 1938

Afternoon Program—2:30 O'clock

Hymn—Congregation
Scripture and Prayer
Music—Ladies' Chorus
Address—Rev. G. A. Linscheid (English)
Hymn—Congregation
Three to five minute talk from the Sunday School
Music—Junior Choir
Address—Rev. John C. Goering (German)
Three to five minute talk from the Sewing Society
Music—Men's Chorus
Closing Prayer and Benediction

Evening Program — 7:30 O'clock

Hymn—Congregation
Scripture and Prayer
Music—Men's Chorus
Three to five minute contribution from the Senior C. E.
Address—Rev. John Lichti (German)
Music—Junior Choir
Reading—Busy Mission Workers
Hymn—Congregation
Address—P. P. Wedel (English)
Recitation—Junior C. E.
Music—Ladies' Chorus
Closing Prayer and Benediction

—THE EASTERN DISTRICT CONFERENCE WILL BE HELD APRIL 28 TO MAY 1, AT THE EAST SWAMP CHURCH, QUARKERTOWN.

—Rev. Albert Schultz, pastor Bethel Church, Wolf Point, Mont. writes: I enjoy our Mennonite. Am glad for the section devoted to Doctrine, as I feel we should have a good article every week along that line. I suggest making it more Bible study and the *corrspondence part be limited to things that are of real interest and valuable to the churches over our Continent.* So far this winter we have been able to serve our people every Sunday. This is quite unusual. During the winter months we are 15 miles from our church, as we teach in the Bible School. We, as a community, have been spared from any serious illness. At present a young man of the Bethel Lustre church, the only child of Brother and Sister Olfert, is in the Glasgow hospital in a critical condition (forepart of March). The Bible school closed March 25. The baccalaureate message was given by Rev. Evers of Fort Peck Dam. The people that are left in this community are making preparations to put in another crop. About ten families left Montana last fall, most of them going to rainly Oregon. One of our members is ill with cancer. Would our readers pray that she might be able to do as Paul did, "My grace is sufficient." At times she suffers immensely.

Rev. W. S. Gottshall Ill

—In a letter, dated April 11, Rev. P. J Boehr writes in part: We want the readers of The Mennonite to know that father Gottshall is very ill, and that he has been bedfast for over a week. One cannot say much in regard to improvement, but thank God for a few better nights. However, during the last days he has had fever, with bowel troubles and possibly leakage of the heart. . . .And so you understand that this sturdy preacher of the Faith has been considerably disabled in the body, but, thank God, not in spirit. . . Mother Gottshall stands up well under this extra pressure, and does much to make the sufferer comfortable, feeling that *underneath are the everlasting arms.* . . . East Swamps is missing her pastor keenly, especially during this festive season. Special evangelistic meetings are scheduled for the week beginning Easter Sunday, and the Eastern District Conference is to convene in this church over the first Sunday in May. . . . Please do pray for Mother Gottshall in her ministration and that this stalward gospel minister may again be able to preach to people the unsearchable riches of Christ, if that is not praying against the will of the Father; and for us also while we are, in a measure, filling the temporary vacancy of East Swamp, "That in all things He may have the pre-eminence."

SILVER WEDDING ANNIVERSARY

Many readers of *the Mennonite* are personally acquainted with the everready church, community, and conference worker Brother E. W. Baumgartner of Berne, Ind. They will be interested to know that Bro. and Sister Baumgartner celebrated their silver wedding on Easter Sunday, and will join the editor in congratulating this good couple on their twenty-five years of happy married life and wish them God's blessings, with many more returns of this festive day.

PANDORA, OHIO, APRIL 14, 1938

Rev. John J. Esau has resigned as pastor of the First Mennonite Church of Lima, O., effective July 1st. The church in Lima is a mission church, under the supervision of the Home Mission Committee of the Middle District Conference. Brother Esau has been pastor of this church since its beginning and has done very good work there. The church has prospects of growth and service in the future, as it has done in the past. The Home Mission Board of the General Conference has made it possible for us to place a lady worker in the field for the summer months, and Miss Helene Wiens, a graduate of the Northern Baptist Seminary, is to begin work in Lima by the 22nd of April. Miss Wiens is a sister to Mrs. John Thiessen, missionary to India, and to Mrs. August Ewert missionary to China.—Daniel J. Unruh,

Member of Missionary Committee.

Sunday School Lesson

A. S. Bechtel

May 1, 1938

FOLLOWING VISION WITH SERVICE

Mark 9:14-29

Introduction

Three of the twelve had an impressive mountaintop experience on the Transfiguration Mount. Many are seeking to have an experience such as someone else had and, like Peter, wish to remain on the mountain. These lofty experiences are of real value to us, to the world, and to the Lord's work, only when we come down from the heights and with renewed energy take hold of the realities of life. The large bulk of our work as disciples of Christ, is in the valleys.

The Multitude in the Valley vs. 14-16

When Jesus and the three disciples came down from the mountain, they found a large gathering of people centering their attention on the other disciples (v14). Some scribes were there and seemingly taking advantage of Jesus' absence, were asking embarrassing questions. Suddenly Jesus appeared and all the people, glad to see Him, and gratly amazed, probably seeing in His countenance traces of the heavenly glory of the Transfiguration, ran to Him (v15). The scribes were now seemingly forgotten, and Jesus, whom they had doubtless ridiculed just a few moments before, has now become the center of the people's interest.

Father Brings Afflicted Son vs. 17-24

Jesus inquired about the reason for the questioning with the disciples. One of the multitude answered at once (vs 17, 18). He had brought his afflicted son, expecting to find Jesus, and in His absence had appealed to the disciples (read Matt. 17:14, 15. Luke 9:39). Mark's graphic description indicates that this was a real violent case of helpless need. The distressed father was the first to reply to Jesus. His sense of need—feeling for his son—was the deepest. The best one to whom we can bring our needs, is Jesus. Blessed are those parents who bring their children to Him.

The disciples evidently tried to help this son, but failed (v18b). The scribes most likely were questioning with them about their helplessness when Jesus came to them. These nine disciples in their inability to help, picture the many disciples of today who because of weak faith are so helpless and feeble. Jesus was greatly distressed because of the failure of the disciples. The stern words of verse 19 seem to be addressed to the nine who lacked that deep, spiritual faith to use the power given to them. Jesus was disappointed. The words apply with even greater force to the self-righteous scribes.

Jesus directs His attention to the father (v21), doubtless to arouse his faith and prepare him for the miracle. He expresses the hope that Jesus may be able to help them. His faith was small, but he used all he had. The failure of the disciples raised a doubt in his mind. Doubtless much of the unbelief in the world today is because He is so poorly represented by many of His disciples. Jesus turns the father's words back on him (v23), "if thou canst believe." It must ever be, not what HE can, but what WE can. All things are possible to the one who truly believes in Christ's power. Faith is the way by which man establishes connection with the fulness of God. The father realized his little faith and asked for more (v24).

Jesus Heals the Son vs 25-29

By word of command, Jesus called the foul spirit out of the boy. The spirit resisted to the end with all his might. The father came directly to Jesus and received the blessing for his son. The disciples did well to inquire as to the cause of their failure (v28). They took it seriously. There is sufficient power available for the work we are required to do. This work and service is down in the valley where people live, toil, sweat, bleed, and die. We need the help of Christ.

CORRESPONDENCE

FRIEDENSBERG CHURCH, AVON, S. DAK.

Greetings to The Mennonite friends and readers: We are again enjoying the nice spring weather. Springtime always brings with it renewed hope and joy. We are happy to report also that it can be seen in the S. S., and church. We are living in a troubled world, and any sign of the spiritual improvement makes one very happy. The Easter season is upon us. Our C. E. is planning a musical program for this time. Easter should be a great time of joy for all people, especially the Christian. On March 27, Rev. Preheim of Freeman, S. Dak., gave us a very helpful sermon. Wishing all God's blessing and a joyous Easter season.—Corr.

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MENNONITE CHURCH, BURRTON, KAN.

"Praise ye the Lord. Praise Him for his mighty acts." Psalms 150: 1, 2.

The Burrton Mennonite Church bids you join in words of praise as it reviews the past and looks into the future with hopefulness and trust. The Lord has certainly been good to us all!

Our average Sunday school and worship service attendance has registered an encouraging increase. Senior and Junior Endeavor meetings are, as a rule, held each month. Bible study classes meet twice a month. The catechism class now has nine members. It is hoped that others may still join.

Our pastor, Rev. Walter Dyck, has on the last Sundays given blessed Pre-Easter messages, which are filling our hearts with praise for the Risen Lord.—Corr.

BETHEL CHURCH, FORTUNA, MO., APRIL 8

There is much to report, but I will try to make this letter brief. Our work here is far from other Mennonite communities, so that we seldom have the privilege of fellowship with our own people. However, in this way we have been made to appreciate the more occasional visits.

On Feb. 7, we had the privilege of hearing Brothers Arthur Rosenberger, president, and Grover Soldner, field secretary of Bluffton College. On April 2 both Dr. Henry Fast, field secretary of our Conference, and Rev. S. P. Preheim, solicitor for the Conference printing press, came for a three-days visit. Brother Fast spoke on Sunday morning and evening and Brother Preheim spoke to the Christian Endeavor group. Brother Fast spoke again on Monday night and Tuesday afternoon, and Brother Preheim on Tuesday night. Their visits were very much appreciated.

On Sunday, March 20, the people voted to ask Mr. and Mrs. Unruh to serve for another year.

I am sending a folder with which we are experimenting. So far we are publishing these only monthly, but may be able later to make it a weekly.—Correspondent.

* * *

MENN. CHURCH, WAYLAND, IOWA, APRIL 8

Dear Editor and Readers:

We thoroughly enjoy reading articles from the different churches, also your editorials, the sermonettes, jottings, and the paper as a whole is very helpful and deserves the support of every Mennonite home.

Since our dear Sister Mrs. Selma Sommer moved to her former home, near Pandora, Ohio, our church has failed to send in items. We are sorry to report that Mrs. Sommer has been ill since August, 1937. The past week her son Irvin, a junior in the Wayland High School, has been quite sick with throat infection. Her son Otto finished his business course at Chillicothe, Mo., and at present is in Chicago.

At our annual business meeting Jan. 8, the old officers were reelected. In 1937 death claimed Bro. Chris Boshart, Bro. Sam Wenger, a deacon for many years, and Bro. John Wenger. Early in January, Mr. Jacob Koebel and in March, 1938, Bro. Levi Wenger were called home.

Among visiting ministers were Rev. Carl Landes, who gave us a very earnest address. In September Bro. Orie Miller, a local high school teacher, very ably filled our pulpit. March 13, Rev. A. S. Rosenberger and Rev. D. J. Unruh brought us very interesting and timely messages.

April 5, relatives here received word of the death of Rev. Ferry Platt, Merom, Ind., due to meningitis. Rev. Platt was the son-in-law of W. J. Rich, formerly of here and now of Newton, Kansas.

We are looking forward to April 24 when Rev. Whitmer, Pandora, Ohio, is to be with us for a series of meetings. May God abundantly bless us during our meetings and may His presence go with us.

The past week we have experienced a touch of winter, high winds, rain, snow, and sleet.—Your correspondent, Mrs. C. K. Schantz.

* * *

SARON MENN. CHURCH, ORIENTA, OKLA.

Passion week is here and Easter is near with its message of the risen Lord: "Because I live ye shall live also," John 14:19. Yet, it is at this time that we join many of you who also are emerging from one of the winter's worst two-day snow storms. We thought spring had come, so this snow met with much unpreparedness. The trees were clad in new leaves, gardens were growing, early flowers were blossoming, and the chicks were in the coops. All fell prey to the pangs of frost.

We have had a number of visiting ministers with us. Rev. D. Ewert, Hillsboro, Kansas, spoke on John 3:14-16, centering his thoughts on steps in Christian living that tend heavenward. Rev. P. H. Richert stressed the different mission calls in the Bible. Dr. A. Warkentin, Bethel College, spoke of the great interest in humanity made manifest by God from time eternal, providing great riches that cannot depreciate.

More recently we had with us missionaries Weins and Brown. Speaking on successive nights made their reports all the more interesting and emphatic.

On March 30 the O. B. A. rendered a sacred program, which we enjoyed a lot and certainly thank the Lord for surrendered young lives that will go and sing His praises.—Mrs. Wm. Frantz, Corr.

* * *

IMMANUEL MENN. CH., PRATUM, ORE.

The Lord has given us the opportunity to hear from various parts of His vineyard since the first of the year. Bro. H. J. Brown, missionary from China, was with us Mar. 9 and spoke at both services, also showed us pictures. His messages were very interesting as well as convincing. They have been instrumental in creating a greater interest in missions as well as making us realize what a wonderful privilege we have in being co-workers together with our Lord in bringing the Gospel to those who are still in darkness.

On Feb. 20, A. D. Welty, from Lima, Ohio, who has spent more than thirty years in rescue mission work in that city was the speaker. Bro. Welty came west to meet his daughter and family, the Clarence W. Jones', missionaries from Quito, Ecuador. Bro. Jones is director of Radio Station HCJB in Quito which has the distinction of being the only radio station owned and operated by missionaries for the purpose of spreading the Gospel. He spoke in our church on Tuesday evening Mar. 2 to a full house.

God has wonderfully blessed these dear missionaries in this most unique undertaking. Brother Jones was the first missionary from S. America to speak in our church.

On Sunday, Mar. 6, Bro. G. P. Schultz, from Chicago began a week of evangelistic meetings. His messages were really heart searching. And, while we did not see the visible results we had hoped for, there is evidence of the Spirit of God having spoken very definitely and we are praying and trusting God to give courage for open confession.

The attendance at the regular services is gratifying and we are rejoicing in having some new families as regular attendants.—Corr.

* * *

PORTLAND MISSION HEARS MESSAGES ON CONDITIONS IN CHINA

At this time of conflict in China we have been especially interested in the missionaries from that field. A few weeks ago we were priveleged to have our own missionary, Rev. H. J. Brown, with us, and Sunday evening, March 27, Miss Jean Pound, missionary to China with the Oriental Missionary Society, gave us an address in which the Chinese Christians preached us a few sermons.

The Oriental Missionary Society is a fundamental, interdenominational, "faith" organization, founded by Charles E. Cowans of "Streams in the Desert" fame. Its missionaries, under no board, go out with a CALL, a VISION, and FAITH that God will take care of them. And God has rewarded their faith in a wonderful way.

Miss Pound told of the great need in the Orient and encouraged missionary activity within our own church, emphasizing the fact that in God's sight there are no home and foreign missions, the World being the field.

As to the war in China, she says there are both bad and glad things. One missionary was caring for a thousand refugees a day. A Japanese official commanded that they be sent home. The missionary replied that they had no homes. He persisted in the command and she continued to explain that their homes had been destroyed. Finally he asked what she was teaching them. The reply was, "only the Bible." The official left with the warning that no more Bible should be taught without the permission of the Japanese government.

In another instance, while a Bible School was in session, the siren sounded a warning of an air-raid. In a short time homes were in ruins and the missionary, with his pupils, rushed out to rescue those pinned under the debris. Then studies were resumed but on can imagine that lessons are not learned very thoroughly with frequent interruptions of this sort.

The glad thing about the war is that there are more inquiries after the Christian way of life than ever before. Many people are casting away their idols, saying that they have never done them any good, that they were made with their own hands and useless. They are seeking a God who can give them grace and strength to suffer, a God who can comfort them in the midst of sorrow. Our part is to provide missionaries and funds that these seeking ones may have the opportunity to learn of Christ.

A literal translation of the word 'zealous' from the Chinese, is 'hot-hearted.' This is most descriptive of the Chinese Christians. Many of them will walk over one-hundred miles to church while in America some Christians cannot walk six blocks when their cars break down.

Too poor to give money, they have been known to give the shoes off their feet, the quilted coats off their backs, the food that they eat, to the cause of Christ.

One custom that some of them have is a good sermon on tithing to American Christians. They have a 'God-spoon.' When preparing rice for the meals, a 'God-spoonful' is set aside. When the sack is full of 'God-spoonfuls' it is sold and the money given to God.

When we hear of these joyous, sacrificing, ardent workers for Christ, a prayer rises from our hearts, "God make us 'hot-hearted' Christians like our Chinese brothers and sisters.—Christine Miller, Corr. Alberta Community Church.

—*More Correspondents Reported the Last Few Weeks:* Alberta Community Church, Portland, Ore., Mrs. Christine O. Miller, 5520 N. E. 22nd Ave., Portland, Ore.; Wehrlose Menn. Church, Beatrice, Nebr., Waldo Penner, R R. 4; Menn. Church, Medford, Okla., Rev John Lichti; St. John Church, Pandora, O., Mrs. Clarence Schneck; Ebenezer Church, Bluffton, Ohio., Mrs. Gideon Lehman; Bethel Church, Lustre, Mont., Mrs. Peter Bergman, Frazer, Mont.; Menn. Mission Church, Wichita, Kans., Mrs. Ben. C. Frey, 1542 N. Market St., Wichita, Kans.; First Church, Allentown, Pa., Mrs. LeRoy Weidner, 137 Chew St., Allentown, Pa.; Zionsville, Upper Milford Square, Pa., Mrs. Norman S. Schwartz, 421 N. Street, Emaus, Pa.; Mennonite Church, Ransom, Kans., Miss Rose Ummel; Hillsboro Menn. Church, Hillsboro, Kans., Mrs. John Bartel, Box 138, R. R. 1, Hillsboro, Kans.; Menn. Church, Newport, Wash., Mrs. P. D. Unruh; Mission Church, Enid, Okla, Mrs. A. T. Mueller; East Swamp Church, Quakertown, Pa., W. W. Cope; First Menn. Church, Wadsworth, O., Mrs. William Straiton, 131 Simcox St., Wadsworth, O.; First Menn. Church, Philadelphia, Pa., Edna Wiest, 2515 N. Seventh St., Philadelphia, Pa., Philadelphia, Pa.; First Menn. Church, Mountain Lake, Minn., Miss Mary Bargen; Grace Menn. Church, Dallas, Ore., Mrs. Leonard Schmidt; Menn. Church, Wayland, Iowa, Mrs. C. K. Schantz; Saron Menn. Church, Orienta, Okla., Mrs. Wm. Frantz.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

A Successful Partnership

A New England farmer got a few dollars together and purchased a run-down Connecticut farm. He worked for months clearing out the undergrowth and blasting the tree stumps. Finally he put in his crops.

One day the preacher called and remarked upon the improvement of the place. "It is wonderful," he said, "what you and the Lord have been able to do here." The farmer replied: "You should have seen this place when the Lord was running it alone."

That is not sacrilege. It is rather a striking picture of a great partnership—that between God and man, a partnership that is essential to the highest and best in creation.

Man cannot do God's work. Only divine fingers can drive the stars in their courses. Man cannot create life. Science has tried it in vain. Man can give meaning to life—he can mar or make it. God creates. Man co-operates. God sends the sunshine and the rain. Man plows the furrows and plants them. God gives life to the seed. Man hoes the corn.

God doesn't do man's work. He builds no bridges, makes no roads, erects no cities. He forms the coal. but does not mine it. He originates the oil, but digs no oil wells. He makes the lightning, but builds no motor to gear it down to human need. He generates electricity, but depends on an Edison to form the incandescent bulb. He creates power, but looks to a Henry Ford to tie it to the drive wheels of progress.

God makes the wind, but no sails to catch it. He creates hunger, but no markets to supply it. He brings men into the world with no governments to rule them. He makes the brain, but endows no schools in which to train it. He breathes soul into humanity,, but provides no churches for is cultivation.

It requires God and man to work together to make a world. Both are essential. Man cannot do what God does. God does not do what man can do. God never shirks his part. Man does. It is he who determines the success or failure of the firm.

That Connecticut farm cannot exist without God. It cannot produce without man. The partnership is inescapable. It is also unconquerable. Happy the man who plays his full part in the great cooperative enterprise of life.—The North American Newspaper Alliance, Inc.

"Missionaries and Battleships"

(The following little comment was sent to us by Miss Aganetha Fast, missionary in China. It speaks volumes!)

Missionary work carried on by the churches of U. S. A. reaching into six countries, and engaging 24,000 missionaries and 1000,000 Native workers, is transacted for less money per annum than it costs to build one battleship.

Which has the greatest effect upon civilization and happiness of mankind? We are led to see more plainly than ever, the futility of man's trust in human power. —The Christian Article, found in the S. African Outlook V. 52. Oct. 2. 1922, pp 214.

E. Fay Campbell, Yale. "I am one of those who believe that far more missionaries should go to the mission field, during the next fifty years, than have gone the last fifty years. This can be done if we want it badly enough to be done. The younger church all over the world, are still far too weak in men and money, to be left alone and there are still vast millions, who live entirely outside reach of the Christian message. With some of the finest men graduating from our universities, unable to secure work, I see no earthly reason why hundreds should not be scattered all over the world doing missionary work. I believe the Voluntary Band Movement is one of the essential and vital forces connecting up with Christian men and women with Christian work."

Choosing a Vocation

Matt. 25:14-30

Young People's Topic for May 8, 1938

Meditations:

M., May 2. Consider your aptitude. Exod. 31:1-5.
T., May 3. Ask, Is it Christian? Rom. 14:17-19.
W., May 4. Ask, Can God bless it? Rom. 13:12-14.
T., May 5. Consult your friends. Prov. 11:13, 14.
F., May 6. Ask God's guidance. Ps. 37:1-9.
S., May 7. Believe there is a place for you. Eph. 1:1-6.

Suggested Hymns:

"Give of your best to the Master"
"Open my eyes, that I may see"

Discussion Period

Youth makes one of life's greatest decisions when choosing a vocation. The parable of the talents illustrates two methods of meeting life's problems. The two faithful servants took an inventory of their available assets and adjusted themselves accordingly. The wicked and slothful servant refused to face the facts by hiding them out of sight. His is a sorry story of maladjustment.

Too often talents are regarded as elusive gems granted only to the few. Eloquence, a beautiful voice, a brilliant mind, adept fingers, creative imagination—these are considered rarities distributed in sparing quantities. Jesus, however, stressed the universality of talents entrusted to our stewardship. Infectious friendliness, enthusiasm for a cause, conscientious caution, thoughtfulness, courtesy—all these are as valuable as the previously named skills. We may be inspired by the expressive orator, but we seek comfort and guidance from a sympathetic, loving soul. Our esthetic appreciation is nourished by hearing skillful renditions of piano compositions, but our bodies are fed with Mother's fine-textured bread and luscious apple-pie. And so it is that each one of us has personality traits that can be developed into sought-for abilities. Every one, by discovering his assets and utilizing them constructively, can find that sense of security and usefulness that is so essential to our mental stability.

Program Suggestions:

Have individuals representing various vocations, seated behind a table on the platform, carry on an informal panel discussion. The following might be participants: farmer, doctor, nurse, business man, engineer, teacher, minister (any others, depending on community needs and iterests). These people may be either full-fledged members of the profession or young people interested in preparing for certain lines of work.

The discussion should be guided along the items in the following outline or an outline prepared for the particular needs of your group. Each member of the panel will discuss the questions in relation to his particular vocation.

1. *Ability and aptitude.*

What special skills does my work require? What personality traits are essential to be a good farmer, doctor, etc.?

2. *Preparation.*

How much and what type of education is needed for teaching, preaching, etc.? What opportunities are there for earning at least part of the expenses, if necessary, while getting the required training?

3. *Mental attitude.*

Is this work a source of enjoyment and inspiration?

4. *Economic security.*

Is there reasonable hope that my work will assure financial security for myself and my dependents?

5. *Opportunities for advancement and achievement.*

What are the chances for promotion?(Is this field overcrowded or is there a need for workers?

6. *Service.*

Is my vocation a means of serving my fellow men? What examples are there of specific services rendered by persons who have chosen this as their vocation?

7. *Principles of the Christian religion.*

Is my work in harmony with Christ's teachings?

8. *Summary.*

What are he reasons for my choice of vocation?

INTERMEDIATE DEPARTMENT

Honoring Our Parents

Intermediate C. E. Topic, May 8, 1938

For Daily Study

May 2. Honor the old. Prov. 16:31
May 3. Honor by supporting them. Mark 7:9-13
May 4. Honor by obeying them. Luke 2:50-52
May 6. Honor them by accepting their teaching. 2 Tim. 1:1-6
May 7. Jesus' care for His mother. John 19:25-27
May 8. Topic — Honoring our parents. Prov. 6:20-23; Eph. 6:1-3

Parents' Night

Let this be parents' night in your society. Send special invitations to the parents of the Intermediates at least a week in advance, asking them to be your guests at the C. E. meeting. These can be typed on heavy paper, and decorated by hand or with flowers cut from magazines.

Have a committee at the door to welcome them. A small corsage for Mother and a flower for Father's lapel will express your desire to honor them upon their arrival. Have a special section in your room reserved for them. If possible have typed programs.

A suggested Plan

I. Instrumental Prelude: "Largo" from "New World Symphony," Dvorak
  b. "Faith of Our Fathers," "I Have a Friend So Precious"
  c. Society announcements
  d. Greeting to Parents by leader
II. Quiet Worship (without announcement)
  a. Special Music
  b. Scripture reading: Eph. 6:1-3 and Col. 3:16, 17
  c. Prayer by two Intermediates
  d. Reading: "I Am Your Home"

"I am your home.
I am a bundle of bricks, or stone, or some wood.
I can be sold or bought in the market for a few thousands in money. But I am more than these—
I am thousands of years of human history with a long struggle of mankind for love and protection;
Sacrifice and great expectations;
Hope that endures and is patient and believes always that tomorrow will be bright;
Dreams and visions and aspirations;

Tears and struggle and disappointment that rends the soul apart;
A lull and breathing space in the hot struggle of life;
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by
Forgiveness that even forgets;
Love that fails not;
Trust and confidence that laugh at mistakes;
An understanding of each other that goes deep and reaches far and lasts forever.
I am your home."—Epworth Herald

III. a. Pantomine

While the words to the song, "Love at Home" are read or sung have a simple pantomine of a happy home with parents and children.

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side;
Time doth softly, sweetly glide,
When there's love at home.

Kindly heaven smiles above,
All the earth is filled with love,
Sweeter sings the brooklet by
Brighter beams the azure sky:
Oh, there's One who smiles on high,
When there's love at home.

Jesus, show Thy mercy mine,
Sweetly whisper I am Thine,
Source of love, thy cheering light
Far exceeds the sun so bright,
Can dispel the gloom of night,
Then there's love at home."

b. Mothers' response:

"Jesus Son of human mother,
Bless our motherhood, we pray;
Give us grace to lead our children,
Draw them to Thee day by day;
May our sons and daughters be
Dedicated Lord to Thee."

c. Fathers' response:

"Thou who didst with Joseph labor,
Nor didst humble work disdain,
Grant we may Thy footsteps follow
Patiently through toil or pain;
May our quiet home life be
Lived, O Lord, in Thee, to Thee."

d. All sing: "Saviour, Teach Me Day by Day."

IV. Two Talks

a. Parents Worthy of Honor, by a parent.

b. Practical Ways of Honoring Our Parents, by an Intermediate

c. Closing song, "I Would Be True." Benediction

JUNIOR CORNER

The Jesus I Love

Mothers' Night or Parent Guest Night

A Worship Program

Setting: in spring flowers and candle light

Prelude: Let the Young People's pianist serve you on this night, remaining at the piano throughout the program. The children could be told that this pianist will always play one verse of the next hymn that is to be sung. This will be a great help to the children for the program should be rendered unannounced.

Entering In: A candle light procession of children and leaders singing: "Fairest Lord Jesus." When arriving at the seats which for this night should be placed on the platform, the children remain standing until this hymn and the following has been completed.

Call to Worship: Sing: "O Worship the King," verses 1, 2, 3. This majestic hymn is a beautiful contrast to the more slow and tender hymn just completed. (Be seated after verse 3)

WORSHIP

I: Adoration:

1. From the middle of the back row, a quartet rises and reaches for candles which are near by. The piano leads them into singing: "My Jesus I Love Thee," verse 1, 2, 4. (Be seated)
2. An echo from the group by singing the chorus of "O, How I Love Jesus." Do not rise for this but remain seated also for verse one, two and four which follows the chorus.
3. A voice rises from one side of the group and speaks verse one of "Jesus, the Very Thought of Thee."
4. A second voice rises from the opposite side to repeat verse two
5. A third voice, again opposite, the third verse
6. A fourth voice, the fourth verse. Let the voices rise as they are needed but those who have completed their verse, let these remain standing until the fourth voice has finished, then all are seated
7. Response from the group by singing verse one and three of "O for a Thousand Tongues to Sing"

II. Meditation: What Jesus is to me.

1. A voice rises and says: "Jesus said, I have called you friends" John 15:15
2. Group in unison sings: What a Friend We Have in Jesus," verse one
3. Another voice rises and says: "He will be my guide, even unto death" Ps. 48:14
4. A duet rises and sings: "All the Way My Savior Leads Me," verses one and two
5. Third voice: "Thou hast been a shelter for me" Ps. 61:3

6. Group sings in unison: "A Shelter in the Time of Storm," verses 1, 2, 3
7. Fourth voice: "Beside me there is no Saviour, says the Lord." Isa. 43:11.
8. Group rises and sings in unison: "A Wonderful Saviour Is Jesus, My Lord," verses 2, 3, 4

III. Assurance of His Love

1. The younger ones singing: "Jesus Loves Me This I Know"
2. A voice speaking the words as the music of the hymn is played: "I Gave My Life for Thee.

IV. Response to His Love

1. Group sings in unison: "I Am Coming, Lord"
2. A voice speaking the words of "Whiter than Snow" with the group singing the chorus after each verse

V. Praise. Rise during these praise hymns

1. The group singing, Praise Him! Praise Him!
2. The younger group singing, "Praise Him, Praise Him, All Ye Little Children"
3. The group in unison singing verse one of "Praise Ye the Lord, the Almighty." With verse two, begin to leave the platform. The ones who placed candles again remove them and carry them in recessional

Recessional: Use verses 2, 3, 4, of "Praise Ye the Lord, the Almighty" and sing the Amen.

Daily Meditations

Furnished by J. B. Epp

SUNDAY, APRIL 24

Psalm 84:1, 2, 4, 10.

Lord of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thine earthly temples are!
To Thine abode my heart aspires,
With warm desires, to see my God.
O happy souls, that pray
Where God appoints to hear;
O happy men, that pay
Their constant service there!
They praise Thee still; and happy they,
That love the way to Zion's hill.
They go from strength to strength,
Through this dark vale of tears,
Till each arrives at length,
Till each in Heav'n appears:
O glorious seat, when God, our King,
Shall thither bring our willing feet!

MONDAY, APRIL 25

"Whose shall those things be that thou hast provided?" Luke 12:20.

Out of this life I shall never take
Things of silver and gold I make.
All that I cherish and hoard away,
After I leave, on earth must stay.
All that I gather and all that I keep
I leave it behind when I fall asleep.
And I wonder often what I shall own
In the other life, when I pass alone.
Shall the great Judge learn, when my task is thru,
That my spirit had gathered some riches, too?
Or, shall at the last it be mine to find
That all I had worked for I've left behind?

TUESDAY, APRIL 26

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them all. Are ye not much more than they?" Matt. 6:26.

Said the robin to the sparrow:
"I should really like to know
Why these anxious human beings
Run about and worry so."
Said the sparrow to the robin:
"Friend, I think that it must be
That they have no Heav'nly Father
Such as cares for you and me."

* * *

Can men tell that you love Jesus?
Can they by your life and mine
See in daily walk and action
That we trust our Lord divine?

WEDNESDAY, APRIL 27

"Casting all your cares upon Him, He careth for you." I Peter 5:7.

The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off
And rest to gain.
My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.
When thou hast thanked thy God
For ev'ry blessing sent,
What time will then remain
For murmers or lament?

THURSDAY, APRIL 28

"Looking unto Jesus." Hebr. 12:2.

If thy soul would be distressed,
Look around;
Care and trouble, strife, unrest
There abound.
If thy soul would sorrow know
Look within;
How unlike thy Lord art thou,
Prone to sin.
But if thou wouldst joy in love,
And restful be;
Fix thine eye in faith above
Christ to see.

Keep your eyes upon Jesus,
Look up in His wonderful face;
And the things of this world will grow strangely dim
In the light of His Glory and Grace.

FRIDAY, APRIL 29

"Come unto Me, and I will give you rest." Matt. 11:28

No other plea but Jesus
Can satisfy our God.
No other sacrifice for sin
But Jesus' precious blood;
He left His wondrous glory
To manifest God's Love.
His mercy now extends to all
Who will His mercy prove.

No other name but Jesus
Can bring forgiveness sweet;
No other one can bring the calm
Found only at His feet.
No other one can lighten
A soul that is oppressed.
For Jesus said, "Come unto Me,
And I will give thee rest."

SATURDAY, APRIL 30

Jesus: *"I pray for them."* John 17:9.
Paul: *"Pray, also for me."* Ephes. 6:19.

I promised someone I would pray for him—
How could I forget about it?
Yes, surely, God, in His infinite Love,
Would carry him thru without it;
But I failed my friend, and it grieves me more,
That I failed my Lord, yet I love Him more!
He never forgets to pray for His own,
He makes intercession before the Throne;
And He calls us often apart to share
With Him in this great ministry of prayer.

In Memoriam

LEAH (HOCHSTETLER) BIXEL, daughter of the late Mr. and Mrs. Isaac Hochstetler, was born in Allen County, Ohio, August 7, 1869, and died March 31, 1938, aged 68 years, 7 months, 24 days. She was first married to Calvin Hauenstein who preceded her in death. The two youngest children, Amanda Leah and William Henry, also preceded her in death. The following sons survive: Rev. John Hauenstein, Troy, N. Y.; E. A. Hauenstein, Lima, Ohio, and Ed. Hauenstein, Detroit, Mich., together with their families

Mrs. Bixel was the last one of six sisters, five sisters and two brothers having preceded her in death. Four brothers living are Johan and Henry Hochstetler of Findlay, Ohio, Levi and Jacob Hochstetler of Bluffton, Ohio.—In 1907 she took her nephew, Clarence Hochstetler, who was then a baby, and cared for him until he was grown to manhood. Twelve years ago she became the wife of Noah Bixel who survives her.

In her youth she accepted the Lord Jesus Christ as her personal Savior from sin and always remained true to her confession. She was a member of several churches in the communities where she lived and was an active Christian. For several years, and at the time of her death, she was a member of the St. John Mennonite Church. She was an active member in the Sunday school, also Women's Missionary Society, and a frequent attendant at the mid-week prayer meeting. She was a diligent student of the Word of God and had completed several correspondence courses and memorized more than 600 Bible verses.

Funeral services were held on Saturday April 2. They were in charge of her pastor, Rev. Daniel J. Unruh, who spoke from Phil. 3:20-21. He was assisted by Rev. Armin Steiner, pastor of the Missionary Church of Pandora, O.

* * *

HAROLD NIEHAGE, son of Henry and Julia Niehage was born April 13, 1910, at Moundridge, Kansas and lived in this community all his life. He received his education in the Moundridge schools, graduating from the High School in the spring of 1930.

Having made public confession of his faith in Christ he was baptized June 5, 1927, and became a member of the First Mennonite Church of Christian in Moundridge, Kansas, and remained a member there until death claimed him.

His marriage with Frieda Flickner took place September 5, 1935. One son was born to them, who is one year and five months of age, and in whom Harold took special pride. But in the providence of God the happy and blessed wedded life was not to be of long duration.

On Monday, March 28th, the deceased took sick. On Thursday he entered Bethel Hospital at Newton, Kansas, where in spite of the best medical attention he passed away on April 2, 1938, aged 27 years, 11 months and 19 days. Those mourning his early departure are his bereaved wife, one son, Sherwin, his parents, two brothers, Reinhold and Quinton, his parents-in-law, Mr. and Mrs. Jonas Flickner, seven sisters-in-law, six brothers-in-law, also the grand-parents of his wife, and many other relatives and friends.

Funeral services were conducted from the home and from the First Mennonite Church of Christian on April 4th. Words of comfort were spoken by Rev. Walter Gering, on Phil 4:11, and by P. P. Wedel, on Habbakuk 3:17-19.

And when no longer we can see Thee, may we reach out our hands, and find Thee leading us through death to immortality and glory.—H. W. Beecher.

YODER—ERI E. (BYLER), second child of John and Elizabeth Byler, was born September 10, 1851, near Belleville, Pa., died March 26, 1938, at her home in Goshen, Indiana, after a lingering illness from a stroke of paralysis, aged 86 years, six months and sixteen days.

She accepted the Christian faith at an early age and remained a faithful member of the Mennonite Church. She was married March 6, 1879 to Rufus A. Yoder of West Liberty, Ohio. To this union were born three daughters, Mary, Anna and Kathryn. Her husband died Janury 22, 1896, and in February 1908 her daughter Kathryn died very suddenly, at Goshen College, while attending school. In September 1908, with her mother and her daughter Anna, she moved to Goshen, Indiana, where many students found in her an inspiring friend and helper. In 1900, when foreign mission work was still very new in the Mennonite Church, she gave every encouragement to her daughter Mary who was called to go to India as a missionary. Later her home became the home of the three grandchildren of missionary parents, to which they have ever since turned as home with the greatest love and devotion.

Surviving her are her two daughters Mary Burkhard and Anna Yoder, three grandchildren, two great grand-children and a wide circle of relatives and friends to whom she endeared herself.

Funeral services were held at the Eighth Street Mennonite Church, conducted by the Pastor George S. Stoneback and M. C. Lehman. Text, John 14:1-4. "In my Father's house are many mansions."

« « JOTTINGS » »

BIBLE CONFERENCE

—*Mennonite Church, Pretty Prairie, Kans.*—A Bible conference is to be held, April 27-29, with Reverend J. C. Kaufman and Walter Gering as speakers. Morning session, 10:00—11:45; afternoon sessions, 2:00—4:00; evening sessions, 8:00—9:30. During the day the letter to the Philippians will be studied. In the evening Rev. Kaufman will speak on prophetic subjects. Rev. Gering will bring evangelistic messages. Both German and English will be used in each session. The program will be interspersed with special music. —P. P. Tschetter, pastor.

—*Bethany Church, Freeman, S. Dak.*, Harold Gross pastor, had a rather unique program of Passion week services, in that pastors from different local churches gave the sermons, thus: Sunday, April 10, Rev. Jacob B. Hofer, topic: *God;* Mon. April 11, Rev. D. A. Schultz, topic: *Man;* Tues., April 12, Rev. A. E. Boell, topic: *Temptation;* Wed. Apr. 13, Rev. Albert Claassen, topic: *Sin;* Thurs. Apr. 14, Rev. Jacob A. Tieszen, topic: *Death;* Fri. Apr. 15, morning, Rev. D. S. Wipf, topic: *Faith;* evening, topic: *Eternal Life.*

—*Marriage.*—BROWELEIT-STEVICK.—On March 24, by Rev. Harley King, at the home of the bride near Colfax, Wash., Herbert R. Broweleit and Verna L. Stevick were united in marriage.—W.H.K.

—*Flatland Mennonite Church.*—Members of this church were pleasantly surprised Sunday morning, March 27, when the pastor, Rev. A. J. Neuenschwander, brought with him Rev. G. T. Soldner, field secretary of Bluffton College. who brought us the message of the morning.

—*First Church, Philadelphia.*—"This is the first Sunday of the month, the time to bring your *Penny-A-Meal* barrel. Penny a meal may sound so little at a time, but remember, *"A little amounts to much if God is in it."*

—*Second Church, Philadelphia.*—Sunday March 27 and April 3, Mr. John F. Schmidt filled our pulpit and our members expressed their enjoyment of his messages. Rev. I. I. Friesen will be with us again Sunday, April 10.—"The Messenger."

—*First Church, Bluffton, O.*—Sunday, March 24, this church had the opportunity to hear Prof. G. A. Lehman and his choir from Rochester, N. Y., in dramatizing the "Elijah" here in the Bluffton High School. All Bluffton churches arranged to hear this oratorio.

—*At the Hebron Church, near Buhler, Kans.*, the Reverends C. H. van der Smissen and J. M. Regier were assisting the pastor, T. A. van der Smissen in a series of meetings during Passion week.

—*St. John Church, near Pandora, O.*, reports in its Sunday bulletin, that during the week April 4-10, they held every evening, except Thursday, *Spiritual Life Conference* with Missionary S. T. Moyer as leader. On Thursday evening Mrs. Moyer spoke before a union meeting of Women's and Girls' Missionary Societies.

—*Wayland Mennonite Church, Iowa.*—The report has reached us that Rev. Kenneth Neuenschwander, pastor of this congregation, has recently tendered his resignation and left Wayland.

—*Missioary P. J. Wiens* has gone north to visit the churches in Nebraska and South Dakota this spring. The Wiens family are residing in Newton, Kans.

—*Rev. P. R. Schroeder of the Salem Church*, near Freeman, S. Dak., was holding a series of evangelistic meetings at the Mennonite Church, Hillsboro, Kansas, during passion week, Apr. 11-15.

—*The Hutterian Mennonites* who formerly had most of their colonies in South Dakota, have been driven mostly to Canada during the World War, though their motto used to be, "Nur nicht nach Norden."—Freeman Currier.

—*An Easter Sunday Wedding.*—On Easter Sunday Elaine, oldest daughter of Mr. and Mrs. E. W. Baumgartner, Berne, Indiana, was married to Dale Lantz in the Berne Church by Rev. C. H. Suckau.

—*Members of the First Mennonite Church of Christian at Moundridge, Kansas,* are looking forward to Sunday April 24. Special programs will be rendered in the afternoon and evening, commemorating the sixtieth anniversary of the organization of their congregation. There will be short talks and contributions from the different organizations of the church and an English and a German address at each one of the programs—Wilma Wedel.

—*Another Mennonite Poet.* In this issue of *the Mennonite* we are introducing another Mennonite poet (poetess) in the person of Gracelyn Polstra Augsburger, wife of Rev. W. R. Augsburger, pastor of the Grace Mennonite Church at Albany, Oregon. We feel sure our readers will enjoy the poem, *Purified Gold* on first page and join the editor in thanking her.

—*Mennonite Church, Aberdeen, Ida.*—Seventy members of the choirs of the Presbyterian, Methodist, Latter Day Saints and Mennonite churches will present an Easter Cantata in he Mennonite Church Sunday evening, April 17th, at 8:00 o'clock, under the direction of Gus Klempel, the Chorister of the Mennonite church, accompanied by Margaret Giesbrecht. The title of the cantata is "Bright Easter Morn" by E. K. Heyser.

—*Prof. A. E. Kreider of Bethel College* was holding a series of meetings at the Second Mennonite Church, Beatrice, Nebr., during Passion week.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE, MARCH 1938

Mennoville, Mrs. O. C. Wehmuller, $12.85; Friedensfeld, H. B. Regier, $20.00; Buhler C. E., J. B. Regier, $24; Ransom, Elmer Huxman, $80; Sichar, H. S. Ratzlaff, $3.70; Hoffnungsau, A. B. Reimer, $30; Einsiedel, E. D. Miller, $10; Burrton, J. V. Reiger, $8.67; Christian, J. E. Goering, $60; Pleasant Valley, D. H. Koehn, $19.85; New Hopedale, H. D. Koehn, $26.07; Hebron, C. Plett, $5.39; Johannestal, H. J. Enns, 36.26; New Hopedale, Ringwood, J. J. Thomas, $6.90; Bethel College, Helen Penner, $18.47; H. S. Bachman, $5; Kidron, F. W. Koehn, 3.40.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

FOREIGN MISSION RECEIPTS

March, 1938

Mission Friend, Tacoma, Wash., $350; Sunday Schools of East. Dist. Conf., $200; D. R. Winsinger, Mdge., Kan., $40; Abr. P. Froese, Buhler, Kans., $40; Lichtenau Congr., St. Elizabeth, Man., $34; Bethesda C. E. Soc., Henderson, Nebr., $30; Inman Menn. S. S., Inman, Kans., $30; Friends, Newton, Kans., $30; Angelina Soc., Halstead, Kans., $30; C. W. Claassen, Newton, Kans., $25; Fairplay Ch., Peabody, Kans., $25; Clara M. Wiebe, Washington, D. C., $20; Friends, Inola, Okla., $20; J. E. Entz, Newton, Kans., $20; West Zion Interm. C. E. Soc., Mdge., Kans., $7.50; New Hopedale Ch., Ringwood, Okla., $14.08; Mr. and Mrs. D. D. Eitzen, Newton Centre, Mass., $5; Menn. Ch., Pulaski, Iowa, $4.58.

Ensz Station, Scottsburgh, Sask., $3.61; First Menn. Ch., Upland, Calif., $64.38; P. D. Dirks, Burrton, Kans., $40; Menn. Ch., Buhler, Kans., $28.30; A. M. Ch., Milford, Nebr., $25; Menn. Ch., Lehigh, Kans., $4.37; Mission Friend, Newton, Kans., $80; Mission Friends, Colfax, Wash., $50; Paul E. Vogt, Hesston, Kans., $50; Tabor Ch., Goessel, Kans., $45.42; First Menn. S. S., Bluffton, Ohio, $32.69; Bergfeld Chs., Mt. Lake and Delft, Minn., $26.35; Mr. and Mrs. Joseph Stucky, Mdge., Kans., $25; Bethel Ch., Inman, Kans., $11.05; West Zion Ch., Mdge., Kans., $44; Menn. Ch., Butterfield, Minn., $43.27; Friends, Inola, Okla., $20.00; Christian Ch., Mdge., Kans., $142; Hebron Ch., Buhler, Kans., $28.18.

I. I. Penner, Laird, Sask., $12.00; Menn. Ch., Medford, Okla., $7.46; First Menn. S. S., Philadelphia, Pa., $5.48; Menn. S. S., Lehigh, Kans., $5.20; Salem Ch., Freeman, S. Dak., $200; Interest, $170.05; Menn. Ch., Pratum, Oregon, $44.33; Garden Twp. Ch., Mdge., Kans., $29.20; Gnadenberg Ch., Whitewater, Kans., $23.09; Y. P. C. E. Soc., First Menn. Ch., Aberdeen, Idaho, $5; Bethel Ch., Mt. Lake, Minn., $140; Women's Miss. Soc., Sugarcreek, Ohio, $50; Johannestal S. S., Hillsboro, Kans., $36.07; First Menn. Ch., Halstead, Kans., $32.35; D. Dalke, Morden, Man., $20; J. H. Claassen Estate, Whitewater, Kans., $17.60; Menn. Ch., Inman, Kans., $12.45.

First Menn. Ch., Butterfield, Minn., 11.24; Friedensfeld Ch., Turpin, Okla., $10; Menn. Ch., Wichita, Kans., $3.46; First Menn. Ch., Berne, Ind., $741.52, S. S., $154.09, S. S. Class No. 53, $20.75, S. S. Class No. 32, $11.66; A Friend, Berne, Ind., $20; A Family, Berne, Ind., $100; Emmaus Ch., Whitewater, Kans., $705.55; John D. Goering, Mdge., Kans., $450.00.

Second Menn. S. S., Beatrice, Nebr., $100; Bethesda Ch., Henderson, Nebr., $98.42; Brudertal S. S., Hillsboro, Kans., $67.12; Swiss Ch., Whitewater, Kans., $35.36; Huttertal S. S., Freeman, S. Dak., $20; Huttertal S. S., Freeman, S. Dak., $20; Huttertal C. E. Soc., Freeman, S. Dak., $16.51; First Menn. Ch., Wadsworth, Ohio, $16; Quarter Miss. Fund, Garden Twp. S. S., Mdge., Kans., $59.65; Christian S. S., Mdge., Kans., $43.66; First Menn. Jr. C. E. Soc., Mt. Lake, Minn., $30; Menn. Ch., Deer Creek, Okla., $25.89; Gnadental S. S., Plum Coulee, Man., $22.80; J. H. Schroeder, Canton, Kans., $10; Mrs. W. J. Ewert, Hillsboro, Kans., $2; Mrs. P. F. Suderman, Hillsboro, Kans., $1.

Albert Graber, Pretty Prairie, Kans., $37.50; Irvin P. Krehbiel, Pretty Prairie, Kans., $37.50; Friend, Whitewater, Kans., $20; Menn. Ch., Medford, Okla., $19.21 San Marcos Ch., Paso Robles, Calif., $17.82; First Menn. Ch., Lima, Ohio, $17.24; Menn. S. S., Upland, Calif., $17; Zoar Ch., Goltry, Okla., $11.19; H. S. Bachmann, Woodlake, Calif., $5; New Hopedale Ch., Meno, Okla., $73.55; Christian S. S., Mdge., Kans., $57.75; West Swamp Ch., Quakertown, Pa., $50; Refund, $10; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $172.00. **Total $5,821.50.**

Balance in Bank, March 1, 1938		$ 301.15
Gifts for General	$4,923.81	
Gifts for Special Support	632.30	
Int. and Rents	170.05	
Gifts for Pension Fund	32.69	
Gifts for Sundries	62.65	5,821.50
		$6,122.65
Paid out on Orders		5,052.58
Balance in Bank, April 1, 1938		$1,070.07

Respectfully submitted,
J. E. Regier, Treasurer.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, APRIL 26, 1938 NO. 17

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

The Transforming Cross

Matt. 16:24

There must be a reason why Jesus urges men to take up their crosses and follow Him. Evidently the "Transformed Cross" has become a "Transforming Cross". That Roman instrument of torture, coming through the Christ on Calvary, has become a transforming instrument of redemption.

The cross coming into the life of the *individual* means renewal of mind, the regeneration of heart, and the motivation of the will. Coming into *society* it means social regeneration, the Kingdom of God; it means brotherly relations, the practice of the Golden Rule; it means economic fairness, just and equal practices. Coming into the *world* at large the cross means international neighborliness, the elimination of greed, selfishness and suspicion. It means the end of war since the Crucified hangs beween international thieves and neither can look upon the other without first seeing the Christ.

Paganism, in whatever form, coming by way of Calvary, is transformed. Men and ideas can not move over Calvary and remain the same. Men coming to Calvary go away as transformed instruments in the hands of God.

Then too, it is the special privilege of every Christian to follow the Christ in taking up our daily crosses, the crosses of difficulties and perplexities, of oppositions and persecutions, of pain and suffering, or whatever else, and transform them into instruments of redemption. The cross of Christ is a transforming cross.

J. E. Hartzler, Hartford Seminary.

EDITORIALS

CONTENTMENT.—*But having food and covering we shall be therewith content.*—I Tim. 6:8.—*Better is little with righteousness, than great revenues with injustice.*—Prov. 16:8. — When the late Theodore Roosevelt was touring the country as candidate for the vice presidency, he stopped in a town in the middle west, where the audience facing him was composed mostly of Germans. To edge a little closer to these voters he made a short address in German. Among other good things he said, there was one characteristic in the German trait that we, in America, sadly lacked, it was "Genuegsamkeit," contentment. When he said that, he stated a great truth, for instead of being satisfied with the necessaries of life, it seems as though here in this country, we are goaded on by an insatiable urge, *the more one has the more he wants.* In Switzerland in 1910 we learned of a group of small farmers one of whom related this interesting experience. Ninety-five of these men took an extension course in farm bookkeeping, with their own farms during the current year as the project. At the end of the year it was found that only three of the ninety-five had made any gains, the rest either just came out even or somewhat short. The multitudes of taxes prevented making their labor profitable for them. But were they unhappy, disgruntled, dissatisfied? No, they were satisfied, yes, happy with their families in the possession of civil rights and religious privileges and grateful to God for his blessings and mercies. That is contentment, a characteristic which Christians do well to cultivate.—Fortunately we have splendid examples of this sort among our Mennonite brethren in this country. We need only remember those in the Dakotas, Montana, and in the Dust Bowl of western Kansas, etc. The Christian fortitude and immovable faith in God that these dear people have exhibited during all the lean years, with the pinch of want and even poverty upon them, is remarkable. May God bless them and usher in better days for them.

THE RELIGION OF THE NEW SPAIN.—At present the success of the insurgents in the Spanish civil war seems to be a foregone conclusion. While many are interested in the type of government General Franco may set up, whether fascist or monarchial or even democratic, we Christians are more concerned in the religious problem that the new regime is facing. On this subject the Christian Century remarks as follows: "Religion, the world will be told, has been re-established in a land which was in danger of succumbing to atheism. Whatever form the Franco state may take, it will proclaim itself as God-fearing and God-serving. The operations of the new state, and the social order which it brings into being, will be given the blessings of the church. Not only in Spain but the world around, men will study the history of the Span-h church during the coming months to see what happens when a Christian church is set free to work its will." Here is hope that this dictator will show Fuehrer Hitler what he should do in Germany, namely let the people continue in the religion they have adhered to so long, with blessings to them and to the world, while with the pagan religion that is now being foisted upon them, the land is losing the respect of the world, and the Christian people everywhere are in distress and sorrow over it.

How to go to the General Conference at Saskatoon?

1. A party of delegates is planning to start from Philadedphia on Tuesday, July 26; and leave Chicago July 27 via Chicago-Milwaukee at 10:15 p. m.; and St. Paul via Northern Pacific on July 28 at 8:55 a. m.; and Winnipeg via Canadian Pacific on July 29 at 10:30 p. m., to be in Saskatoon July 30 at 3:30 p. m. Bro. Earl Kramer, 927 Fidelity Trust Bldg., Philadelphia, Pa., in charge.

2. Another party starts from Bluffton, Ohio, directed by Bro. S. K. Mosiman of there. They leave Chicago via C.B.Q. July 29 at 8:00 a.m.; St. Paul via Great Northern July 29 at 7:35 p. m.; Winnipeg via Canadian National July 30 at 9:45 a. m., and arrive at Saskatoon Saturday evening 9:30.

3. Conference visitors from Newton and other sections may join either group at cities as indicated. Any leaving Newton or Hutchinson July 26 can join the first party at Chicago or at St. Paul. Those desiring to join the Ohio party can leave Newton or Hutchinson on July 28 and join them in St. Paul the next day.

Fares.—From Newton and Hutchinson one can buy a 30 day round-trip coach ticket to Kansas City for $8. 35, and at Kansas City buy a round-trip 21 day first class ticket Kansis City to Banff, Alberta, as destination for $59.50 and stopover at Saskatoon either going or coming. If 25 or more go together and give 10 days advance notice a Special Party Coach fare round-trip (Newton or Hutchinson to Saskatoon) of $56.55 may be had, but without sleeper privilege.

Ministers who expect to and are entitled to use Clergy fares must secure both Western and Canadian Certificates. For Canadian application address "Canadian Passenger Ass'n, 437 St. James St., Montreal, Quebeck."

For further information see or write Bro. Karl A. Richert, Claassen Loan Co., 110 East 6 St., Newton, Kansas. He has kindly consented to assist any who wish to travel either by rail or auto. There may be those who wish to take or to accompany others in cars and Bro. Richert's office may bring you together.

C. E. Krehbiel, Conference Secretary

FOREIGN MISSIONS

P. H. Richert, Sec.

GOOD NEWS FROM THE CHINA MISSION

Just as we were making up the next MENNONITE, with a mission article all set to go in, there comes a long letter from Missionary S. F. Pannabecker. However eager we are to bring it at once in full, the mass of other matter crowding us, hardly permits that. We shall, therefore, give the important part, with promise to bring more next time.

Tung Ming, Hopei, March 9, 1938

Dear Brother Richert and Other Friends:

From the heading of this letter you will see that Dr. Pannabecker and I have at last reached our field. My last letter was written from Chengchow, after a fruitless attempt to reach the field via Sinsiang and Taokow. That was Feb. 23. You will remember that our train was turned back just ten miles south of Sinsiang, due to a Japanese advance. (In a somewhat round about way we finally reached Laufeng.) From Laufeng to Tung Ming is 45 miles, and we made it easily in two days.—Everything seems most peaceful as you ride along the country roads. Prospects for continuing north across the Yellow River and to Kai Chow are a little indefinite right now.

With us here (at Tung Ming) is James Liu and his wife and Mr. Yang, the preacher of the Kai Chow east suburb. They are anxious to return to Kai Chow and we will likely make the attempt together at the first favorable opportunity. Here at Tung Ming we heave finally been able to get more or less dependable reports of what took place at Kai Chow. After first hearing some very discouraging reports, we are glad to tell you that, according to letters brought down by runner and telephone across the river, it seems that there was no loss of life or property in the east suburb compound. Of course the city was taken by the Japanese one evening, though no attempt was made at that time to ransack it. But the next morning the shops were pretty well looted of valuables, though it seems there was little loss of life. No visit was made to the east suburb during these days. Later when most of the Japanese had left city, some Chinese militia got away with considerable supplies of flour, gasoline and ammunition, though with little fighting. Following the arrival of new Japanese troups, a group of 20 of them visited the east compound. A request was made that a notice be posted at the gate to keep out all unauthorized visitors. The Japanese replied that that was unnecessary, and wrote a few characters outside the gate to the effect that *Japanese do not harm Christians.*

As to the city compound, it seems that the first few days there was some molestation, but we do not have definite reports. The latest report was that the compound was still well filled, but the food supply perilously low. While peace and order is fairly good in the region which the Japanese have occupied, outside that influence the territory is open to any bandits and marauders who may come.

The letter closes thus: "Continue to remember us in this difficult situation and especially the Chinese Christians who have fears of becoming "wang kuo nu," perhaps the three hardest words in the Chinese language, meaning "country annihilated slaves."

Sincerely, S. F. Pannabecker.

N. B. Brother Richert says, A CABLEGRAM REPORTS THAT THEY ARE NOW AT KAI CHOW.

WHY DO NOT MORE PEOPLE ACCEPT CHRIST?

The majority pass Him by. There are multitudes who rejoice in Him and follow Him gladly. They see in Him their all in all, their King, their Lord, their Savior, the One who shines brighter and purer than all the angels heaven can boast. But there are still larger multitudes who ignore Him. Why? It is a question that puzzles. Why do some so gladly accept Him and follow Him and others act so indifferent and hateful towards Him? Some think it is the fault of the church; that the members lack zeal; that they fail to witness; that we use wrong methods here and do things the wrong way there. Some think the preachers fail to do their duty; not declaring the whole counsel of God. There is probably some truth in these answers. The fault may partly lie in ourselves. But how account for the fact that conditions were no different when Jesus was on earth, preaching, teaching and healing, walking and talking with the people of Galilee? Not everyone accepted Him. The majority rejected Him. His followers at the time of His death numbered a handful, one hundred and twenty in all. Surely He preached the right word and surely He used the right methods. The fault, at least once in the life of the church, at its very beginning, lay not in the preaching or in the seed that was sown, but rather in the soil. It is still true that some hearts are hard like the trodden soil on the wayside; others have no depth so that any little difficulty or persecution coming their way will cause them promptly to forsake Him. Still other hearts are preoccupied. They are set on riches with all of its deceitfulness. They do not wish to bother with Christ. They are afraid He will not be at home with many of the things they like and intend to keep. So He is crowded out. But, thank God, there are others that receive Him gladly. The soil is mellow and receptive, expectant of the good things of God. They receive the word and it multiplies, thirty, sixty, and a hundred-fold. It is discouraging at times to see so many reject Him; but it is encouraging that many still receive Him. Christianity has always been a minority movement. The large masses, travelling the broad and easy way, were never able to follow it. Probably the time will come when all nations will flow up unto the mountain of the Lord and when the knowledge of God will cover the earth as the waters cover the sea, but that time is not yet. In the meantime we must be concerned only that we are true to our Lord, and give a faithful witness to the things we have heard and see.—Lester Hostetler in "The Herold."

Christian Education

D. J. Unruh

NEGLECTED AREA IN CHRISTIAN EDUCATION

III. Christian Essentials

The first essential of a great construction is a good foundation, otherwise the construction will collapse and bring shame to the builder and possible injury to those who trusted him. This fact is especially vital in the realm of Christian Education. It must be right at its source and in its fundamentals, otherwise is can not be trusted in its ideals. Christian Education is not trustworthy if it neglects to emphasize the absolute trustworthiness and the eternal durability of the Word of God, the Bible. "For ever, O Lord, thy word is settled in heaven." Ps. 119:89. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

The Lord Jesus gives us a picture of the right emphasis and a divine "must" in Christian Education in the discourse with Nicodemus. When Nicodemus approached him with the compliment, "Thou art a teacher come from God," Jesus answers, "Except a man be born from above, he cannot see . . . . he cannot enter the kingdom of God." Why talk about the great teacher and *neglect* the fundamental condition of all spiritual learning, for without regeneration there can be neither Christian impression (he cannot see) nor Christian expression (he cannot enter).

Several years ago I heard the headmaster of a well known eastern 'Prep' school, in an address before a civic club, say: "No man is truly educated who does not know God's program for the world." What he meant by God's program, I do not know. I am sure however that no one can know that program apart from God's own revelation of it. A brief summary of it is given in Acts 15:14-18. a. First, God visiting the Gentiles to take out of them a people for his name (i.e., the church) b. "After this I will return and will build again the tabernacle of David" (i.e. the restoration of Israel) c. "that the residue of men might seek after the Lord, and all the Gentiles" (i.e., the universal reign of Christ). "Known unto God are all his works from the beginning of the world."

Christian Education does not need to make us great theologians, philosophizing about God, but neither will it make us great sociologists with political theories of internationalism, flavored with excerpts from the Sermon on the Mount. Instead it should make us men and women who are thoroughly acquainted with God's Word; humbly accepting it as the revealed will of God; proclaiming reconciliation of God with man through the atoning death of Christ on Calvary; and a new life, through faith in Christ, which enables us to live as Christians; looking for the Savior, the Lord Jesus Christ.

Christian Education, whether in the home, the Sunday School, Bible Institutes, Colleges or Seminaries dares not emphasize any part of divine revelation at the expense of neglecting any other part. Such *neglect* leaves the people as easy victims and the prey of clever propagandists. Every 'ism' has an element of truth in it by which it lives. The neglect of truth has too often left the Church of Jesus Christ to the proselyting influences of religious and political rackets, has robbed them of evangelical zeal and diverted her funds from missionary channels into the hands of misdirected theorists. This *neglect* is tragic. The gospel will continue to be proclaimed and if we fail here and "neglect so great salvation" God will raise up other witnesses for Himself, to whom He will entrust this great privilege.

Bethel College Member of North Central Association

The announcement that Bethel had met the standards of the North Central Association was made in Chicago on April 7. A detailed report of the Association's study, criticisms, and a graph showing Bethel's strong and weak points was received by President Ed. G. Kaufman this week.

Bethel was on of six colleges and universities accredited by the North Central Association at its annual meeting in Chicago. Approximately 250 colleges and universities from Indiana in the east to New Mexico in the west, are members of this Association.

A summary of Bethel's elements of strength, as disclosed by the North Central Association's report, are as follows:

1. Bethel College is the only four-year Mennonite college west of Goshen, Indiana, and has a definite constituency in the 75,000 Mennonites residing west of the Mississippi River.
2. The faculty ranks high in training and is alert and vigorous in every phase of the academic program.
3. The curriculum is substantial and dignified.
4. The program of instruction appears to be good.
5. The library holdings are adequate for student use.
6. The program for the admission of students has been well conceived and is carried out in an effective manner.
7. The academic and non-academic student records are very satisfactory.
8. The counseling program is formulated and directed by a centralized Personnel Bureau in an effective manner.
9. The present program of student organizations appears to be entirely adequate.
10. The health service has been greatly expanded since the examination made in 1935.
11. The program for the housing and boarding of students is an extensive one.
12. The science building at Bethel College would be a credit to any college or university campus.
13. The officers of administration have been working diligently during the past three years in an effort to improve Bethel College.
14. The administration and the faculty have been active in studying and evaluating the program of the College.

To overcome its elements of weakness, the North Central Association revealed, Bethel should take the following steps in the near future:

1. Develop much better financial support.
2. Eliminate the debt.
3. Pay better salaries.
4. Build fireproof dormitories.
5. Improve general facilities and equipment.

In Appreciation

Bethel College's recent accreditment by the North Central Association of Colleges and Secondary Schools is due in a very large measure to its church and local constituency, and the combined efforts of all the friends, supporters, board and faculty members, and those men and women who have preceded us in their efforts at Bethel. We wish to acknowledge this with deep gratitude to our Heavenly Father. This accreditment by the North Central Association is not an end in itself, but merely one step in a larger program of Christian education. Much work will be necessary to retain accreditment and further improve Bethel College, and so make our contribution to the cause of Christian Higher Education.

Very gratefully yours, Ed. G. Kaufman.

—*Rev. Christian Schowalter, early General Conference Leader, Honored.*—Former pupils and members of his congregation at Donnellson, Iowa, are tendering a memorial gift of $1000 to the Bethel College Memorial Fund, in appreciation and memory of their teacher and leader, Rev. Schowalter and his good wife Mrs. Rosina Schowalter. Brother Schowalter had been trained as a teacher in Germany, where he taught some and, on coming to America in 1850, he continued the work here for a number of years. In 1861 he was chosen pastor of the Donnellson church and served it 43 years. He was one of the founders of the General Conference, a member of the committee that drafted its constitution and prepared the Minister's Handbook, served on the Mission Board a long time, also as teacher and part time principal in the Wadsworth school, passing away in 1907 at the age of 78 years.

Reasons Why I Cannot Be a Lodge Member

Albert Schultz

This article was prepared for a local minister's meeting and it was suggested by them to put it in tract form, but at the suggestion of Rev. P. R. Schroeder I am sending it to our church paper to use in its columns.

This is only a very limited treatment of the lodge question and the writer gives only his own personal views in the matter. Quotations from other writers are used to substantiate my personal views. I doubt whether the article will *bring anyone out* of the lodge, but may it serve to the end that someone *will be kept out* of the lodge.

1. *I cannot accept nor honor the convictions of the lodge concerning the Word of God.*

They open their business meetings with an open Bible and close the meeting likewise, but they do not regard the Bible as the INSPIRED WORD OF GOD. They regard other writings on the same level with the Bible. Masonry permits its members to use as the Great Light the book held sacred by the land in which they may be situated. The Old Testament for the Jews; the Koran for Mohammedans; the Zend-Avesta for the Parsees; and the Veda (four books of Hindu) for the Hindus. Masonry does not regard the Bible as the revealed will of God to man, but merely as a symbol of the will of God, and every Mason must interpret the symbol for himself. Haywood says, "To believe that the Bible is the infallible and inspired Word of God is looked upon as Bibliolatry, the worship of a book of ink and paper."

They misinterpret the Bible in their rituals. During the initiation of a member a certain portion of Scripture is read to give the whole thing a Biblical pretense. The worshipful Master reads from Ps. 118:22; Matt. 21:42; Mark 12:10; Luke 20:17. These references have to do with the stone set at nought by the builders, and which became the chief corner stone. They cite this as referring to a certain key stone, supposedly fashioned by Hiram Abif at the building of Solomon's temple, but rejected by the builders, because it was neither oblong nor square. Holding up the keystone the worshipful Master says, "This is the stone set at nought by the builders, which is become the head of the corner." Is this not wilfully, deliberately, knowingly, and intentionally perverting and suppressing the truth?

I believe the Bible to be God's Word to man. It is a Book not given by men, but by God. There is no Book outside of the Bible that is inspired by God, so the writings of men cannot be on the same level with the Bible and so I cannot accept their estimation of the Bible. "Prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

2. *I cannot believe in the God of the lodge.*

Reade says, "We have no narrow minded prejudices; we do not debar from our society this sect or that sect; it is sufficient for us that a man worship God no *matter under what name or in what manner.*" Newton says, "Of no age, Masonry belongs to all time; of no religion, it finds great truths in all." The only book that informs us about God is the Bible and the Bible speaks of God as the creator of the earth and all that is therein, including man. There is only ONE God—not many. There is not a separate God for each man-made religion.

3. *I cannot believe in the program of salvation as presented by the lodge.*

The grand lodge of New York has officially declared in its constitution, "Character determines destiny." They teach that heaven is a reward of doing one's duty. "Heaven is the reward of a well spent life." "The pass to heaven is a pure and blameless life." Masonry teaches that if a man lives an upright, virtuous, blameless, and holy life; if he lives according to the golden rule; if he keeps the commandments he will be saved. The question, what must I do to be saved, would be answered, "Be true to the principles of Masonry." How different the answer was to the poor lost Philippian jailor. My Bible tells me that heaven is a gift and for my service for the Lord I will be rewarded. Eph. 2:8, 9; Titus 3:5; 1 Cor. 3:14. Peter said, "Neither is salvation in any other." Acts 4:12. Jesus said, "I am the way," John 14:6.

4. *I cannot believe that God is the Father of all men as the lodge says.*

Newton says, "We invite to our altars men of all faiths, knowing that if they use different names for the 'Nameless One of an hundred names' they are yet praying to the one God and *Father of all men.*" They believe that all men worship the same God, only in a different name and different manner. This is far from scriptural. God is not the Father of all men, but is the creator of all men. Only men born into the family of God are His children and can call Him Father. Jesus said to the very religious group of His day, "ye are of your father the devil." John 8:44. Jesus was plainly indicating that they were worshipping someone else than the true God.

5. *I cannot believe in the brotherhood of the lodge.*

They boast of a brotherly love and relief for the needy, but this love and relief is only to their fellow Masons, their wives and daughters, and their widows and orphans. Masonic charity cannot be extended to non-Masonic purposes. If we as Christians pursued such a method, all the heathen people would have to become Christians before we could help them, and then they would not need it. I believe in a brotherhood where we are born into the family of God, by the washing of regeneration and renewing of the Holy Ghost. Titus 3:5.

6. *I do not believe in the secrecy practised by the lodges.*

I do not find that Jesus did His work in secret. He preached openly and publicly. He did not carry on a secret work. If what we have is valuable to a few, why should it not be proclaimed to the world. Do we secretly proclaim the Gospel? Are we not urged to PREACH—literally "*shout it out*"? Jno. 18:20; Matt. 10:27.

7. *I cannot be bound by an oath to unbelievers.*

The Word of God forbids the yoking together of saved and unsaved. 2 Cor. 5:14. The minute I do so I have lost my power by disobedience. God forbade the working of an an ass and ox together for the ass was an unclean animal and the ox a clean animal. Deut. 22:10.

8. *I cannot be a good churchman and a good lodgeman at the same time.*

Both call for money. To which one shall I give. What I give to the lodge is lost to God. The demands of the lodges are extreme. The fees, banquets, parades, special garments, halls and temples require much money. Every cent I give to the lodge robs God of His money. God says, "Honor the Lord with thy substance, and the firstfruits of thine increase." Prov. 3:9. The lodge demands my time and energy. God says, "Ye are not your own," 1 Cor. 6:19, 20. God did not buy me with silver and gold, but it cost Him the precious blood of His own Son, and then I give my time to the lodge? How can I be so cruel? He paid for me and a great price.

9. *I cannot belong to the lodge, for the Lord satisfies my every need.*

I do not have to seek worldly entertainments to find satisfaction, for Jesus fills my every need. What does the world think of me, if I have to seek satisfaction in the lodge? Will they not say, "Jesus does not satisfy him." Christ says, "I will help you." The Lord said, "Come out from among them and be ye separate." Separate not join.

10. *I cannot belong to the lodge, for on the dying bed the lodge creed will not console me.*

I need more than creed on my dying bed. I need real help in that moment, and there is only one Book, only one Savior, only one God, and only one heaven. The Book, Savior, God, and the heaven of the lodge will not console me on my dying bed, nor after I am dead; but the Bible that I read and believe, the Savior that I trust, the God that I believe (not believe in) and the heaven that I am going to, will be mine for ever, with a song for eternity to the Lamb that was slain for my sins, and washed them away by His own blood. I cannot be comforted by the creed of the lodge, but only by the Word of the true and living God who liveth and abideth forever, the same today, yesterday and forever. Praise His holy Name!

Sunday School Lesson

A. S. Bechtel

May 8, 1938

COOPERATING IN SERVICE

Mark 9:30-41

Introduction

Today's lesson contains the final teachings of Jesus in Galilee. He is visiting Capernaum for the last time, before leaving for Jerusalem and Calvary. He has been in retirement with His disciples for some time, instructing them for the work they were to do after His death. Some much needed teaching is given in our lesson.

Jesus Fortells His Death and Resurrection vs 30-32

He and the twelve came from the Transfiguration Mount, across the Jordan above the Sea of Galilee, down to Capernaum. He wished to pass along unobserved (v30) for His whole purpose now was to instruct and prepare the disciples for their later and large work. He foretells his death and resurrection (v31). This statement, now made the second time, was still deeply perplexing to them. They could not understand what He meant (v32). They still expected an earthly kingdom with Him as the living ruler on the throne in Jerusalem. The apostles were to preach the Gospel of the death and resurrection of Jesus after Pentecost—preach Him as Savior, Redeemer. We too find it difficult to grasp new and strange ideas.

Greatness in Humility vs 33-37

While Jesus' thoughts were occupied with His coming death and resurrection, the disciples were having visions of glory and greatness for themselves (vs. 33, 34). They were so human. Jesus, the Son of David, reigning on David's throne in the Kingdom of God to be established in this world, meant to them an earthly kingdom in which there would be high positions to be filled. Being His closest disciples, they expected the preferred offices and each one had ambitions. The desire to be FIRST has wrought much harm in God's work in the world, is greatly hindering it today.

Jesus saw the seriousness of the situation (v35) and took time to teach a lesson greatly needed—then and now. Two vital elements in greatness are HUMILITY and a WILLINGNESS TO SERVE OTHERS. Greatness is a quality of character, not in position. It is a quality of soul developed by service and sacrifice. He showed by example—a little child (v36), the only way of obtaining the greatness they desired. To enter the kingdom of heaven, one must be humble, teachable, as a little child (Matt. 18:3, 4). To choose for self, a place of humble service for God and others, is the way to achieve real greatness. To serve well with no thought of earthly reward, is service unto Christ, is true greatness.

Brotherliness in Service vs. 38-41.

The disciples met a stranger doing a very good work in Jesus' name (v38), who however did not belong to their group. They felt he had no right to do his. We need to watch lest this same spirit grow in us. The disciples had not yet learned the mind of Jesus as revealed in verse 39. He was glad to have this good work done in His name. He saw the spirit which moved this man. The large-heartedness of Jesus is beautiful to behold. This incident is deeply significant for us today. Many still look with suspicion upon good work that is not done by their own group, church, denomination. Are we entirely innocent in this?

Nothing really done for another in Jesus' name, however little it may be, will be unrewarded (v41), no matter who the doer may be. Watch, lest we hinder in some way, some one who is doing good in Jesus' name.

Announcements and Programs

Invitations

To the Minister's Conference of the Western District which, if it is God's will, is to be held April 26, in the Emmaus Church, Whitewater, Kansas, the host congregation heartily invites all ministers, deacons, and church boards with their wives. May God grant us a blessed day.—B. W. Harder, Elder.

* * *

All present and former members of the Gnadenberg Church, also any members living at a distance, are cordially invited to join the congregation in celebrating the fiftieth anniversary of Rev. G. N. Harm's services as our minister and elder. This festival, if God so wills, is to take place, Sunday, May 1, beginning at 2:00 in the afternoon, in the Gnadenberg Church, ten miles east of Newton, Kansas.

In the name of the Church Board, P. P. Schmidt.

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The Oratorio Society of Upland, Calif., plans to present Hayden's "Creation" in two concerts early in May, the tentative dates being May 13 and Sunday afternoon, May 15.

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THE CHRISTIAN BIBLE CONFERENCE ASSOCIATION with headquarters at Newton, Kansas, announces that the first Conference will be held at Newton, Kansas, May 15-22 inclusive. A write-up will follow next week.

* * *

140TH EASTERN DISTRICT CONFERENCE SESSION

East Swamp Mennonite Church
April 28—May 1, 1938
Conference Theme: "The Word of God."
Chorister: Rev. Howard G. Nyce

THURSDAY AFTERNOON, APRIL 28

2:00 Bible Hour. "The Word, Full and Final Authority." Prof. Arnold C. Schultz, Bluffton College, Bluffton, Ohio.

2:40
1. Report of the Program Committee.
2. Presentation of Delegate Certificates.
3. Application for membership.
4. Report of Ordinations and Installations.
5. Appointing of Special Committees.
6. Reading of minutes of previous session.
7. Parochial Reports by the Deacons. (Limited to to 350 words) No Parochial Reports read on Friday.

THURSDAY EVENING, 7:30

7:30-7:40 Song Service.
8:40-8:00 Devotional Service. Vice President, Rev. J. J. Plenert, Philadelphia.—Announcements and Local Choir.
8:15 Memorial service for the ministers who died during the year. Officers.
8:30 Conference sermon by the President. Rev. Freeman H. Swartz.
9:00 Closing.

FRIDAY MORNING, 9:00

9:00-9:30 Bible Hour. "The Diety of Christ." Prof. A. C. Schultz, Bluffton College.

8. Report of Committee on Verification of Delegates' Certificates.—Election of one member on the Committee.
9. Report of Committee on Complimentary Votes.
10. Report of Conference Officers: President—Rev. Freeman H. Swartz; Secretary—Rev. A. J Neuenschwander; Treasurer—Alvin C. Alderfer; Election of Conference Officers and one member on the Program Committee.
11. Miscellaneous Business.
12. Report of the Home Mission Committee.—Election of two members on the Committee.
13. Report of the Educational Committee.—Election of two members on the Committee.
14. Report of Conference Budget Committee. 1938-1939.

Closing Prayer.

FRIDAY AFTERNOON, 1:30

1:30-2:10 Bible Hour, "The Saving Power of the Cross." Prof. A. C. Schultz, Bluffton College.

15. Report of the Mennonite Home for the Aged. Recording Secretary—Mr. Monroe S. Geissinger; Financial Secretary—Mr. Earl K. Kremer; Treasurer—Mr. Horace B. Kratz; Action on Proposed Changes in the Rules Governing the Home for the Aged.—Election of Three Members.
16. Report of the Historical and Publication Committee.—Election of three members.

17. Report of the Sunday School and Young People's Committee. Election of one member.
18. Report of Benevolent and Relief Work Committee. Election of two members.
19. Report of Bluffton College and Witmarsum Seminary. Election of one Trustee.

Closing Prayer.

FRIDAY EVENING — MISSIONARY PROGRAM

7:30-7:50 Devotional Service—Rev. P. J. Boehr.
7:50-8:10 Penn. Council of Churches—Dr. William L. Mudge.
8:10-8:20 Special Music and Offering.
8:20-9:00 Rev. S. T. Moyer, Missionary to India.
Closing Prayer.

SATURDAY MORNING, 9:00

9:00-9:40 Bible Hour—"The Church"—Prof. A. C. Schultz, Bluffton College.

20. Report of Building Fund Committee. Election of one member.
21. Report of Trust Fund by Financial Committee.
22. Discussion of Budget for 1938-1939.
23. Report on Minister's Pension Fund by the Brotherhood.
24. Unfinished Business.
25. New Business.
26. Report of Auditing Committee.
27. Report of Committee on Resolutions.
28. Selection of place for next Conference.
29. Newly elected Officers take charge.
30. Adjournment.

Women's Meetings

10 a. m. Business Meeting—Church Basement.
2:30 p. m. Women's Program—Auditorium. Four five-minute talks by different ladies. Main Speaker—Mrs. S. T. Moyer, India.

Brotherhood Meeting

7:30 p. m.—Address by Rev. S. T. Moyer.

SUNDAY, MAY 1

9:30 Sunday School.
10:30 Conference Communion Service in charge of the local Pastor. Sermon by Erland Waltner, Freeman, South Dakota.
2:00 p. m. Joint Sunday School and Young People's Program.

Officers of the Conference

Executive Committee: President—Rev. Freeman H. Swartz; Vice President—Rev. John J. Plenert; Secretary—Rev. A. J. Neuenschwander; Treasurer—Mr. Alvin C. Alderfer.

—*St. John Church, Pandora, O.*—Nine young people were baptized and received into church membership, Sunday, April 10.

DAILY MEDITATIONS

Furnished by J. B. Epp

SUNDAY, MAY 1

"By love serve one another." Gal. 5:13

Do we approve, applaud, with understanding,
The sweetness in the lives of those we know?
We criticize, and blame, and keep demanding,
But seldom our appreciation show!
So often we've been helped by words of kindness,
A friendly smile that cheered us thru the day;
The chance to help another on his way
Yet constantly we forfeit, in our blindness
If we are seeing all that's right in others,
The wrong no longer can obstruct our view;
So let's enrich our own lives, and our brother's
By magnifying all that's good and true.

MONDAY, MAY 2

Psalm Twenty-Three

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
So, whether on the hill-top high and fair
I dwell, or in the sunless valley, where
The shadows lie, what matter? He is there!
'Tis better to walk by faith than sight,
In this path of yours and mine;
And the pitch-black night, when there's no outer light
Is the time for faith to shine.

TUESDAY, MAY 3

"He hath the key . . . He openeth, and no man shutteth." Rev. 3:7.

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, Who brings the hidden things to light:
He holds the key.
Is there some door closed by the Father's hand,
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
He keeps the key.
Unfailing comfort, sweet and blessed rest,
To know of ev'ry door He keeps the key.
That He at last when just He sees 'tis best
Will open unto thee.

WEDNESDAY, MAY 4

"Thy word is a lamp unto my feet." Psa. 119:105

Lamp of our feet, whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveller's way.
Bread of my soul, wheron we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky.

Lord, grant that we aright may learn
The wisdom it imparts,
And to its heavenly teachings turn
With simple, childlike hearts.

THURSDAY, MAY 5

"The Lord was with Joseph." Gen. 39:2

The Lord was with him! Thus it was he prospered!
In dire affliction's place he fruitful grew;
The wrongs consumed him not; he o'er them triumphed:
The Lord was with him; thus he was kept true.
Soul, couldst thou wish for greater, richer treasure
Than that the Lord Himself should be with thee--
Should crown thy life in rich, unstinted measure
With His sublime and sov'reign company?

FRIDAY, MAY 6

"To know the Love of Christ, which passeth knowledge." Eph. 3:19.

Lord Jesus, make me understand
That Love of Thine,
That brought Thee from Thy home above
To enter mine;
And for my sake to undertake
To pay my debt, my heart remake;
That I, tho' human, should partake
In the divine.
Lord Jesus, I am one in Thee,
Thou one in me;
Oh, make my heart, mind, soul, and strength
Love only Thee;
That while I sojourn here below,
In thought, word, deed, I may bestow
Thy Love, and thus to others show
The Christ in me.

SATURDAY, MAY 7

"Who led thee thru that great and terrible wilderness . . . that He might prove thee, to do thee good at thy latter end." Deut. 8:15, 16.

"To do thee good"! Nay, not to do us ill!
Alas, we have so oft misunderstood!
Much that has come in His unerring will
We have concluded was not for our good.
"To do thee good"! 'Tis ever so with Him;
"To do thee good" is ever His design;
We have not known; our eyesight has been dim;
And we have blindly challenged Love Divine!
"To do thee good"! Nay, not to take away!
"To do thee good"! in ways we cannot tell.
Shall we not humbly, worshipfully say:
"My God, work on! Thou doest all things well!"

In Memoriam

ANDREW JOHN SCHRAG, born in Wolhynia, Russia, June 21, 1864, died April 6, 1938, at an age of 74 years, 9 months, and 15 days. At the age of 10 he migrated from Russia to America, with his parents, locating in South Dakota in 1874. He left South Dakota for Dallas, Oregon, at the age of 18, residing there until 1900. At the age of 25 he was united in marriage to Caroline Grenz by the Rev. Jacob Schrag. This union was blessed with 8 living children. In 1900 they and 3 other families came by covered wagon to the Menno district in Washington, where they homesteaded. He has been residing in Monroe, Washington, for the past 16 years. His last seven months were spent in the Menno district on his home place. He was baptized by his grandfather Rev. John Schrag when he was 15 years old and became an actual member of the Mennonite church. He leaves to mourn his passing, his bereaved wife, Mrs. Caroline Schrag; 8 children, Mrs. A. J. Graber of Odessa, Wash., Mrs. Chas. Kaufman, Marion, S. Dak., Mrs. Sam Wiese, Leader, Sask., Mrs. Corey Raymond, Everett, Wash., Mrs. Herb. Schwartz, Edmonds, Wash., John Schrag, Portland, Oregon, Leonard Schrag and Alvin Schrag of Monroe, Wash., three brothers and five sisters, and 26 grandchildren. Funeral services were conducted from the Menno Mennonite church April 10, interment was made in the cemetary near the church. Rev. M. J. Galle, officiating.

HELEN WILL, NEE MIERAU, was born September 3, 1879, in Tiege, South Russia. In 1884 she came to America with her parents, to a farm near Hillsboro, Kansas. Her father died in 1890 and her mother in 1931.

In 1933 she came to Halstead, in which community she has resided till her death. On September 9, 1894, she was baptized by Ch. Krehbiel and received into the Halstead Mennonite church, where she has been a faithful member till her death.

She was united in marriage with John Will on October 2, 1898, by Rev. Ch. Krehbiel. To this marriage ten children were born, two of whom have preceded her in death. Herman, the second one preceding her on February 7, 1938. One brother, Dietrich, also preceded her in death.

She was called to her everlasting reward suddenly on April 1, 1938, having attained the age of 58 years, 6 months, and 29 days. She leaves to mourn her early departure her husband, John Will, 4 sons, John, Henry and Frank of Halstead, and Otto of Hutchinson; 4 daughters, Marie (Mrs. Walter Bockhaus), Helen (Mrs. Carl Schroeder), both of Halstead; Frieda (Mrs. Oliver Keller) of Harper, and Louise of the home. Also two brothers, John of California, and Wilhelm of Wichita, 13 grandchildren and many friends.

Last sad rites for her were conducted from the Mennonite church Monday afternoon, April 4 at 230. Rev. David C. Wedel officiating. Short services were held at the home at 2 o'clock.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Western District Oratory Items

Set May 1 Entry Deadline

The officers of the Western District Convention are reminding entrants of their oratory contest that entry blanks must be sent to William Juhnke, McPherson, Kansas, R. 2, by May 1. Those Christian Endeavor members who do not have a list of the rules, topics and helps for the oratory should contact the president of their society immediately. Full instructions have been sent to all presidents whose names were received. Failure to receive this information should be reported at once.

All Entries Should Report

Those C. E.'s which have more entrants than the number permitted by the rules (i e.,—more than one for each topic), should send in the names of all contestants. Specify, however, the contestants who are to represent your C. E. in the regional contest.

Prepare List of Judges

The plans for regional or district elminations will take more definite shape after May 1. The location of these will depend largely on the areas from which the contestants come. A list of judges is now being prepared. This list will be composed of ministers from various congregations of the Western District, recommended Sunday School teachers, college instructors and other laymen of recognized ability.

The entry blank given below may be used.

ENTRY BLANK

Western District C. E. Convention Oratory

Name ________________________ Date __________
Address ____
Name of Church or C. E. ________________________
Topic of Oration: (Underline) Peace. Missions. Retreat.
Title of Oration ________________________________
Pastor or President of Society __________________

The World of Jesus' Day Compared with Ours

(A C. E. topic read recently at the Ebenezer Church, Bluffton, Ohio. Writer not indicated)

Tonight we want to picture in our minds the world as it was in the days of Jesus. How great are the contrasts with the time in which we live. Nineteen centuries have passed since Jesus was born on earth. Sixty generations have come and gone.

The world in the time of Jesus' life was very limited, only the lands that surround the Mediterranean Sea were known to civilization. The means of travel and communication were very primitive. Even though the known world was small it was harder to contact with the far off lands than it is today. There were only a few million people but the distinctions between race and class were sharper and deeper than at present.

Jesus found the world to be burdened with a heavy load of sin and slavery; the economic order was based on enforced human labor. In his wandering among the cities of Palestine Jesus found himself face to face with war, paganism, cruelty, oppression, tyranny, immorality, disease, supersition and poverty. But in the face of all this Jesus came forth from his carpenter shop and set up a program so vast as to be adequate for the whole world, so durable as to be eternal and so detailed as to touch every human being. Jesus touched the deep needs of the human heart then and still does today.

In the material world there has been a great deal of progress. But in the moral and spiritual realms we must admit our civilization has not kept pace. We are highly developed materially, but our moral and spiritual assets are very meager. We saw how utterly deficient was the condition of the world in Jesus' day, but today we are just as deficient if not more so. Our cities are dotted with hospitals and we have much medical equipment and yet we have not mastered the control of disease. After 1900 years of Christian heritage the world fought the greatest war that history has known. And today we tremble lest the war fuse be lighted again. If the lid could be lifted we would see that immorality is rampaging the globe. There is still tyranny and cruelty in many places. And in spite of the poor-houses and government welfare agents there are still hundreds left to suffer and die uncared for. We are far from the goal and ideals set by Jesus.

Some years ago, Henry Van Dyke made a tour through Palestine and then published a book on his experiences. He took note of the charges—Whole cities were gone, forests had vanished, places of historic interest could not be determined with certainty.

But there are four things that are about the same as in Jesus' day:

1. The mountains still lift their heads in rugged majesty.
2. The flowers that flood the earth every spring are the same as those upon which the Lord looked in the days of his flesh.
3. The stars overhead shine as they did over Judean hills when Jesus was born in Bethlehem. They still declare God's glory and show forth His handiwork.
4. The human heart has not changed.

Christ ministered to those needs then, and still does today.

There is a lack of Christian faith in these days. People talk often of the rapidly changing conditions in the world, and seem doubtful sometimes if Christ is prepared to meet those conditions. But this attitude is short-sighted. It reflects our own stupidity and lack of courage. There have been changes, but largely on the surface. Fundamentally, mankind has the needs it had twenty centuries ago. Christ has always had to struggle to gain hold of human hearts. His message is revolutionary. It involves making men over.

In Jesus' day the Roman Empire was at the height of its power and glory. The Roman eagles had triumphed over foes on all borders. She represented the civilized world of that day. On the eastern edge of her dominion was Palestine, a land not more than 150 miles long and sixty miles wide. Little heed was given happenings in Judea and Galilee. But in that small land Jesus was born, grew to manhood, worked at a carpenter's bench, came forth to teach, gathered a small company of untrained disciples and worked with them for three years. The country with which he was personally acquainted was no larger than a small American state. But his message carried on and on and has gone around the world, while Rome has crumbled to dust.

At present we are concerned about nationalistic policies. But what about the situation when Jesus lived? He was a Jew. He loved his race, but came to save the whole world. He kept the law of Moses, but was unwilling to foster national pride. They would have made him a king, but He slipped away from them. His was to be a spiritual kingdom, a universal kingdom, an eternal kingdom. And so "he came unto his own, but his own received him not." But He has been received in part and the glad work goes on.

Once more we meet with formalism now. Sometimes it looms large in the church. It disgusts us. But that Jesus faced, and it met his disgust. The Pharisees were narrow, proud, showy and desired to vaunt themselves. The latter were very worldly and dishonest, in there dealings, yet they sat as priests in the house of God. The chief priest and elders did much to bring about his death. They could crucify Him, but they could not rid themselves of Him. And He is alive today fighting the same battles of nineteen centuries ago.

There are many doubters now, but there were doubters then. Sometimes men stood by as He cured people and tried to argue against the evidence of their own eyes; if they could do nothing else, they slandered Him by ascribing His good works to the power of Satan.

The early church won the world because of several qualities. In the first place, a tremendous passion for evangelism held sway. When persecution struck at Jerusalem, the Christians went out in all directions, preaching the Word with mighty power. Churches sprang up everywhere. We can hardly visualize the triumph of those days. Paul declared that within one generation the gospel had been preached to the whole world. Christ was all in all to the saints of the first century. To them He filled earth and sky. Preaching on that basis, won men and women then, and wins them now.

Keeping Our Friendships Christian

Rom. 12:10-18

Young People's Topic for May 15, 1938

Meditations:

M., May 9. The magic of love.—I Cor. 13:1-13.
T., May 10. The power of unselfishness. Gen. 13:1-12.
W., May 11. Control the tongue. Jas. 3:1-18.
T., May 12. The charm of kindness. Matt. 25:31-40.
F., May 13. Seeing the good in others. Matt. 19:16-22.
S., May 14. Forgive possible slights. Luke 6:37, 38.

Suggested Hymns:

"Blest be the tie that binds," "Where cross the crowded ways"

If you can possibly find a copy, be sure to read Henry Drummond's sermon based on 1 Cor. 13. He calls it "The Greatest Thing in the World." Excerpts:

"Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity—these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to the known, today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth."

"There is a difference between *trying to please* and *giving pleasure*. Give pleasure . . . . For that is the ceaseless and anonymous triumph of a truly loving spirit."

"Things cannot be great. The only greatness is unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste."

Program Suggestions:

After your devotions, let the members be distributed into discussion or quest groups of ten or less. To save time and to avoid confusion, it is important that an announcement of the members and the leader of each group be posted beforehand. The leader, of course, should be notified early.

Each leader can then conduct a discussion either according to the following outline or according to his own outline. These group discussions should be concluded early enough that you have time for a general meeting. A member of each group, previously appointed, can then report on the most important points brought out by his group.

I. *The requirements of friendship.*
  1. What qualities do we desire in our friends?
  2. Which is more important, "To have friends" or "To be a friend"?

II. *The technique of friendship.* Discuss methods of of being a friend to:
  1. A small child.
  2. A teen-age boy who has broken a window while playing baseball.
  3. A chum of yours who has suffered the loss of a loved one.
  4. An austere old lady who seems to resent even a cheery "God morning" called to her in passing her house.
  5. A Japanese student feeling the pressure of race prejudice.
  6. Father when he comes home from work tired and disgruntled.
  7. Mother when she worries about the family welfare.

III. *The results of friendship.*
  1. Distinguish between passive and creative friendships.
  2. What far-reaching results might be accomplished through friendships discussed under II?

INTERMEDIATE DEPARTMENT

Why Pray?

Intermediate C. E. Topic, May 15, 1938

Daily Bible Readings

May 9. The soul craves fellowship with God. Ps. 57:1-3, 7-11
May 10. Pray in need. Ps. 22:1-8
May 11. Pray to be "in tune with the infinite." Rom. 8:26, 27
May 12. Pray because prayer has power. Jas. 5:13-20
May 13. Because prayers are answered. Ex. 14:10-15, 21
May 14. Because prayer gives peace and courage. Dan. 6:10
May 15. Topic—Why Pray? Jas. 5:13-18.

Present the Quiet Hour

This topic and the one for next Sunday offer a splendid opportunity for presenting the value of the Quiet Hour to the Intermediates and urging the importance of making it a part of their daily schedule. Have copies of the Quiet Hour pledge and present it. THE MENNONITE, May 23-1937 has a short dialogue, emphasizing this topic "Why Pray?" A copy of this skit or the Quiet Hour pledge will be sent to anyone upon request by the editor of this department. Address: 1049 West Ave., Reedley, Calif.

Prayer and Praise

Turn to the topical index of your song book and select a few songs under "Prayer." Include at least one that is new. Announcements.

Quiet Worship

Song: "I Need Thee Every Hour"
Scripture Reading: Jas. 5:13-18

Poem:

"We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"
—Trench

Prayer song: "There Is A Place of Quiet Rest"
Sentence Prayers. (Before the song is sung, suggest several topics for prayer: needs in your church, society or community)

For Topic Discussion

I. Man's Need of Fellowship with God. Ps. 42:1-5

Man was created with a capacity for communion with his Maker. In the garden of Eden the most blessed hours were those of communion with God. St. Augustine said: "The soul is restless until it rests in God." Through prayer our souls are brought in tune with God's spirit. Through prayer we learn to know His will and yield our wills to His. Through prayer we express gratitude for God's daily loving care for us. We confess our dependence upon Him. How do we become conscious of the Divine will through prayer? What effect does the expression of gratitude toward God have upon us? Why do so many people seem to get along without prayer?

II. Jesus' Example

1. He prayed. Mark 1:35; Luke 22:39-46

Jesus' life was one of constant communion with His Father. Yet even He felt the need of having times of quiet for prayer. Jesus prayed before He undertook a great task. He prayed after a strenuous day. He prayed when faced with great temptation.

He is still praying for us. Romans 8:34

2. He taught His disciples to pray. Luke 11:1-4

We need to pray as His disciples did, that we may not yield to temptation.

Why did Jesus feel the need of prayer? What are some things He taught His disciples about prayer?

III. What Prayer Does for Us. Is. 40:31

"I pray because prayer works." That is the experience of many praying people. Through prayer we receive guidance. Prov. 3:5, 6. Prayer gives courage and peace. Dan. 6:10. Prayer relieves the heart strain. Lincoln said: "I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day." It is through prayer that we become conscious of Christ's presence with us. When we consider all that prayer can do for us, why do not Christian people pray more? What are some common hindrances?

IV. God Hears and Answers Prayer. Ex. 14:10-15, 21

"Prayer is omnipotent, it can do anything God can do! When we pray God works." God hears and answers every prayer. Though "no" is just as truly an answer as "yes." Some of the greatest promises in the Bible are those made to those who pray. John 14:13, 14. When we think that these words came from the lips of Jesus, who was Truth itself, we wonder why we do not pray more, instead of wondering why we should pray. What are some conditions we must meet if our prayers are to be answered?

JUNIOR CORNER

The Jesus-Hymns I Love

Leader's Meditation

We are touched when we read in the gospels: "And when they had sung a hymn, they went out unto the Mount of Olives." Jesus had eaten his last supper with the disciples. He had poured out his heart to them in the words of John 14. He had finished the discourse by saying, "Arise let us go hence." Probably on the streets of Jerusalem, He continued the heart message of John 15 and 16. Nearing Gethsemane, somewhere along the way, Jesus lifts his hands in prayer committing all things unto the Father (John 17) and then He sings a hymn with his disciples and turns toward Mount Olivet to endure the agony of Gethsemane.

It is precious to know that Christ, too, loved hymns and that He turned also to them as a means of strength. Hymns have always held an important place in the life of man, in the life of the Christian. The hymns we store are treasures that give us strength in many an hour of trial. What a privilege to store within the heart of a child such treasure to which he can resort throughout the years.

The aim for this night is: to awaken within the child a new love for the Jesus-hymns through acquaintance with the story that gave them birth and a study of the treasures which they hold.

Program Suggestions

Call to service by prelude

Opening service:

1. Song in unison: "Sing them over again to me, Wonderful words of Life."
2. Scripture: Leader and group
   a. Leader: Psalm 95:1
      Group: Psalm 96:1
   b. Leader: Psalm 95:2
      Group: Psalm 96:2
   c. Leader: Psalm 95:3
      Group: Psalm 96:3
   d. Leader: Psalm 95:6
      Group: Psalm 96:4
3. Song service in charge of group who has been asked to come ready with a Jesus-hymn they love.
4. Sentence prayers of thanksgiving for these Jesus-hymns.

Mission Minutes

Announcements

Study Period:

There is abundant material on stories of hymns. Select the ones you believe of value to the Junior child and weave these into your program. There could be three steps in each hymn study:

1. The story of the hymn told
2. A study of the words of the hymn
3. The singing of the hymn, sometimes by the group, sometimes by special voices

Very often a hymn is based on a portion of scripture. If so, then this scripture should be used in the study of the words of the hymn. There could be a heart talk at the close of this study: "Worshiping through Song." This could be the leader's opportunity to also stress the point that to talk, to laugh, during singing is not right; that to sing is to draw near to God and to sing is to pray. Show them by leafing through the hymnal, how many, many hymns are prayers. Your service could close with a prayer hymn spoken by one of the best readers of our church. Let the music be played softly while the hymn is spoken and when it is finished let the heads be bowed as you thank God that we may come to Him and that He has been near.

* * *

Extracts from a Junior leaders' letter

At the beginning of the year, each Junior received a mite box. Each child then chose a day, either cloudy or sunny and dropped a penny into the mite box on every cloudy or sunny day, which ever they had chosen. This has proved satisfactory as a means of raising money. We would like to help support some girl or boy in our mission fields. Doris Mueller, First Mennonite Church, Halstead, Kansas.

May God bless you and your group in your endeavor to become helpers in the Kingdom work, will be the prayer of all of us that read this.

CORRESPONDENCE

FIRST CHURCH OF NEWTON, KANSAS

Dear Editor and Readers of *The Mennonite:*

Our Sunday morning worship services have been going on as usual, Reverends J. E. Entz and A. Warkentin serving alternately.—Wednesday evening, Feb. 16, we had the Board of Foreign Missions in our church. Missionary Brown of China and Moyer of India spoke very interestingly and inspiringly. Sunday, Feb. 20, Rev. M. M. Horsch of the second congregation of Beatrice preached in English on Mary's breaking the alabaster jar. In the evening Dr. Warkentin preached on watching.

On February 27 we celebrated the Lord's Supper with a very good attendance; more than ever at the spring communion. Rev. Entz preached in both languarges. In the evening Miss Wiens, daughter of our missionary Wiens, very interestingly spoke to the Sunbeam Juniors about India. The senior C. E. had a missionary prayer meeting introduced by missionary Ewert from China, followed by a testimony meeting.

On March 6, in the afternoon and evening, the annual meeting of the Mennonite Teachers' Association of Kansas convened in our church. The large Ladies' Chorus of Hesston College sang beautifully and a string quartet of the Eden congregation played a fine selection. In the evening the Bethel College Choir furnished nice music. Prof. D. Driver of Hesston College presided in the afternoon and Dr. Harshbarger of Bethel College in the evening.—Pres. H. E. Janzen of Tabor College spoke very interestingly on "Educational Factors in the Development of Personality."—The influence of the teacher in the development of personality was very ably presented, "In Grade School", by Reynold Weinbrenner; "In High School", by Dorothea Epp; "In College", by J. Harold Smith.—Pres. Krank Mossman of Southwestern College gave an interesting address on "The Need for Christian Personality in our Modern World."—The collection after the expenses had been deducted was sent to the Mennonite teachers in South America. The meetings were well attended.

Sunday, March 20, Rev. D. J. Unruh of the St. John congregation, Pandora, Ohio, addressed the Sunday school and preached German and English. In the evening the Y.P.C.E.S. of Elbing, Kansas. gave an excellent program. Sunday, April 3, the Junior Choir gave a splendid Easter program in the evening, and Sunday, April 10, in the evening, the Bethel College Choir sang beautifully the "Seven Last Words of Christ."

During Passion week the Protestant churches of Newton held Union Meetings in our church. They were well attended, blessed meetings, different ministers bringing the message. On Thursday evening a union communion was held, in which pastors of different churches officiated. Many partook of the emblems. It was a beautiful, quiet celebration.—On Good Friday we had services in the forenoon. In the large Methodist church there were services from 12 to 3 o'clock in the afternoon. These were very well attended, different ministers spoke on the seven last words of Christ on the cross.

Easter morning we had a blessed sunrise prayer meeting at the graveyard, followed by the usual services morning and evening. In the C. E. meeting Mrs. Andres gave a very interesting, practical address. Our young people's Bible class meets in the church auditorium and the older Bible class on Ephesians, under Dr. Warkentin, in the basement, Wednesday evenings.

Wishing you all God's blessing.

Fraternally, C.v.d.S.

* * *

GRACE MENN. CHURCH, LANSDALE, PA.

During this happy Easter season we are reminded anew of a living Christ. As another spring approaches and nature garbs afresh the hillsides and meadows in rare beauty, we cannot help but feel the newness of life and know that He indeed is risen.

During the Lenten season our pastor has very ably presented to the congregation a series of sermons on "Christ". Beginning on March 6, with "Christ and Worship," "Christ and Prayer," "Christ and Suffering," "Christ and Sin," "Christ and Love," "Christ and Faith," and concluding Easter Sunday on "Christ and Hope."

We have been quite busy these past few months, having Rev. D. D. Eitzen with us. Recently Rev. G. T. Soldner, a representative of Bluffton College, delivered a message on "Unanswered Prayer". It, too, was a soul stirring message. On March 20, it was a year since our pastor, Rev. Olin Krehbiel, and family came to us. We are indeed grateful to God for this servant who so faithfully and ably ministers unto our needs.

There have been so many items of interest happening here in Grace Church. The catechetical class is meeting weekly and baptismal services will be held on Pentecost. There are twelve members in the class at present. The Senior Young People's Society recently held a service in the Mongomery County Jail, for the benefit of the prisoners there. We also observed the birthday of our oldest member, Mrs. William Gerhart, long a faithful member of our church. On this occasion a beautiful bouquet of flowers was placed at the altar by her son. Another bouquet beautifully decorated the church a few weeks ago in memory of Mrs. Mary Croll, whom we have greatly missed the past year. The Ladies Aid Society recently took a vacation to visit the Campbell's Soup Co., in Philadelphia. They reported a nice trip and tasty refreshments.

At this writing we are looking forward to our Easter services. The Young People's Society is conducting the annual Dawn Service. Communion will be celebrated at the morning service. In the evening the program will be given entirely to music, including instrumental and vocal solos.

We trust the Lord has richly blessed all of you as he has bestowed blessings on us.—Mildred L. Fretz, Corr.

* * *

BETHESDA CHURCH, HENDERSON, NEBR.

In the last two weeks we had Brother H. J. Brown and Brother P. J. Wiens with us. It surely is inspiring to hear the veterans of the Mission field. We are expecting our Field Secretary, Brother H. A. Fast, sometime in May. I had the privilege to visit the church at Madrid, Nebr. Apr. 10. Rev. J. B. Epp is going to take charge of this church there temporarily. They have prospects for a good wheat harvest. Easter Sunday the Community Chorus composed of the three Mennonite churches of the community sang Gaul's "Holy City," over one hundred singers taking part. Over an inch of rain fell Saturday. The Catechism class consisting of 31 young people is doing faithful work. Mrs. D. J. Mierau is on the sick list.—Sincerely, A. W. F.

* * *

EAST SWAMP, QUAKERTOWN, PA., APR. 17

We passed a very successful Easter season in our community. Good Friday services were held, for the fifth year, in the Reformed church, sponsored by the various ministers of town. The services, extending from 12:00 to 3:00 p.m., were well attended. We of East Swamp are greatly grieved by the serious illness of our pastor, Rev. W. S. Gottshall, who was not able to be present at these services.

An Easter dawn service was held at 6 o'clock in the St. Johns' Lutheran Church, Spinnerstown, by a group of our young people. The West Swamp, St. John's Lutheran, Trinity Reformed, and East Swamp churches form this group. The address of the morning was delivered by Student Joseph Schantz of the St. John's Church, basing his remarks on "Security." This meeting was well attended.

On April 10 our annual Easter Pageant was held in the church, under the direction of Miss Dorothy Dietz. A series of meetings are being held from April 17 to 24 inclusive, by Mr. Douglass Davies. We pray that many may see Christ clearer than ever before.

We look forward to the annual Eastern District Conference to be held in East Swamp, April 28 to May 1, also to the Junior C. E. Convention, on May 14, starting at 11 a.m., in our church.

We would call attention to all members and friends of our conference to pray for Rev. Gottshall in his sickness, that God may, if it be His will, again restore him to the minisry of others who are sick of soul and discouraged. May we remember Romans 8:28. May we also pray for Rev. Peter J. Boehr who is conducting the services in Rev. W. S. Gottshall's absence.—Corr.

EDEN CHURCH, INOLA, OKLA.

Readers of *The Mennonite:* The Eden Church had a delightful change in the regular Sunday morning services, April 3, in that a group of students, representing the Missionary Volunteer Band of the John Brown University of Siloam Springs, Arkansas, rendered a program in the place of the regular Sunday sermon period. The group was composed of four ladies, the Misses Dorothey Hedrick, Ethel Mae Squire, Selma Jantz, and Ruby Linblad. Miss Linblad, who is a returned and also a returning missionary from India, is the present sponsor of the group. The program consisted of songs and short talks with scripture reading by the Misses Jantz, Hedrick, and Squire; and a message, in which she laid the work in India very vividly before us, by Miss Linblad. She used Romans 10 to portray the life of the people she works with, and whom she loves and lives for.

Miss Linblad is connected with the Scandinavian Alliance Mission which is using missionaries from many denominations, but all being evangelical. This alliance does work in Africa, India, China, Japan, South America, and Mongolia, having headquarters at Chicago. Miss Linblad has been in India for five and one half years, doing mostly orphanage work. She plans to return there in September, if the Lord is willing.—Inola Reporter.

SAD NEWS

—Under date of April 19, 1938, Brother E. W. Baumgartner, treasurer of the Board of Publication, Berne, Indiana, writes: "It grieves me to report to you the passing away of our good manager's wife, Mrs. Fred von Gunten, who died early this morning through child birth. The little one is in an incubator struggling for life, but the fine young Christian mother has been called by the One whom she loved and served. This is sad, indeed; the whole community is shocked. The departed was only 19 years old."—Brother von Gunten who had been assistant to Bro. F. J. Wiens in the Mennonite Book Concern, became acting manager of the business when Mr. Wiens left it, getting married about the same time. He is a son of Dr. Rufus von Gunten.

« « JOTTINGS » »

—*First Church, Upland, Calif.*—Our church debt has been wiped out by the generosity of the membership. Over two thousand dollars were paid into the treasury. The bank notes are about to be burned. We all rejoice in this. Now, a note of caution! The March collections have been the lowest in years. If the regular support does not continue, then a new bank note will rise, phoenix-like, out of the ashes of those just burned.—"The Herald."

—*Faithful Church Worker Meets Tragic Death.*—Adolph Liechty, thirty, son of Mr. and Mrs. Peter Liechty, Berne, Ind., was drowned, recently, as he was canoeing in the flooded waters of the Wabash River, while his companion, Jonas Neuenschwander, was able to swim to shore. Brother Liechty was a fine young Christian, a teacher in the Sunday school and an active worker in C. E. and all auxiliaries of the church. "One outstanding feature about this young man was his happy Christian smile, which is expressed in a bit of verse he left behind,

"I'll solve my problem, then get up and smile
and plug right on, know all will be well.' "
—*The Vine Press.*

—*The Grace Church Men's Fellowship, Pandora, O.,* recently held its spring meeting. Ninety-three men of the church, including a few invited guests, gathered for the session. After a social period the men had a generous dinner in the basement of the church. A committee of men prepared and served the dinner, and a young men's S. S. class waited tables. Group singing directed by chorister Vilas Gerber provided the music. Dr. E. W. Bloomquist, pastor of First Baptist Church, Lima, gave a very appropriate and effective address suited to the occasion.

—*First Menn. Church, Geary, Okla.*—Our choir, under direction of Edgar Lehman, rendered the cantata, "Redemption Song," by Nolton, on Easter Sunday evening, to a full house. The Bethel College Men's Quartet gave a splendid program Saturday evening, April 16, before a large audience. The Ladies' Aid is observing a Fellowship Gift Day Thursday, April 21.

—*Zion Menn. Church, Souderton, Pa.*—Thirty-five people were received into our church membership Good Friday evening. This raises our membership to an even 500, not including our inactive list.—Prof. A. C. Shultz, teacher of Bible in our college at Bluffton, has consented to be with us Sunday evening, May 1, to give an illustrated lecture on Palestine.—The cantata, "The Seven Last Words of Christ," was rendered by our choir with Mr. Maurice Foulk as director Wednesday night. — Death recently called Brother Frank Clymer and Miss Mary Freed from our midst.

—Mountain Lake, Minn.—On Sunday, April 10, Brother and Sister P. P. Dyck of the Bethel Church, surrounded by relatives and friends, celebrated their golden wedding.—The schools of the town, as usual, are planning to give their spring concert on an extensive scale, on April 21. The senior high school chorus and glee clubs, school band, junior high school chorus and glee clubs, a girl's sextet, a boys' octet, etc., will participate.

—*Echoes from Pandora, O.*—The Grace Church enjoyed a series of Pre-Easter services, with Rev. J. N. Smucker of the Bethel College Church delivering the messages, which proved very helpful and inspiring, and were greatly appreciated. Rev. Smucker's sermon's get a hold on the people.

—*First Church, Allentown, Pa.,* Bulletin, Sunday, April 3.—"This is *Mission Sunday.* The offerings will go to missions. The following paragraph from a letter by Dr. H. E. Dester of Basna, India, gives an idea as to what is made possible through church contributions: 'At the hospital we have had a good year. Treated over 5000 out patients, including village work and dispensary. There were over 700 hospital patients, 303 minor and 126 major operations, including 67 cataract operations. Have averaged a cataract operation daily so far this year. For most of this past month it has been necessary for some of the patients to live in their carts, on the veranda, or under the trees. We have had 55 major operative cases this year. It is not a pleasant feeling to see them lying on the cement floors or even out under the trees.' (Letter dated Feb. 8)—The Bluffton College Gospel Team gave us a very inspirational service recently. Harleigh Rosenberger delivered a fine message. The offering was $24.00."

—*Freeman Junior College* walked off with first honors in the debate tournament at Dakota Wesleyan University by defeating the Wesleyan "A" Team in the final debate Saturday afternoon. The victory gave Freeman a clean sweep of six decisions out of as many debates. Members of the Freeman team that won the final debate were Gladys Graber and Archie Schultz.—Freeman Courier.

—*Bluffton College* was host to the Ohio Y.W.C.A. this spring. Approximately eighty cabinet members and "Y" advisors from seventeen colleges took part in this annual training conference that lasted three days. "*Creative Living*" was the theme.

—*Salem or South Church, Freeman, S. Dak.*—From Monthly News Letter: While the pastor held meetings at Hillsboro, Kansas, during passion week, he attended an informal meeting of the Conference Ex. Committee in Newton.—The Conference Field Secretary, Dr. H. A. Fast, is to speak in this church May 1-3.—The Christian millionaire manufacturer of heavy road machinery, Mr. R. G. Le Tourneau of Peoria, Ill., will visit the South Church Sunday, July 3, with a trio of girls.—MARRIAGES: *Clinton Preheim of the South Church to Evelyn Ortman of the North Church, on Sunday, May 1.—Emerson Preheim of the South Church to Frances Wiess of Centerville, April 20, at Centerville.*

—*Eighth Street Menn. Church, Goshen, Ind.*—"Sunday, April 24, we hope to celebrate our Twenty-fifth Anniversary. Our first church building was dedicated on April 20, 1913. *As a part of this program, Rev. E. A. Troyer will install the pastor.*" — On Sunday, April 3, the Goshen Choral Society rendered "The Messiah" by Haendel, in our church.

—*First Church, Philadelphia, Pa.* — Easter plants were distributed to the sick after church services on Easter Sunday.—Fourteen young people were baptized and received into the church on Good Friday.—On Palm Sunday a number of children were consecrated.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MAY 3, 1938 NO. 18

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To Mother Mine

SOMETIMES I'm cheerful, sometimes I'm glad,
Sometimes I'm lonely, and sometimes I'm sad.
But whatever the mood I am in may be,
There is always YOU to comfort me.

Sometimes when friends have been unkind
And things go wrong — Dear Mother Mine—
There is always home as a safe retreat
And YOU, Dearest Mother, so tender and sweet.

All of my little joys you have kept.
At some of my childish troubles you've wept.
Perhaps, if God wills it, I may love another,
But always YOU best — MY OWN DARLING MOTHER.

—*Graycelyn Polstra Augsburger.*

What We Esteem in Mother

In observing Mother's Day, what is it that we honor? Why do we pay homage to motherhood? It is evidently not the things that the world counts great that we esteem in mother. It is not intellectual acumen, not greatness in the world of art, not attainments in the professions nor in social life. No, we honor, we crown mothers in so far as they exemplify the life and spirit of Christ. It is the enduring, patient, considerate, sacrificial devotion and love in mothers that grips our heart, the Christ-like love that will not let go, no matter what happens. It is the self-sacrificing attachment and never wearying service for her children that we hold so dear. It is the faith, the trust that she inspires in her children, as the nearest representative of Him who said, "Suffer the little children to come unto me, and forbid them not, for to such belongs the kingdom of heaven." Some people live for fame, some for sport, some for wealth, some for power, some for pleasure, *but a true mother lives for God and His cause, and for her children.*

A Model Mother

HANNAH, the wife of Elkana, a Levite, was sorely distressed, because she had for some years been denied the gift of a child, to make her home what God intended every home to be, *a little heaven on earth.* She linked her happiness to a home with a child, around which she and her husband's love might twine. Would that more mothers, Christian mothers, too, might aspire to that kind of a home, instead of lavishing their care and attention on pet cats or dogs, or other animals, as some do.

Again Hannah went to God, the giver of all good gifts, in her yearning for a child. One reason why we have so many unhappy homes is, that children are not considered nor received as a gift from God, with the consequent sacred obligations on the part of parents, but rather as a burden if not a nuisance.

Hannah, persisting in her prayers for a child and still not getting it, convinces God that it is not from selfish motives that she craves this gift, but that through it His cause might be served and His glory increased. She made a vow thus, "O Lord of hosts if thou wilt indeed look on the affliction of thine handmaid,----and not forget thine handmaid, but wilt give unto thine handmaid a child, then I will give him unto the Lord all the days of his life----." I Sam. 1:11. Notice the extremely humble spirit revealed here by Hannah, how much like Mary's, when the angel appeared with the announcement that she was to become the mother of the Savior.

And when at last Hannah got her coveted child, how careful she was in the choice of a name that had meaning to it: *Samuel, the one asked for of God.* How different the choice of names today! It seems as though even among us Mennonites, who have been known for their simplicity and close walk with God, young parents are tempted to choose outlandish rather than meaningful names for their children. Can that be pleasing to God?

And how beautiful Hannah's song of praise and adoration, I Sam. 2:1-11, after she had received Samuel. How charming also her dedication of the boy to the Lord, "For this child I prayed; and the Lord has given me my petition. . . . Therefore also have I *lent* him to the Lord; as long as he liveth he shall be *lent* to the Lord." Notice here the word *lend.* Did Hannah not promise that she would *give* the child to the Lord?

Why does she now speak of *lending* him? Here again she reveals the heart of a true, model mother. Though she was sure of God's protection over her son, she realized that, even in his training for divine service, he would be beset by many and serious temptations, so she was determinted to retain a definite interest and hold upon him that she might continue to have a part in directing his life. And why should not real mothers, even nowadays, retain a directing influence over the lives of their sons, even as grown-ups.

The loveable story of Samuel continues, "Moreover his mother made him a little coat, and brought it to him from year to him, when she came up . . . to offer the yearly sacrifice." I Sam. 2:19. With such care, such love, such painstaking direction on the part of his mother Samuel grew up, and "was in favor both with the Lord and also with men." I Sam. 2:26.

If the world today had a thousand mothers, such as Hannah, to raise Samuels, who knows but what these might bring order and peace where there is chaos, strife, turmoil, distrust, and enmity.

The Two Way Gospel

Rev. 11:15

The Gospel of Christ works in two directions, namely, toward a corrected individual and a corrected social order. If the kingdoms of this world are to become the Kingdom of our Lord and of His Christ, then both individual and society must be taken into account.

In recent years the term "Social Gospel" has been much discussed. A great many people have fallen into the error of holding to the one to the exclusion of the other.

The fact is the Gospel of Christ is both individual and social. Preaching the Gospel is a bit like entering a tunnel in the mountain; no matter at which end we enter, if we keep moving consistently and progressively, we will come out at the other end. No matter at which end a man begins preaching the Gospel, whether individual or social, he is bound, if consistent and thorough, to come out at the other end.

Individual salvation can not be consistently separated from social salvation. Correct the individual and the social order benefits. Correct the social order and the individual benefits. *Changing the individual from what he is to what he may be, and changing the social order from what it IS to what it OUGHT to be, is the purpose of the Christian Gospel, and the challenge of Christian preaching.* The preacher has a right to expect changes in both individual and society. In a word, he has a right to expect an answer when he prays: "Thy Kingdom come, thy will be done on earth."

J. E. Hartzler, Hartford Seminary.

A Telling Mother's Day

SOMETHING was decidedly the matter with the Rogers's house! You could tell it somehow just by looking at the broad bay windows upstairs and the front door swinging idly on its hinges.

Where was the feeling of perfect order that always seemed to hover about the neatly swept walks, the trim smooth curtains, the shining-like-crystal windows? Alas! Curtains in the upstairs windows blew in the slightest whiff of wind, quite free from their restraining fastenings . . . yesterday's papers flapped spinelessly across the porch . . . glasses from last night's lemonade stood on the windowsill in the living room . . . and father's hat lay right where he had left it when he came home last night! In the kitchen the dinner dishes were piled in the sink; left-overs from the roast lay on the meat platter, on top and not *in* the ice box. And *could* that streamlet of water from under the ice box mean that the pan had not been emptied?

Yes, decidely it could. It hadn't been emptied at all. Neither had the dishes been washed, nor the beds made, nor the house shaken into shape and set on its feet with all the deft little pats that mother knew so well how to administer after the family had been busy having a good time.

It was "Mother's Day" in good and earnest. For Mrs. Rogers was a wise woman; and every so often she took a complete day off. Away she went to see friends, to attend to little commissions for herself that she had been neglecting, to have a good time—for there were plenty of places where she was always welcome. Her family was warned ahead of time, so that they could arrange their affairs accordingly, for they knew that Mother's day was just as important to her as any of their holidays could be to them.

And could you have been around on the day after one of Mother Rogers's "sprees", I think you would have seen that she was wise in more ways than in merely realizing that she needed a rest now and then. For the air would be rife with children's "Gee, Mother, I couldn't find a thing while you were gone!" and "It's no fun to come home when you're not here, Mother!" and "You won't go away very soon again, will you?" and "I couldn't seem to make things look like you do"—this last from grown-up daughter Sarah.

And maybe the sweetest of all is Dad's blunt, "Guess it's pretty hard to get along without you, Mother. We're pretty used to you, you know", with Dad's embarrassed chuckle at the end.

Oh, it doesn't take long to find out where the cornerstone of the house rests—if Mother takes a day to herself now and then.—A.E.

REV. N. B. GRUBB GONE HOME

On Monday, April 25, at 4:30 p. m., the editor received the following telegram: *Rev. N. B. Grubb died 2:00 p.m., funeral Thursday 2:30 p. m.—J. J. Plenert.*"—Although Rev. Grubb had been ailing for some time this message took us by surprise. Unfortunately THE MENNONITE of issue April 26 had already been printed, hence this sad news reaches our readers a week late. Many of those who have known the departed brother will mourn with the family and pray that God may comfort them in their bereavement. Only a little more than two months ago father Grubb's son, Rev. S. M. Grubb, and only a little more than a year ago another son preceded him in death. Rev. Grubb was the oldest living minister in the General Conference. He would have been 88 years old July 6 next. He was in the ministry 66 years, 40 of these he served the First Church in Philadelphia as its pastor. He was one of the chief promoters of THE MENNONITE and its first editor, and served on the Publication Board 39 years.

FOREIGN MISSIONS

P. H. Richert, Sec.

MORE OF THE S. F. PANNABECKER LETTER the gist of which was given last week. If we might be permitted to make a suggestion to some of our foreign missionaries, it would be this: That in their letters intended for possible publication in our papers, they omit details that greatly interest them, there, but hardly the large body of readers thousands of miles away.

* * *

At Kaifeng again we found that the missionaries were making great preparations to take care of the refugees. Altogether at the various mission centers they are planning on accepting at least 10,000 people, confined to women and girls, boys under 18 and old men over 55. They pressed us hard to stay and assist them, as they needed a doctor badly, also another man to supervise one more refuge center. As at Chengchow there was somewhat of a pull to help in the badly needed work, but we felt our first responsibility was to our own field, if we could possibly reach it.

The story of the taking of Kai Chow is about as follows: Advance from Taming south started on the 7th, when Nanlo was attacked and taken. On the 8th Tsingfeng likewise fell, and on the 9th Kai Chow was attacked. Most of our workers were in the East Suburb compound at the time. Two decided to come down to Tung Ming while the rest stayed there. There were also 700-800 refugees gathered in the compound. The Japanese first attacked the north gate, then the northwest corner of the city, and continued on to the west gate, southwest corner and finally the south gate. The local official, with his body guard, waited until the last moment and was still in his quarters, when the Japanese troops entered the city. He then left via the east gate which may have given rise to the reports, that a stand was made in the east suburb, causing damage to our place. This is apparently unfounded.

It seems the Japanese treated the workers quite decently. Soldiers have been passing by, off and on, during the daytime, but do not seem to molest folks inside the compound. I have heard no reports that looting occurred in the compound either. The Catholic compound which is on the East Street seems also to have gotten by lightly. They say some soldiers tried to enter, but the priest held them off, even in the face of threats. Afterward the incident was reported to headquarters and an officer sent to investigate. He informed the people that the Japanese were there to protect them and requested all to leave for their homes. Since the food supply was getting short, many left, but it seems that on their way some of the young women were led off by soldiers. The rest scurried back and were afraid to leave. The latest report was that the compound was still well filled and food supply perilously low.

As far as outsiders are concerned, we have no information how they fared, presumably not as well as those in the mission compounds. Christians as members of a recognized body have a better standing and are less liable to suspicion. While doubtless the fact that they have some foreign connections may help some.

The big problem during the coming days is, how to get a semblance of stability. Large numbers of Chinese troops wander around in territory that the Japanese have not occupied, awaiting an opportunity to pounce down on any small garrison, or do whatever damage they can. The Japanese troops on their part have penetrated far inland and have not cleared out the Chinese troops before them . . . It is a safe estimate that the Japanese have not exerted a telling influence toward peace and order in one half of this province which they claim to have taken. In one place north of us, around Shih Chia Chuang, a Chinese general claims control of 18 counties. The big problem for the future of North China is, how peace and order and the processes of legitimate government can be set up and made to function.

THE MENNONITE

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Christian Education

D. J. Unruh

NEGLECTED AREAS IN CHRISTIAN EDUCATION

IV. Prophetic Teaching

The Sunday School has included very little prophetic teaching in its ministry. This is due, no doubt, to fear that the study of prophecy will lead to endless speculations of dates and signs of the times. Because of this neglect, there is excluded from the curriculum of Christian Education a large and important part of divine revelation, and the only safe counterbalance against unwise speculations and visionary experiments. When man excludes prophecy from his field of learning and instruction, he invariably substitutes current prophets and prophecies for the Biblical ones.

Man is not only incurably religious, but is also insatiably iniquisitive about the future. He is never satisfied to consider the future as an unknowable vacuum, consequently there are innumerable deceivers who foist their speculations upon credulous man. Many of these, "blind leaders of the blind", have a generous inclusion of idealism derived from scriptural sources, but rejecting the divine program they involuntarily stamp themselves as false prophets. Why then are intelligent, sincere and respectable people ensnared by them? Having no true knowledge of prophecy they easily become the victims of the false.

The desire to look into and predict the events of the future seems to be innate. The understanding of it is subject to divine revelation; the method of its realization must come from the mind of the Omniscient; while the realization of it must remain in the hands of the Omnipotent. To ignore and to neglect the prophetic revelation is nothing less than folly and opens the door to all manner of heretical "isms". "Despise not prophesyings." I Thess. 5:20. See also II Peter 1:19-21. To reject this revelation is rebellion and leads to apostasy and spiritual anarchy. II Peter 2, and Jude.

To neglect this large area of divine revelation is to say that God took unnecessary pains to give and preserve for us a vision of the future. Would we not thereby earn for ourselves the rebuke that Jesus spoke to the disciples of the Emmaus' road, "O fools and slow of heart to believe all that the prophets have spoken."

To believe and to know the great prophetic truths of God's Word, satisfies the longing of the human heart, protects against the folly and remorse of experimentation, stabilizes the believer in times of reverses, and safeguards him against heretical fadists and isms. Prophecy is given for edification, exhortation, and comfort (I Cor. 14:3). "Ye do well that ye take heed." *Neglect is dangerous.*

Gifts to Colleges

by Ed. G. Kaufman

Baldwin-Wallace College.—President Wright announces a gift of $50,000 by Mr. and Mrs. E. J. Kulas of Cleveland, Ohio.

Luther College.—A legacy of about $25,000 was recently received from the estate of C. N. Snedsrud of Lansing, Iowa.

Boston University.—A gift of $73,500 in securities was received anonymously by the Boston University.

Kenyon College.—A gift of $30,000 from the late Ella G. Whiting of Columbus, Ohio, has been announced by President Gordon K. Chalmers, of Kenyon College.

College of William and Mary.—Announcement of a gift of $50,000 to the College of William and Mary has been made by John Stewart Bryan.

Rutgers University.—Rutgers University receives $791,880 from the estate of James Nielsen, according to an appraisal filed in Surrogate's Court, January 7, in Utica, New York.

Grove City College.—Grove City College has been remembered generously in the will of Mr. William W. Stewart of Sewickley, Pennsylvania. The will provides that three thousand shares of Harbinson-Walker Company common stock, current worth approximately $65,000 are willed to the college.

Erskine College.—W. H. McQuiston of Monticello, Arkansas, has given to Erskine College, at Due West, South Carolina, the sum of $20,000.

Earlham College.—Gifts and bequests received during the past few months amount to about $30,000.

Colby College.—The treasurer estimates that the amount to be received from wills now in process of settlement will amount to at least $350,000. An increasing number of people are known to be writing into their wills bequests either for endowment or buildings.

Wooster College.—According to the will of Atlee Pomerene, former RFC chairman and Senator, this college will benefit to the extent of $30,000.

Marvelous Opportunities.—"I am not a beggar," President Harper of Chicago University once told an audience to which he had been introduced as "the world's greatest beggar." "I have never begged for a dollar in my life, but"—and the words came with quiet emphasis, "I have given my friends some marvelous opportunities."

The above items clearly indicate that the day for gifts to our church colleges is not over.—Educational News Bulletin, April, 1938.

— *First Church, Reedley, Calif.*—The good news has reached us that Bethel College has been admitted to The North Central Association. This is an important event, not only in the history of Bethel College but also of our entire work being done by the General Conference.

We Reap What We Sow

Whatever a man soweth, that shall he also reap.—Gal. 6:7b.

This is a truth which the history of men, both as individuals and as nations, amply proves. When by the treaty of Versailles, France in particular, and England as a willing accomplice, extracted from Germany the last pound of flesh and laid her so low as to leave her grovelling in the dust for decades to come, the seeds were sown that have produced the disasterously abnormal conditions in the world today, with hatred, malice, fear, suspicion, vengeance, murder and destruction lurking everywhere. And we, who unfortunately had to acquiesce in the terms of that unholy treaty, although we had intended to help make the world safe for democracy and to end all wars, are being swept along into this maelstrom which may carry civilization to its final doom almost any time. Our representative, sponsor of the greatest democracy in the world, had to sit meekly by, when the spokesmen of the other two victorious democracies gorged themselves with new possessions, while a power like Italy had to be satisfied with the crumbs that fell from the *?peace-table?*. Should the world wonder that that nation along with enslaved Germany, sought and found ways out of their subordinate condition, and onward to new power. Who but the democracies that forged that peace are largely to blame for the rise of the totalitarian states of today. Instead of sowing some seeds of democratic goodwill and neighborliness, as our representative had planned and hoped to do, they sowed seeds that produced dictatorships that now endanger their existence.

But, somehow, these dictator-controlled countries are succeeding in working out their destinies in harmony and concerted effort, while the democracies are torn with internal strife, strikes, clashes between classes, etc. Of France a reliable Swiss paper says, "There are strikes upon strikes, some of the largest factories being beset by sit-dawn strikers. The land is becoming badly impoverished, the franc continues to drop; the farming industry is being ruined; too little work is being done; the people's front, with its contrary attitude against the efforts of the government to improve conditions, is becoming a menace to the existence of this land with its small industries and small farms; and communism is sowing seed that makes recovery more difficult. The dragon-seed that was sown in 1919 has shot up and is yielding its fruit. The rise of the European dictatorships can be explained solely on the basis of the tyrannically coercive terms of the treaty of Versailles."

And yet there is a good deal of talk in Europe, France and England, and even on this side of the Atlantic, about the three great democracies combining in an effort to combat the dictatorships. In this connection it is reassuring to hear what Ex-president Hoover who just recently returned from Europe has to say. He holds, for Great Britain, France and the United States to combine to protect themselves against fascist dictatorships, "involves the pledge of some sort of military action by the U. S. with other powers. More than this, we would be fostering the worst thing that can happen to civilization, that is the building of a war between government faiths and ideologies.—This would result in combining the autocracies against the democracies. It would have all the hideous elements of old religious wars. We should have none of it. We can never herd the world into paths of righteousness with the dogs of war."

While Mr. Hoover deplores the organization of the totaliterian states, he emphasizes very strongly the fact that the U. S. must maintain the same neutral attitude toward these states as toward others, if we want to help maintain peace. *The form of government that the people over there choose is their concern, not ours.* His observations may be summed up as follows: 1. A few hundred million Europeans have lost the freedom of the press and of speech.—2. A general armament race is in progress between the important states.—3. All state treasuries are struggling with huge deficits. Inflation is threatening some of the countries.—4. The influence of the totalitarian states in all Europe has grown perceptibly.—5. The League of Nations has flatly failed in its effort to create more peaceful relations in Europe.—6. Everywhere there are fears of coming wars.—7. In different countries terrorism and disturbances have greatly increased,

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Announcements and Programs

INVITATION

The 34th Annual Meeting of the Bethel Deaconess Home and Hospital Society shall be held, the Lord willing, on Tuesday the 10th of May, 1938, in the First Mennonite Church at Newton, Kansas. All the members of the Society and all other friends of the Deaconess cause are heartily invited to attend this meeting, which will begin at 10 A. M.

Hoping for a large attendance, and the prayerful support of all interested.—The Directors.

* * *

INVITATION

To the Oklahoma Convention, God willing, which is to convene in the New Hopedale Church at Meno, Oklahoma, from Sunday to Tuesday, May 8 to 10, all are cordially invited by the church.

A committee will be at the O.B.A. Dormitory on Saturday for those coming from a distance and who wish nights lodging.

Noon and evening meals will be served at the Dormitory at the nominal price. Those bringing their own lunch can obtain hot water.—Nelson Wedel.

Sunday School Lesson

A. S. Bechtel

May 15, 1938

TESTING DISCIPLESHIP BY SERVICE

Mark 10:17-31

Introduction

The lesson speaks particularly about possessions and the giving of them for religious and charitable purposes, as a test of discipleship. In truth however, this goes far beyond mere material matters. It is the spirit in which we possess and the purposes for which we use possessions, that counts. This is the fundamental teaching to the inquiring man in our lesson.

A Man's Vital Question vs. 17-20

After Jesus and the disciples had left the house in Capernaum, a man came in haste with a vital question (v 17), which implied that he believed that eternal life is to be obtained by things we do—an earned reward. He was sincere, earnest, good morally, of noble purpose. He addressed Jesus in the courteous manner of speaking to any great teacher, showing his confidence in Him. Jesus saw that the man did not see the full force of the words, "good Master," and wished to enlighten him in His answer (v18). God alone is truly good. The man did not see Jesus as God. His words and miracles should have shown him that He was more than merely a "good Master" and teacher. Jesus is here rebuking all superficial thinking about Him by people of our day.

Jesus refers him to the commandments (v 19), to those referring to our dealings with others. The self-confident He sends to the Law; those leading this man to see himself. These touch on the fundamental things in life. Without doubt, the man was quite honest in his reply (v 20). We can not doubt his sincerity. The Law had been his guide from youth. From the Law standpoint, he was perfect. Jesus had been teaching a more lofty conception of life, which this man had doubtless heard.

One Vital Thing Lacking vs. 21-22

Jesus looked on him earnestly, tenderly, searchingly. He loved his sincerity and evident earnestness (v 21). He so looks on us. He, in love, spake plainly to him, recognizing his good qualities, frankly telling him that he lacked the one thing most needful to receive eternal life. Jesus asked two things of this man. He was pressing deep into his life, leading him to see that he had his heart set on his possessions. They were standing between him and the eternal life he desired. The "one thing lacking," was, putting his complete trust in Jesus, supreme love for Him. Eternal life demands personal qualifications of heart and spirit in this life. We need to watch ourselves. The man went away sad at heart (v 22), his riches were his idol. All his life thus far, he had a desire for "eternal life." Now he came to the real test, he failed. Rather than give up his earthly treasures, he lost his soul. He took issue with Jesus.

Dangers of Possessions vs. 23-27

Jesus plainly tells (vs 23,24) that possessing riches so easily robs the possessor of the Christ-like virtues of faith and trust in Him; so easily leads to a loss of spirituality and deadening of sympathy for the poor and needy. It is extremely difficult for one who loves riches to enter the kingdom of heaven (v25). Riches have cut many off from God. It is possible for God by His grace, to save the one who has been trusting in his riches (v27).

Heaven Rewards Sacrifice vs. 28-31

Peter, speaking for the twelve, thinks of all they had sacrificed to follow Jesus (v28). Jesus acknowledges the acceptableness of their spirit and service as disciples and assures them of their reward (v30). Kingdom entrance requires separation here from all that is wrong and sinful in this life. It may even mean much of real sacrifice of that which is dear to us. The reward is certain. It is eternal. It is for all who render service of self to God and man.

Fellowship of Reconciliation

2929 Broadway, New York City

Dear Editor of The Mennonite:

May I appeal through your columns that at least a thousand ministers will write me that they will speak on Memorial Sunday on "Keep America Out of War." The war policies and the war psychology of the Washington administration in these days must be met by concerted efforts for peace. If these are not to come from the church in America today, we shall once more be confronted with the demand that "preachers present arms" tomorrow. I know that there are thousands of ministers who leave no uncertainty in the minds of their own people as to their convictions on this matter of the seriousness of the problem. But why not, for once, speak together?

Such a united voice would be heard far beyond the bounds of any one parish. Indeed, if one thousand pastors speak together even the ears of Washington, so quick to hear whispers of war and so deaf to the shouts for peace, will be compelled to listen.

Sunday, May 29th, is a particularly appropriate day, not only because of the patriotic implications of Memorial Day, but because on this week-end in Washington a great conference of peace, church and labor groups will be convening also to demand that the United States remain out of war. May I ask every pastor who will join in this united effort to drop me a line, even a postcard, at 2929 Broadway, New York, saying, "You can count on me." — Sincerely, Harold E. Fey.

Bible Conference at Newton, Kansas

May 15 to 22, Incl.

You are cordially invited to come and partake of the great spiritual blessings which await you at the above Bible conference.

The opening meeting will be held on Sunday, May 15, at 2 p.m. at the Newton City Auditorium.

The speakers which already have acknowledged their agreement to come are: Dr. Max I. Reich, Philadelphia, he will, besides other themes, speak on "The Message of the Psalms of Israel"; Dr. P. R. Schroeder, Freeman, South Dakota; Dr. H. W. Lorenz and Rev. Abr. Unruh, Tabor College, Hillsboro, Kansas; Rev. Dan. Unruh, Pandora, Ohio. Additional speakers will be announced in forthcoming issues.

If you are prevented from attending the conference personally, tell your friends and remember the work in your daily prayers.

The committee of the Christian Bible Conference Association, Newton, Kansas.

Doctrinal --- Devotional

CAN WE MAKE OUR CROSSES REDEMPTIVE?

Some Bible teachers say we can, and we should make our crosses redemptive, but they give no scripture for this. Nor can I find any scripture to support this. If any one can, I would be thankful to hear from him, because I do not wish to teach or preach anything that is not scriptural, especially on a doctrine that is so central as that of the cross of Christ, which determines all our other thinking about the gospel.

In an article in the last issue of *"The Mennonite"* the statement is made that we may "transform them (our daily crosses) into instruments of redemption". The writer evidently uses the word redemption as identical with salvation. If I understand the scriptures, it makes a distinction between the two terms, so that redemption is limited to what Christ did on the cross, namely, as he himself explains, that he gave his life as a "ransom". The word redemption expresses ransom both etymologically and scripturally, and is never applied to merely human beings, when speaking of redemption from sin. On the contrary, it is expressly stated that such a ransom is impossible: "None of them can by any means redeem his brother, nor give to God a ransom for him". Ps. 29:8.

We should all be soul-savers, but none of us can be a soul-redeemer. We should even be willing to die for others, to help save them, but such a death would be only that of a martyr, dying for the truth. Christ's death was also a martyr's death, but much more. Peter was a martyr, and was crucified, but that did not make him a redeemer. The Paschal lamb was to be without blemish. So was Christ. If Israel in Egypt had disregarded this and had taken any lamb without regard to blemish, the blood on the door posts would not have protected them from the angel of death.

We as members of the body of Christ have to suffer with him as his witnesses. There is yet much lacking in this element of the suffering of Christ. Paul was anxious to help "fill up that which is behind of the afflictions of Christ." The context shows clearly that this is a suffering as witness, not as redeemer. It has a saving value, because it makes the testimony convincing and effective, but it has no redemptive value. Redemption has been accomplished once for all on the cross of Christ. But the work of salvation is still going on. Salvation is a more general term, and does not *always* imply a ransom as redemption does.

My only purpose in writing this is to prevent confusion, and to emphasize Christ as the only Redeemer.

In love, P. H. Richert.

* * *

THE DOCTRINE OF THE TRINITY

Dr. A. McCaig,

Principal Emeritus of Spurgeon's College

We have seen how Christ's teaching about God, joined with His utterances about the Personality and Deity of the Holy Spirit, and His witness concerning Himself as equal with the Father, leads definitely to the conclusion that the Divine Being must be conceived of as a Trinity. This doctrine is undoubtedly mysterious, and transcends our human reasoning, but that it stands plainly revealed in the teaching of the New Testament generally cannot reasonably be gainsaid. The Apostles taught by Christ, and, inspired by His Spirit, clearly teach the Deity of Christ and of the Holy Ghost, while holding to the Unity of God, so that there is no escape from the conclusion that they held the doctrine of the Trinity. It comes out clearly in such passages as Eph. 2:18, 20-22; Eph. 4:4-6; Rev. 1:4, 5, while it is crystallised in the baptismal formula and in the Apostolic Benediction: "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all."

The Doctrine transcends Reason, but does not Contradict it.

But note that while this mysterious doctrine transcends reason, it by no means traverses reason. It passes beyond our reasoning powers, but it cannot be shown to be opposed to these reasoning powers. Christian philosophy has found helpful analogies in Nature which can be used to illustrate the great subject, though they may not explain it. Thus Augustine illustrated it by the analogy of the human mind, which knows itself, and loves itself, so that there remains a trinity—mind, love, and knowledge, and this is not compounded together by any commingling; although they are both each severally in themselves and mutually all in all. So he sought to make the doctrine clear by distinguishing in God—the Father, as He Who loves; the Son, as He Who is loved; and the Holy Ghost as the bond of love between the two: *amans* (loving), *amatus* (loved), *et mutuus amor* (and mutual love). Space will not permit the mention of other analogies drawn by reverent philosophical minds, such as Aquinas, Richard St. Victor, and, in later days, Lacordaire and Dr. Joseph Cook.

The Trinity revealed in Relation to Redemption

On this great matter it seems well to follow the great Reformers, Luther and Calvin, who cared little for speculations about the Trinity, and desired rather to rest in the plain statements of the Word. Luther, *e.g.*, maintaining that we should, like little children, stammer out what the Scriptures teach, that Christ is truly God, that the Holy Ghost is truly God, and yet there are not three Gods, or three Beings. The most significant fact about the doctrine is that it is revealed in relation to redemption. As one has well said, "God has revealed Himself to us in the distinction of Father, Son, and Spirit, and our faith rests upon this threefold revelation, and sees in it the revelation of one and the same God, and when we profess our faith in the Triune God, we name the one great historical drama of Redemption. The circuit of revelation terminates in the Divine Three. What the Father demands the Son performs; and what the Son effected, the Holy Spirit appropriates to us." Wherever the doctrine of the Trinity is given up, the Christian truth of Redemption through atonement is also abandoned.

The Doctrine of the Trinity Light-giving.

It is surely a gratifying thought that this great doctrine does not present itself merely as a mystery, but as a *revelation,* an unfolding of great principles which dominate the whole domain of salvation—as, indeed, a solution of other mysteries. It may be compared to the luminous cloud of the Shekinah, which, while in itself a mysterious and marvellous symbol of God, into the heart of which only the favoured leader could enter, yet was the means of shedding light upon Israel's path, and leading the people in the way of salvation.

NEED OF WORSHIP

He who neglects worship neglects that which separates man from the birds, the animals, the insects, the fishes.

The unworshipful man is an anthropoid with a highly developed brain.

He may be a paragon of morality, but so are bees and ants.

He may provide for his family, but so do hyenas and orangoutangs.

Worship lifts men to the next level of experience and justifies their existence as men.

The neglect of worship is psychical suicide.

Intelligent worship is the most remarkable achievement of which a human being is capable.—Dwight Bradley.

Hartford Theological Seminary

Hartford Theological Seminary has become a center for Mennonites training for Christian service during the past few years. This year there are a group of eleven in the "Mennonite Group" at Hartford. This group has been meeting weekly for the past two years to discuss the history and polity of the Mennonites.

Last year the group discussed the doctrine and polity of the Mennonites. They collected the various constitutions and by-laws of the different conferences. They examined these and tried to ascertain what a typical Mennonite polity should contain.

This year they have been studying the history of the Anabaptists, especially the life of Menno Simons; the history of the General Conference and the contributions to Hymnology by the Mennonites. Two of the group will be leaving this year. Mr. and Mrs. John Schmidt and Mr. and Mrs. Verdi Reusser. There is one middler in the group, Paul R. Shelly. There are three juniors this year: Russel Mast, Hiram Hilty, and Erwin Albrecht. The group is very fortunate in having Dr. E. E. S. Johnson, Waldo Professor of Medieval and Modern Church History at Hartford and pastor of the Hereford Mennonite Church, Bally, as one of the leaders in the discussions. Dr. and Mrs. J. E. Hartzler have made a definite contribution to the group during the past two years.

Felix Schrag, South Dakota, was absent this year, having been appointed to serve for a year as associate pastor in Pasco, Washington. He will return to Hartford next year. George Stoneback, a middler last year, was elected to serve a year as pastor of the Eighth Street Mennonite Church, Goshen, Indiana, and has since accepted a call to become the regular pastor of that charge.

Although this group at Hartford is separated geographically from the Mennonite communities, they are not separated from the Mennonite faith but are learning more and more to revere the faith of their fathers and to dedicate their lives to follow in their train.—By Paul R. Shelly.

"THE CHRISTIAN'S TWENTY-THIRD PSALM"

The Lord is my banker; I shall not fail.

He maketh me to lie down on gold mines. He giveth me the combination of his tills. He restoreth my credit.

He showeth me how to avoid lawsuits for his name's sake.

Yea, though I walk in the very shadow of debt, I will fear no evil; for thou art with me; thy silver and thy gold they rescue me. Thou preparest a way for me in the presence of my collector.

Thou fillest my barrels with oil; my measure runneth over.

Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.—Selected by Rev. L. R. Westerberg.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Worthwhile Ways of Reading the Bible

The Bible is all of mankind's greatest treasure, but in order to enjoy it, IT MUST BE READ. Why not resolve to read the Bible more intensively?

Read the Bible with the spirit of Mary who sat at Jesus' feet and drank in the words. Read it as if you were listening to the deep melodies of a great organ, and after a bit you will find your own heart singing a nobler tune.

If you have been reading only casually, a good place to start would be the Gospel of St. Luke and Acts, relating the events and the Person that mark the turning point of human history. Follow with the other Gospels, letters of Paul, Psalms, etc. But do not try too soon to master it all; in reading the Bible, you are not cramming for an examination, but living with a friend.

Do not be ashamed if you cannot understand all of it. God does not expect you to know everything, but everything which is essential to life's deepest joy and greatest growth is open to the true and earnest mind.

Read and re-read the sections of the Bible thoroughly for light on practical problems instead of reading it all hurriedly. To get the benefit of the Bible, you need, not a snap shot, but a time exposure.

Read it for light on personal problems—friendship, purpose in life, financial perplexities, anxiety over loved ones. The Gospels, Psalms, and Epistles should prove especially helpful here.

As you study each scene, think where you—caring for the things you care for—would have been in that scene, had you lived then.

Read to understand thoroughly a single character, his motive, his hope, and his ambition.

Take a great word or phrase and trace its meaning through the Bible, e. g. "faith," "glory of God," "patience," "prayer," 'grace."

If you want to read the Bible all the way through, do it for what it will do for you and not for the sake of having done it.

Read the Bible by yourself, but if possible, also with companions. The richest experiences of life must be shared.

When in sorrow, anxiety, or fear, go to the Bible for help. Although it is not primarily a shelf of medicine, it is daily food for daily needs.

For in God's providence, this is your book. Men have labored incessant hours, spent all they had, gone foot-sore and weary to an exile's rest, died in agony a martyr's death, that you might have it.

The Bible is not simply a record, it is a MESSAGE! READ IT! SHARE IT!

(Above is a guide-sheet recently issued to a group of students during special Bible Week.)

ELDER BROTHER

By Lida Marie Erwin

I've always felt that He who died for men
Wants not the servile pose, the bended knee,
But wants His own to walk with Him again
As did the men of yore in Galilee;
Prefers the title Brother, Neighbor, Friend
Prefers to walk in humble ways and lend
To that of King, whom men adore yet fear;
Encouragement and helpfulness and cheer.

I think we should not worship Him as one
Who dwells apart in some far-shining star:
He's one who helps in trouble, shares in fun,
And feels our heartthrobs every place we are,
And drinks with us the sweet or bitter cup;
And if perchance we fall, He helps us up!

Being Popular Without Sacrificing High Ideals

I Cor. 13:4-7; John 8:29; 2 Tim. 2:22-25
Young People's Topic for May 22, 1938

Meditations:

M., May 16. Jesus, Friend of all. Luke 15:1-7.
T., May 17. Silent, but true to the truth. John 19:7-11.
W., May 18. Popular, but steadfast. Acts 4:13-22.
T., May 19. Keep away from evil-doers. Prov. 1:7-19.
F., May 20. The habit of high living. 1 Tim. 6:6-12.
S., May 21. Popularity is fickle. Matt. 21:1-11; 27:19-25.

Suggested Hymns

"I would be true", "In Christ there is no East or West"

This should be an unusually interesting program because it deals with the universal strivings for self-assertion and social approval. Popularity is pursued by some like an elusive will-o'-the-wisp; on others it descends seemingly of its own accord. Why? How? What brings it? Is it right to wish for it? Bring your perplexed queries. With open minds and consecrated hearts face them honestly and try to find answers for at least some of them.

Program Suggestions:

Invite a speaker for this program. She may be one of the teachers in your community, the pastor's wife, or some other woman of experience and understanding to talk about the ever-present urge to be popular.

The woman you invite may prefer to lead a discussion and in her summary incorporate her ideas concerning various questions. Either way, the program will perhaps include:

A. Various Types of Popularity.

1. The "hail-fellow-well-met" who is always exuding exuberance. He delights people because of his constant cheerfulness. Or does he?

2. The flatterer who obtains his following by gushing complimentary phrases.

3. The dependable person who is always eager to perform the thoughtful courtesies that lighten our burdens.

4. The capable lassies who can bake the best cakes for the Sewing Society suppers, who can embroider the nicest linens for the bazaar, who can plan the most interesting programs, who can coach entertainments and direct the choir.

5. The understanding soul who has found his greatest joys in the wells of his deepest sorrow: who is always ready to listen to others' griefs and gayeties; who imparts life and hope to others through his own godliness, faith, love, patience, meekness.

B. Popularity and Christian Ideals.

1. In any community a person will need to change some of his habits to adjust himself to his neighbors. "When in Rome, do as the Romans do." How far should such adjustments be carried?

2. With whom do I want to be popular?

C. Techniques of Popularity.

1. Personal appearance. What is a healthy attitude toward carefulness of grooming and choice of clothes?

2. Etiquette. How deeply should I concern myself with developing social graces and skills?

3. Courtesy. Aside from formal politeness, how can I develop an awareness of the other person's casual needs?

4. Love, patience, meekness. What experiences in life should help me to grow in these qualities?

D. A Balanced View of Life.

1. What things in life are more important than popularity?

2. Where does popularity fit into the composite picture of a spiritually healthy life?

INTERMEDIATE DEPARTMENT

How Should We Pray

Intermediate C. E. Topic, May 22, 1938

Daily Bible Readings

May 16. Pray earnestly. Jas. 5:16.
May 17. Pray humbly. Luke 18:9-14.
May 18. Pray persistently. Luke 18:1-8.
May 19. Pray believing that God hears. 2 Chron. 6:16-21.
May 20. "Prayer without ceasing." I Thess. 5:17; Eph. 6:16-21.
May 21. Pray with kindness. Matt. 5:44.
May 22. Topic — How should we pray? Matt. 6:5-14.

Pre-Prayer Circle

James 5:18. The topic is prayer. Make this a time of sincere, earnest prayers. Write on slips of paper special calls for prayer. Many of these can be taken from our church papers. Almost every letter from our missionaries ends with a plea for prayer. Include some items for thanksgiving. Allow each one time to read his slip, then ask them to pray audibly or silently. This will take time for preparation, but will put new life and interest into the prayers.

A Quiet Hour Help

A small booklet issued quarterly by David C. Cook Co., Elgin, Ill. and called "The Quiet Hour" will be a great help to your Intermediates in their devotional life. It is only twenty cents per year. Send for a sample.

How Should We Pray (A quiet hour presentation)

After your opening Song Service and announcements, explain that the presentation shows how the Quiet Hour should be kept. First, meditation and worship. Second, reading the Bible for His message. Third, prayer. Choose one who can sincerely enter into the spirit of this presentation to give it. Young people learn by observing others. This can mean much in giving them an understanding of the devotional life.

1. Meditation. Scene: Girl seated with bowed head, while someone behind the scene reads the following verses: Ps. 46:10; Josh. 1:8; Ps. 1:1-2; Ps. 19:14. Followed by the song "Near to the Heart of God," sung behind the scene.

2. Bible Study. Scene: Same as above, after song is sung she opens a Bible and reads. The following verses are read: Ps. 119:18; Ps. 110:11; Ps. 27:11. Follow by song, "Open My Eyes That I May See"

3. Prayer. Scene: Girl kneels while the following verses are read: Matt. 11:23; Mark 1:35; Matt. 6:6; Isa. 40:31. Follow by song "Sweet Hour of Prayer" or some other appropriate prayer song.

The entire presentation might be concluded by the singing of "Take Time to Be Holy." Subdued lights add to the effectiveness of the presentation.

Discussing The Topic

1. The Leader's part. Use the Scripture reading Matt. 6:5-14 for the basis of your talk. We may feel the need of prayer and yet not know how to pray. One time after Jesus had been praying, His disciples came to Him and said, "Teach us to pray." Our topic suggests a desire to learn how to pray. Jesus taught his disciples by example and by illustration. His praying was different than that which the disciples saw all around them. Bring out especially the teaching in verses 5-7 of the lesson. What does it mean for your prayer life.

2. Use the Daily Readings for discussion, turning the topics into questions. What are the conditions of effective praying in Jas. 5:16? How do we express humility in prayer? Luke 18:9-14.

Closing Moments

Story: Years and years ago there lived in Copenhagen, Denmark, a young man by the name of Bertel Thorwaldson. In his humble home he learned to shape clay, to cut marble, and to make simple, beautiful statues. After studying in Italy he returned to Denmark to make some statues for the church which he loved. The great blocks of marble were brought to him, and as the days went by they grew into wonderful statues, thirteen of them, statues of the Christ and His twelve disciples. When they were finished and placed in the Church of the Frauenkirche in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

One day there came to the church a group of people who had been searching Europe for the great and beautiful. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle He seemed! How loving His face! How tender His whole attitude! So, as they gazed silently at the statue, no one noticed the little old lady who helped to keep the church clean, standing, also at the foot of the statue. That little lady loved the beautiful Christ and she wanted others to know Him as she knew Him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said, "When you stand there you cannot see how beautiful the Christ is. You must not only look into His face, but you must look into His eyes. And that you can only do from your knees."

It is upon our knees in prayer that we begin to realize the beauty of the Christ, in all His tenderness and love.

Special song: "Teach Me to Pray, Lord."
Benediction.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Bible.

JUNIOR CORNER

THE LEADER'S ASSURANCE:

"And I know
That when I come unto you,
I shall come
in the *fullness*
of the blessing of Christ." Rom. 15:29.

What a wonderful assurance to have! Paul had it—Paul the great worker of the Christian Church. Such an assurance, seems to me, is the result of

1. *A thorough preparation on God's part* made possible because of
   a. communion with Him
   b. a readiness to serve
   c. a yielding of self as a vessel for the Spirit
   d. an obedience to the guidance of the Spirit
2. *A thorough preparation on my part* by
   a. a thorough study of topic materials
   b. a careful selection of best methods to be used
   c. an understanding of the group to be served
   d. a right relationship to God through constant prayer—"not I but Christ."

What a joy to face the next meeting, to face the next appointment with: "I know that when I come unto you, I shall come in the fullness of the blessing of Christ."

The Jesus-Pictures I Love

Program Suggestions for May 22, 1938

Call to worship by prelude

Worship period

1. Rise for minute prayer by leader asking God's presence in each temple of the heart
2. Sing in unison: "The Lord is in His holy temple"
3. Group song service and scripture reading. This could be put on the board and instead of announcing, the leader could point to the next song or scripture to be used.
   a. A voice reading Ezekiel 34:11, 14, 15, 26
   b. Group singing: "Lord, I hear of showers of blessing." verses 1, 2, 3
   c. Group reading Psalm 23
   d. Group singing. "The Lord is my Shepherd", verses 1 and 4
   e. A voice reading, John 10:14, 27, 28
   f. Group singing, "Saviour like a shepherd lead us", verses 1, 3, 4
   g. Group reading, Jer. 31:3
   h. Group singing, "O How I Love Jesus"
   i. Prayer of thanksgiving for God's love

Mission Minutes: There was so much in the last News and Notes that your group should know and in behalf of which you can now lead your group to be helpers through prayer.

Announcements

Study period:

Aim: To show the beauty of Jesus-pictures and to find through each a new love for the Jesus portrayed therein.

1. Sing in unison: "I Would See Jesus"

2. *Seeing Jesus tonight:* After introducing the theme of the evening, there could now follow a series of picture studies by juniors. The Standard Sunday School roll is a rich source to choose from. These are to be Jesus-pictures, so each picture selected should have Christ in it. Your theme in each picture study could be: "How I see Jesus." The Bible story, of course, should be told first by the junior presenting "his" picture and then his thoughts on how he sees Jesus. There could be a number of special music after each picture study which supplements the picture theme.

Closing Service:

Let the lights be put out as the piano plays "My Jesus I Love Thee" very softly. Before the children, unveil the picture of "Christ in Gethsemane" (Hoffman). Light candles near it, illumining the same. Then by leader or by guest let there be a heart talk on Christ's love for us. Close with the memory verse: "If ye love me, keep my commandments." With lights still out, let the piano play "Nearer, Still Nearer" through once while all eyes are upon the Saviour and hearts are meditating His love. Let the group then sing verse one. Close in a prayer of gratefulness.

CORRESPONDENCE

FIRST CHURCH, ABERDEEN, IDAHO, APRIL 25

Dear Readers of The Mennonite:

The glad Easter season has come and gone, and we were again reminded in a very real way of the suffering, death and resurrection of our dear Lord and Master. May we be more willing to suffer and sacrifice for Him. Our pastor, Rev. P. A. Wedel, brought us a very inspiring Easter message in the morning, and in the evening the cantata, "Bright Easter Morn," was rendered by some seventy voices of the various churches in town to an appreciative audience of over five hundred.

We are very happy to report that the much needed addition to our church is nearing completion, through the untiring efforts of many of our members, who so faithfully gave of their time and means. We expect to dedicate it in the near future.

On March 3 our Mission Society and King's Daughters observed World's Day of Prayer, with an appropriate program and an all day quilting. The Mission Society is planning a Mission program for the evening of May 1, at which time a pageant entitled "Spirit of Mission" will be given by the Intermediate girls.

An interesting and enjoyable event of the season was the silver wedding anniversary of Mr. and Mrs. Rudolf Horsch, celebrated on the evening of March 9, at our church by a large group of friends.

Our congregation is sincerely grateful to God for the blessings He has bestowed upon us, and we ask His continued blessings upon our church and our pastor, that we may have His guidance as we strive to work together as co-workers with Christ. For we know, only as we trust in Him are we made strong.—Corr.

* * *

BETHEL CHURCH, MOUNTAIN LAKE, MINN.

This spring the Bethel Church and the neighboring churches have been richly blessed through different visitors bringing inspiring messages. No one in Mountain Lake and vicinity will come before God with the excuse that he had had no opportunity to hear the gospel message.

From April 1-10 Rev. Ralph Underwood conducted evangelistic meetings in our church. The two meetings on Friday and Sunday evening were held in the high school auditorium, for the audience outgrew the church. On Sunday night, when he told the story of his conversion, even the auditorium was unable to accommodate all the people. Rev. Underwood is standing firmly upon the Word of God and is fighting the false "isms". The visible results were not as great as some may have expected them to be, but who can count the unseen blessings and results.

On Good Friday Communion Services were observed. An impressive service for all believers. At the Easter sunrise service, Rev. Albert Schultz gave a short Easter message. Rev. P. J. Wiens, missionary from India, occupied the pulpit on Easter morning. During the week Rev. Wiens spoke in the different General Conference churches in this vicinity. Our pastor has again started with the instruction of the catechism class. May Christians pray that many may choose Christ as their guide through life.—Helen Penner.

In Memoriam

SISTER FRANCES ZERGER, daughter of John and Katherine Schwartz, was born in Kotozafka, Russia, June 6, 1866. She came to America with her parents as a child. They settled in McPherson County, Kansas. On October 3, 1880, she was baptized by Rev. Jacob Stucky and joined the Mennonite church at Moundridge, Kansas.

From there she moved to Reno County where she joined the First Mennonite Church at Pretty Prairie. On October 2, 1895, she was married to Jacob Zerger, a widower with eight children. The Lord blessed their union with six children. Later they moved to Oklahoma. There they helped to organize a new Mennonite church. After the Lord had taken her husband from her side, she moved back to Pretty Prairie.

Besides her trials as a widowed mother, she took sick with cancer. After much suffering, the Lord took her home on March 17, 1938. She attained the age of 71 years, 9 months, and 11 days. She leaves to mourn her death a stepmother, 7 stepchildren, 6 children, 4 brothers, 5 sisters, and many friends and relatives.

* * *

SUSANNA GOERING, daughter of Christian Voran and Katharina Goering Voran, was born on June 6, 1864 in the province of Wolhynia, Poland. With her parents and others she immigrated to this country in the fall of 1874. They settled in the vicinity of Moundridge, Kansas, where she lived the rest of her life.

She was baptized on April 19, 1878, and became a member of the Hoffnungsfeld Church near Moundridge, Kansas. In the Spring of 1884 she transferred her membership to the First Mennonite Church of Christian and here remained a member until she passed away.

On June 12, 1887 she was married to Joseph A. Goering and they were permitted to go through life together for a little over fifty years. Four daughters and six sons were born to them. One son died in infancy and one son and one daughter after they had grown up.

The deceased suffered a stroke of paralysis a number of years ago, and since that time was an invalid, though not always bedfast. Through the days of her suffering she greeted her friends with a smile and bore her affliction patiently with seldom a word of complaint. She breathed her last on Friday, April 22, 1938. Confident that she was ready to go, she rested assured of victory and often said, "Jesus will take me as I am." She was aged 73 years, 10 months and 16 days. Those mourning her departure are her bereaved husband, three daughters, four sons, five grandchildren, two daughters-in-law, two sons-in-law, one brother and many other relatives, and many friends.

Funeral services were held from the home and from the First Mennonite Church of Christian, Moundridge, Kansas, on April 25, 1938, in charge of the pastor, P. P. Wedel who spoke on James 1:12, assisted by Rev. John C. Kaufman with a German sermon on Psalm 35:14.

* * *

MRS. JOHN S. GEIGER, the daughter of Noah and Veronica (Christner) Bechtel, was born at New Hamburg, Ont. on March 4, 1859, and died at her late home at Pandora, Ohio, April 18, 1938, aged 79 years, one month and 14 days. Nov. 29, 1881 she was united in marriage with John S. Geiger of Pandora, Ohio, and since the time of her marriage she has lived in this community. Six years ago last Thanksgiving Day, Mr. and Mrs. Geiger celebrated their fiftieth wedding anniversary in company with their children, grandchildren and other near relatives and friends. Eight children were born to Mr. and Mrs. Geiger, of whom seven survive their mother. Four live in this community and three have located outside the home community. Mrs. Geiger in early life became a Christian and joined the Mennonite Church. She was a devoted member of the Grace Church for many years, loved and esteemed for her beautiful Christian life. Funeral services were conducted at the Grace Church, April 20th, Rev. Paul E. Whitmer officiating.

How Does the Mennonite Church Lose Her Trained Ministers?

As a young layman of the Mennonite Church I wish to bring to the attention of the readers of *The Mennonite* a problem that is confronting our theological students in seminaries as well as the entire Mennonite Church. The statement has often been heard that the Mennonites each year lose a number of well trained men and women to other denominations. I think the statement is true. Whether they are lost because they choose to leave, or whether circumstances are such that they have no alternative is a matter worthy of our consideration. In this article I shall pay particular attention to the problem of holding our ministerial students. It is, however, worth mentioning in passing that the Church also loses a large number of graduates from college each year. This is a more serious problem and worthy of separate consideration.

It seems to me it is a very serious problem when young men who are trained in good Mennonite homes, who graduate from our Mennonite colleges and who go through three years of seminary work, with the intention of serving the Mennonite Church, for one reason or other enter other denominations and are lost to our own. The reason does not lie in the explanation that other churches proselyte, or that other churches pay better salaries, or that our young men want to serve their Master in bigger churches than the average Mennonite Church is. I believe that the explanation of our problem, why our young ministers enter other denominations is, that they find opportunities open to them there. I do not imply that there are no opportunities in the Mennonite Church. There are plenty of them. Our weakness is that we have been at fault in not making them known to our young men. They have had to look out for themselves in most cases. The agency through which these opportunities should be made known is the Placement Committee of the General Conference. This Committee is composed of four members. To many it may be news that this Committee exists. It was news to me until a few years ago. The cause why this Committee has not been active cannot be charged to it, it rests with the individual churches. They have not been using this Committee to help them in the selection of their pastors, and we cannot expect the Committee to push itself upon the churches. Churches are in the habit of selecting their ministers without consulting this Placement Committee. They have a perfect right to do so, but it will be to their advantage, in most instances, if they consult with the Committee, and it will certainly be to the advantage of the young ministerial students who are looking for a church, to make use of the Committee.

It is unfortunate that this Placement Committee has been so generally neglected. Its importance cannot be over-estimated. It is not the function of this committee to appoint ministers for the churches. Its purpose is rather to assist the churches in finding the most capable candidate for the particular opening, and to help the candidate to find a suitable position. It should be a central clearing agency for all the churches of the Conference. It has, or should have, a list of all the churches throughout the General Conference which are in need of a pastor, and also a list of all students in seminaries and another list of experienced pastors who wish for one reason or another to change parishes. To make this possible, it is necessary that there be close cooperation between the churches and the Committee.

At the present time a seminary student who is looking for a pastorate or an experienced pastor who is looking for a change, must do so through his own efforts. Sometimes he can depend on a friend for help. In any case it is bound to bring an endless number of embarrassing situations to both the individual and others concerned.

Church members sometimes resent ministers who volunteer their services without having been first invited. Ministers are human. They do not enjoy the prospect of unemployment and the feeling of insecurity that comes with it. So they should not be criticized too severely for volunteering their services, because in our Church, at the present time, they pretty much have to look out for themselves. It is exactly to avoid such a situation that the Placement Committee can play its important part. If this Committee were functioning a minister could write to it and have his name submitted to the Churches with openings. This would surely be more desirable than for the minister to do it directly. The students are faced with the same embarasing possibility. If there are no openings in their home community where they are acquainted, how, at the present time, can they find out about other openings?

It is rather evident that the explanation of the question, "Why Does the Mennonite Church Lose its Young Ministers" lies somewhere in this area. We are failing to keep in touch with our young men in seminaries and one not providing places for them upon graduation. What else can we expect but lose our men if we do not show an interest in them and provide an opening for them? I could cite a half dozen instances within recent years, where splendid, well trained, strong, spiritual, young men of good Mennonite background have accepted other than Mennonite churches, because their was either no call extended to them or no opening pointed out to them. There is only one thing for a student to do. If he does not have an opportunity in his own church he must go into another.

In order to overcome this weakness that lies wholly within our own Conference organization, I submit a few suggestions: First, let the individual churches make it a point to consult the Placement Committee when they have a vacancy. The Committee can submit to them a list of available candidates. This should be a great asset to the individual church, because it has no knowledge of the available candidates over the Conference while the Committee, if it is functioning, and if the churches are cooperating, should have. Often when a church is looking for a pastor, it has a difficult task on its hands, because it may know of only a very few suitable candidates that it feels would qualify for their opening, and those few may not be available. Furthermore, it may not know a great deal about the background of candidates who on first appearance seem desirable.

Secondly, it would be wise to use our ministerial students during he summer months. This gives them an excellent opportunity to get in touch with the problems of the ministry; it gives them an opportunity to get acquainted with Mennonite people in different sections of the country, and it gives the church members a chance to know who and what kind of students are available within the coming years for the churches. One of the district conferences made an excellent start last summer, by using two of its young ministerial students; one of them in a mission church without a regular pastor and another in a small rural church without a full-time pastor. Another student found some experience by supplying for pastors who were on vacations or attending conferences. This might be an idea for ministers attending the General Conference this summer.

In the seminary where I am now a student practically every young person who wants work for the summer, already has his arrangements made. Most of them are going to smaller rural churches that have no full time pastors. The home mission boards support them. These students go east, west, north, and south, where ever there are openings. Often the students accept churches in a section of the country other than that from which they were raised. This permits a cross-fertilization of ideas and develops fellowship and friendship in this particular denomination. It is beneficial to the students and the churches. Why cannot the Mennonites do something similar? In one case, where one of our Mennonite students applied for a church this summer, he was regretfully informed that there was little to be done for him. Now what will happen, is that that individual will probably accept a placement by his seminary field director. Often these summer positions lead into permanent positions. Once friendships have been established and one's attentions are turned away from the Mennonite Church, with no conscious effort made to turn it back again, the Mennonite student has taken his first long step out of the Mennonite Church, into that of another denomination. If, after graduation, the student finds this same lack of opportunity open in a Mennonite Church, he has then only one choice. Once a person leaves the denomination he seldom comes back. Is it not clear where the fault lies and what must be done to remedy it?

A third suggestion with speial concern to the Placement Committee might be that the Committee provide itself with a list of all those people who are preparing for religious work. In addition to the list of names it would be of value to have a minimum of biographical information about each person. Something similar to the biographical sketches in Dr. Warkentin's *Who's Who Among the Mennonites*. Fortified with this information the Committee would be in a position to render valuable service to the inquiring churches on short notice. It would be in a central position to act as a clearing house between supply and demand.

The Mennonite Church can ill afford to lose its trained ministers. In order to prevent it, proper machinery must be set in motion to do the job. The General Conference Placement Committee can be that machinery. The churches must provide the initial stimulus to set this machinery in action. Mennonite Church, make room for the youth that wants to serve you!

Note—While I am a student in seminary I am not a candidate for the ministry so I have not written this article with myself in mind. It is written out of sympathy for our young ministers who face a greater problem than necessary. — J. Winfield Fretz, 544 N. Leavitt St., Chicago, Ill.

« « JOTTINGS » »

— *First Church of Christian, Moundridge, Kans.*— The pastor, Rev. P. P. Wedel, announces a series of sermons on the question, *Can We Be Sure of Our Salvation?* to be given on Sundays beginning May 8 until Pentecost, thus: *A Mother's Part, Things That Foster Assurance, Things That Hinder Assurance, A Witness in Heaven, Study for Approval, The Witness of the Spirit*. There will be examinations of catechisms May 29, and baptismal service June 5.

— *Correspondents recently reported:* Bethel Church, Mountain Lake, Minn., *Miss Helen Penner;* Garden Church, Hesston, Kansas., *Mrs. A. J. Dirks,* Halstead, Kansas.

— *Palm Sunday Wedding.*—The Eighth Street Church, Goshen, Ind., was the scene of an eight o'clock wedding. In a simple but beautiful setting of daffodills and candelabras, Miss Marian S. Stoneback of Goshen became the bride of Mr. Abner S. Tyson, of Fort Wayne, Indiana, the ceremony being performed by the pastor of the church, George S. Stoneback, brother of the bride.

— *Rev. and Mrs. A. S. Bechtel of Hanston, Kans.,* recently made a trip to Beatrice, Nebr., to see Mrs. Bechtel's mother before she left for the east, where she intends to enter the Mennonite Old People's Home, at Frederick, Pa. That home is within a few miles of where she grew up to womanhood.

— *A Special School and Education Number* in our church papers is due late in May or early in June. Some of the topics treated in this issue will be Bible Schools and Academies, Daily Vacation Bible Schools, Extension Work in Our Colleges, Stewardship and Our Colleges, Christian Education, Mission Work, Our Colleges as I See Them (by four brethren), Our Churches and Adult Education, Education through Our Publication Work. President J. D. Unruh of Freeman College is the editor-in-chief of this edition.

— *St. John Church, Pandora, Ohio.*—We were happy to welcome Rev. S. P. Preheim, representative of the Board of Publication in our midst last Sunday. Did you contribute to the work? We hope you did.—A Union Summer Bible School will be held in Pandora, after the public schools close.—By the way, do you subscribe for *The Mennonite. It's only $1.50 a year, and is worth more.*

— *Rev. M. J. Galle, Odessa, Washington, writes:* We had a wonderful Easter service here in the English Congregational Church. We received 34 new members into the church that day, some through baptism. At the morning services the male and mixed choruses and the orchestra assisted. In the evening musical Easter vesper services the same organizations, together with the junior and young people's choirs, participated.—Our wheat fields look very promising.

— *Savorless Salt.* — Is there anything more useless than saltless salt? God has no use for it; man has no use for it. It has no use than "to be cast out and trodden under foot." Savorless salt really is not salt at all. Are savorless Christians, Christians at all? If you are not a sweetening, purifying, active saving agent, are you "the salt" at all?—Bulletin, Portland, Ore., Church.

— *HOW MANY MASTERS CAN YOU SERVE?*— Some members join church to maintain respectability; some, to ease their conscience; some, to get more business; some, just to follow the crowd. But there are those who join church sincerely, they are determined to serve the ONE Master. Many others try to serve at least two. But a divided heart is an unstable heart.—From Monthly News Letter.

— *Rev. Gustav Frey, Shafter, Calif.*—We have been getting good rains. The governor of California spoke here southeast of Shafter on April the third. The flower fields of hundred of acres, where the festivities were held, were visited by thousands of people that day, and many, many, stood in admiration and praise for what nature presented to them.

— *Cause to be grateful to God.*—We Mennonites have had the blessed experience that our churches, once fairly established, ordinarily grow and expand. This is cause for rejoicing and rather outstanding news for Christians generally. But an "Exchange" brings the sad news that the country over, since 1900, about 30,000 town and country churches have been closed for lack of support. The Baptist denomination, in the Northern Convention, has 4900 town and rural churches, and it has been estimated that less than 20 percent of these are gaining in membership.—*The (Kansas) Visitor.*

— *Berne, Indiana.*—A program of sacred music was broadcasted over the amplifying system of the Mennonite Church of Berne every morning during Holy Week. The broadcast came from the tower of the church and could be heard for quite some distance.

— *Crop Prospects in Kansas good.*—Kansas is again getting its normal amount of moisture. Heavy snows this spring helped much. If nothing unforseen happens there will be a bountiful wheat crop. Even the dust bowl area has been blessed with rain, so that there are prospects for a harvest.

— *Life without Love is Nothing.*—The most eloquent speech, the profoundest knowledge, the sincerest faith, are all nothing, without love, as shown in I Corr. 13. Nothing can take the place of love. But if such a thing were possible and should occur, it would do no good. It would all be vanity. Love desires and works for the good of others. It is the heart of Christianity, and it explains the meaning of the Cross of Christ.—Selected.

— *Wayland Mennonite Church, Iowa.*—During the week April 24 to May 1, Rev. Paul E. Whitmer, Pandora, Ohio, is holding special evangelistic services here. His general theme is: WHAT IS YOUR LIFE? The individual themes: *Is Your Life Abundant? Is Your Life Found? Is Your Life Christlike? Is Your Life a Good Testimony? Is Your Life Generous? Is Your Life Consecrated? Is Your Life Working? Is Your Life Worshipping? Is Your Life Rich?*

— *The Arrest of Pastors in Germany* seems to continue. Recently, however, a delegation of farmers came to Berlin and demanded the release of thirty of their pastors, held on charges similar to those preferred against Martin Niemoeller. They declared, "We want to render every possible service to the Fuehrer in peace time as farmers and in war time as soldiers, but there is one thing that must not be taken from us—that we continue to serve our Lord Jesus Christ faithfully." The pastors were released.

— *Second Church, Philadelphia, Pa.*—The church held communion service on Sunday, April 24, with Rev. J. J. Plenert of the First Church in charge. He also received new members into the congregation.

— *Doubt about the Worth of Life.*—Only in recent years have we heard doubts about the worth of life. In my youth no one ever asked the question: *Is life worth while?* Some things we did not like in the human situation, but we did not question the value and meaning of life itself.—Jos. F. Newton.

— *"The White Man is a Spy,"* cried an African chief. "He has been prying into our secrets, and writing them down in his terrible book." The missionary had merely been reading aloud the first chapter of Romans.

FINANCIAL REPORT OF THE BOARD OF EDUCATION

Received since January 1, 1938

Bethel College Church, $17.65; Bethany Church, Pa., $13.65; Summerfield Sunday school, $5.32; First Church, Philadelphia, $1.89; Buhler Sunday school, $8.70; Deer Creek S. S., $5; Gnadenberg Church, $19.10; Reedley S. S., $8.29; Salem-Zion, Freeman, $15; Lehigh S. S., $3.56; Bethel Church, Mt. Lake, $100; Bruderthal S. S., $7.65; First Church, Phil., $1.44; Buhler S. S., $8.13.

Gratefully acknowledged, D. H. Richert, Treas.

REPORT OF THE EMERGENCY RELIEF TREASURER

March, 1938

Received for General Fund:—Hoffnungsau Church, Buhler, Kans., A. B. Reimer, $28.07; First Menn. Ch., Upland, California, G. E. Schmidt, $9.35; Burrton Mennonite Church, Burrton, Kansas, J. V. Regier, $2.15; Bruderthal Mennonite Church., Hillsboro, Kans., F. N. Funk, $10.75; Christian Menn. Ch., Moundridge, Kans., J. B. Stucky, $69; Bergthal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $10.31; Gerhard A. Regier, Est., K. A. Richert, Newton, Kans., $1000; Herold Menn. Ch., Cordell, Okla., J. A. Harms, $17.69.

Received for Paraguay Loan: — J. H. Krehbiel, Moundridge, Kans., $200; J. A. Schowalter, Newton, Kans., $500; Mennonite Colonization Board, Buhler, Kans., $350.00.

Received for Canada:—Mrs. John J. Duerksen, Hillsboro, Kans., $5; Johann Schmidt, Newton, Kans., $5.81;

Received for the United States:—John D. Goering, Moundridge, Kans., $100.

Received for Spain: — Mennonite Peace Society, Bluffton, Ohio, $9.20.

Received for Russia:—John J. Schmidt, Canton, Kansas, $5.

Summary Totals. Receipts: — General Fund, $1147.32; Paraguay (Loans), $1050; Canada, $10.81; U. S. A., $100; Spain, $9.20; Russia, $5.00. **Total, $2322.33.**

Remittances: Canada, $45; Spain, $9.20; Russia, $72.30; Germany, $35.15; China, $200.20; Mexico, $15.15; U. S. A., $35.15; Expenses, $28.35; Paraguay, (Loans), $1050. **Total, $1490.50.**

Respectfully submitted, Peter H. Unruh, Treasurer.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MAY 9, 1938 NO. 19

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

Report of Meeting of the Board of Home Missions

(Standing) J. M. Regier, A. J. Neuenschwander, D. Toews and J. E. Amstutz.—(Seated) W. S. Gottshall and S. S. Baumgartner

The Board of Home Missions met for its annual session at Quakertown, Pa., March 16 and 17 last, with all members present. One of the interesting facts about the make up of this Board is that Rev. Gottshall has served on it 42 years; Rev. Toews (27) and Rev. Neuenschwander (15) together 42 years; Rev. Baumgartner (21) and Rev. Amstutz (21) together 42 years.

(Due to Rev. Gottshall's sickness which commenced soon after our Board meeting, he has been unable to make a report to our church papers. I shall report briefly in his stead. J. M. Regier)

The meeting of the Home Mission Board attended by all Board members, also Rev. H. A. Fast, was held in the home of Rev. A. J. Neuenschwander in Quakertown, Pa., beginning March 16 at 10 A. M. It was opened with a prayer service in which all members took part.

After the minutes of the previous meeting had been read, the treasurer made his report. He reported among other things that loans for church buildings have been made as follows: Vineland, $500; Wymark, $300; Swift Current, $300; Vancouver, $500; Dallas, $300; Shafter, $500; East Swamp, $500; Saskatoon, $1000.

Since a number of our workers were really underpaid, it was voted to increase the compensation for several of these.

For Pennsylvania it was voted to continue Rev. Sylvan Lehman at Mechanics Grove, Rev. John S. Raugh at Smith Corner, Rev. Slotterback at Altoona, and Miss Niswander in Philadelphia.

Resolved to continue sending $25 a month toward the pastor's support in Hutchinson until October 1.

Note was taken of the good work that has been done in Chicago and Portland, and steps were taken to make greater efficiency possible.

Closer co-operation with the Evangelization Committees of the various District Conferences is being encouraged. Such beginnings have been made with the Pacific and Middle District Conferences.

It was voted to assist Rev. Jacob H. Janzen with his "Briefe an mein Volk", which he mails to about two hundred people. They are sermons which are being read to groups in various scattered communities.

In addition to continuing support of the Church and Girls' Home in Winnipeg, $100 was voted for the Youth Center that has there been started.

The itinerant work in Canada continues to be a great and needy mission field. The over two hundred scattered groups are *our* people, and we must shepherd the flocks. $560 a month was voted for this purpose which remunerates over a dozen traveling ministers.

Steps were taken to have five different churches in Canada, which have been financed by our Board, deeded over to the General Conference.

We trust that in connection with the next General Conference session many people will become better acquainted with our Canadian mission work.

Very cordially, J. M. Regier.

FOREIGN MISSIONS

P. H. Richert, Sec.

Champa, C. P., India, March 29, 1938

Dear Christian Friends in the Homeland:

So often when we feel it our duty to write to the church papers, we have nothing to tell but the every day round of duties. But the day before yesterday brought to me a new experience which I shall presently relate.

Since my return to India, I am stationed at Champa, the home of our leper asylum with its 600 inmates. For the time being it has become my duty to teach the Sunday School Teacher Training Class Saturday afternoons, at our beautiful leper church. One of Brother P. A. Penner's biggest heartaches here is caused by not being able to admit nearly all applicants. But many times a case so pathetic comes up that he can not refuse them, even if he has his wards overfilled.

As I approached the entrance to the leper church, I saw an old gray-haired woman with dishevelled hair and dirty, ragged clothes, sitting at the entrance under a tree. I asked her who she was, where she came from, and what she desired. She told me that she had walked eight miles, had no relatives to care for her, because she was a leper, and that she had come to be cured. I noticed that the fingers of her hands were only stumps, and it was with great difficulty that she untied the dirty bandages covering the big wounds on her feet. I wanted to do something to help her. Silver and gold could not help her, and I had no authority to admit her to the asylum, so I did as Peter and John of old, I pointed her to the Great Helper and saw to it that she got a drink of water. She drank some of it and then poured the rest over her big, festering wounds. If you had seen the tears that rolled down her wistful wrinkled face as I did, something would have welled up in your heart as it did in mine. I told her to wait for Sahib Penner who would soon come. When he came, his heart dictated admittance, though his institution said, "No." But he followed the former and took her in. I for one was glad that God had made it possible through your and government help to do something for those whose lives are the most miserable of all, without His healing touch both physically and spiritually.

Some people say sympathy is no worthy motive for doing mission work. But to me it seems that sympathy and love are so closely related that you can't have one without the other. Was it love or sympathy which caused Jesus to weep over Jerusalem? In connection with this there come to my mind these lines which I came across on my way to India the first time.

The cry of man went up to God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made,
The close-coiling chain,
That strangles the heart, the burden that weighs
on the wings that should soar—
Lord, take away pain from the world Thou hast
made
That it love Thee the more."
Then answered the Lord to the cry of His world:
"Shall I take away pain?
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price,
And smiles at its loss?
Can ye spare from your lives that would climb into
mine
The Christ on His Cross?"

Yours in Christ's happy service for needy India,
Mrs. Johanna Schmidt Frank

Christian Education

I

DAILY VACATION SUMMER BIBLE SCHOOLS

J. D. Unruh

J. Edgar Hoover says: "There is no excuse for the fact that 700,000 American boys and girls were enlisted in the army of crime prior to reaching voting age. There is no suitable explanation which the fathers and mothers of America can make for this outrageous situation." Perhaps there is an explanation. Maybe the testimony of a prisoner will explain this situation in part. This prisoner did not claim to be a religious man but admitted he always stopped for a few minutes when he walked past the hall where religious services were being held in the penitentiary. This he did so he could listen to the old familiar hymns he heard when but a child. They had a softening effect on him. The young boys in the prison he said "didn't care a hang for hymns or religion or anything else. In fact, they've *never heard any hymns* . . . They're rather a hard crowd."

These startling statements may be for removed from the actual situation obtaining in the average Mennonite community. However, we need constantly to be on our guard lest we be drawn into the maelstrom of secularization.

To bolster up the half-hour weekly attempt of the Sunday School in its efforts to instill a love for the Bible and its way of life and the old familiar hymns, the concentrated work in a four or six weeks' period of summer Bible school is most effective. Last summer fifteen such schools were conducted in the Northern District Conference. Six hundred twenty-one children attended. Perhaps other conferences had better records. One challenge presents itself in this connection: Would not a uniform General Conference Course be of great value in this work? The Educational committee of the Northern District Conference is beginning work along this line. Rev. H. Albert Claassen of Freeman is the chairman of this committee. Experiences of other conferences in this work would be much appreciated by the above mentioned committee.

The Center Cross

Mark 15:27

J. E. Hartzler

Jesus died between two sinners; He died on the center cross. Christianity is not a religion that can be fully stated in the terms of creeds or symbols. Christianity is essentially an experience; an experience between the Divine and human, and between human and human; an experience resulting from a relationship of love.

Our Christian creeds and symbols, while needful, are but visual expressions of great divine truths and principles. The cross of Christ is the supreme Christian symbol; it is the symbol of the redemptive mind, heart and purpose of God. To see only as far as the symbol means failure to see the ultimate truth.

Our salvation is not in two pieces of wood nailed together; our redemption is in God, through Jesus Christ our Lord. The cross is the symbol of that salvation; a symbol of redemptive experience.

When the Roman cross came into the experience of Jesus, it was transformed into an instrument of redemption. When the cross, that experience of redemption in Christ, comes into the individual today, it means a renewed mind, a regenerated heart, and a divinely inspired and motivated will. When that cross, that experience of redemption, comes into our social order, it means social regeneration, brotherly relations, economic and industrial fairness.

And when that cross comes into the life of the world, it will mean, not only the "Christ of the Andes", but the cross of the Rockies, the Alleghenies, the Alps, the Pyrenees, and the Himalayas, and that will mean the end of war between capital and labor, and between nation and nation. It will mean that our swords will be beaten into plowshares, and our spears into pruninghooks, and that we shall learn war no more.

A New York Preacher Prophesies

In the Community Church of New York, Dr. John Haynes Holmes recently preached a sermon on *"Some Precious Things We Are Losing These Days."* Dr. Holmes is widely known as one of the most prophetic modern ministers of religion and he has long occupied one of the most liberal pulpits in the nation. *The modern world and modern man, he said, are losing "outward substance and inward serenity, which seem to point to some great cataclysm of civilization."* Dr. Holmes also noted "symptoms of a process of social degeneration . . . no less serious in character though far less sudden and dramatic in operation."

We are losing manners, good will, moral principle, reverence, religion. "I think these things have gone, or are rapidly going, and I dread the consequences to the race." The passing of good manners was probably connected with the "debauch of the great war." There is much evidence that "at bottom this generation is coarse and rough, altogether uncouth. We push and shove, shout and hurrah, chew gum, wear preposterous clothing, and go rudely our own way."

Modern man is losing "good will to men." We have long known about bad feeling between capital and labor but now we find workers hating one another, perhaps as cordially as they hate their employers. Mr. Roosevelt's opponents manifest much ill will and Mr. Roosevelt returns ill will to those who oppose him. If there is good will to men within the heart of man, then he finds life worth living no matter what the vicissitudes and burdens, but good will "certainly seems to be withdrawn in this present age." Instead of loving their enemies social groups today seem to be practicing mutual hatred.

Modern man is losing "the integrity of the inner life." Not only are individuals abandoning principles but so-called modern reform movements have likewise done so. Once a reform was a call to righteousness. It was an outward expression of inner integrity. But now modern reform movements often are only struggles for individual or group advantage. Within them we no longer hear discussions of what is right or wrong but rather of strategy. There is concern not about what is right but about what is effective, not about what is true but about what is practical. This is the new morality or the absence of morality "which has made reform today probably as ugly a thing as it once was beautiful."

Our loss of reverence and religion seems to be associated with the attainment by man of physical power. With power has come pride, with pride arrogance, with arrogance the loss of humility, with the loss of humility the loss of reverence. *"There was a time when men reverenced life as the incarnation of a spiritual mystery they knew not of, and the progress of civilization was measured by the growth of regard and tenderness for life." But now bombs are rained from the sky upon defenseless cities and men "prepare for the* *destruction of the world's proudest and most beautiful cities in the next war . . . We care for nothing any more but power*—except, of course, ourselves who wield the power to our own use and for our own advantage! *We are out to possess this world though in the process we must destroy everything in it, and leave nothing but the dead, cold earth, to match the dead, cold moon. . . .*

"*This loss of reverence is perhaps our deepest loss, if only because it is reverence, as sprung from humility, which lies at the heart of the other precious things which we have lost as well.*

What are manners, if not the grace of deference in the presence of our fellows whom we reverence, as we reverence ourselves, for the spirit that lies within?

What is good will, but that expression of love for all mankind dictated by reverence for its highest qualities as always latent even in its lowest deeds?

What is principle if not that standard of integrity which we recognize and reverence within ourselves because we first recognize and reverence it within the universe?

And what is reverence itself but the humility of the man who walks this earth as ever in the presence of the Most High?

Which brings me straight and sure to my final word—that what we are really losing this day is religion! Not religion in the crude sense of creeds and rituals, or even of churches. But religion in the true sense of that life of the spirit which is all in all! . . . It is this which we have lost; it is this which we must regain, if our world is to be saved."

STUDY TOUR TO EUROPE

In view of the fact that competent authorities agree that a general war is not imminent in Europe, plans for the special tour to study cooperatives, labor and religion in Europe, under the leadership of the Rev. James Myers, Industrial Secretary of the Federal Council of the Churches of Christ in America, are being carried forward. An added indication of confidence in the European situation is evident in the heavy bookings for European travel this summer and the difficulty for securing accommodations, for this reason applications for inclusion in this tour or inquiries concerning it should be made to Mr. Myers at 297 Fourth Avenue, New York City, without delay. The itinerary has been slightly altered omitting the trip to Austria and giving added time in important cooperative centers in France, Switzerland, Sweeden, Denmark and Great Britain.

Note: For further information write to Rev. James Myers, 297 Fourth Avenue, New York City.

—*Rev. C. H. Suckau, pastor of the Mennonite Church at Berne, Ind., since 1928,* will receive a leave of absence for two months. He is planning to make a tour of Europe in company with daughter Edna.

Northern District Conference Session

First Mennonite Church, Mountain Lake, Minnesota
June 11-14, 1938

CONFERENCE MOTTO: *Let thy work appear unto thy servants, and thy glory unto their children.* Psalms 90:16.

SATURDAY AFTERNOON at 3:00

Ministers' Conference: For the afternoon meeting ministers are asked to send in questions they wish to discuss with their fellow ministers. Send in your questions at least one week before the conference session to the leader Rev. Alfred P. Waltner, Marion, S. Dak. All questions must be signed by the sender.

SATURDAY EVENING at 7:00

Rev. Alfred P. Waltner, leader
Theme: The reception of members of other denominations into our Mennonite churches, Rev. J. B. Epp
Talk by Dr. Schutz, M. D., The task of the church in the face of the breakdown of sex morality in our day.
The afternoon meeting is for ministers. The evening session open to the public.

SUNDAY MORNING

Opening by the local church
Sermon: Home Mission, Rev. D. A. Schultz, Avon, S. D. (German)
Sermon: Foreign Mission, Missionary H. J. Brown, Marion, S. D. (English)
Special singing supplied by the local church
Mission collection

SUNDAY AFTERNOON

Conference sermon by the chairman, Rev. J. F. Epp, Henderson, Nebr.
Message by Dr. J. E. Hartzler, Hartford, Conn.
Singing to be supplied by the local church

SUNDAY EVENING

Song service (15 min.), led by Gerhard J. Toews, Freeman, S. D.
Opening by chairman Ted Schmidt, Henderson, Nebr.
Song, Bethesda Sunday school, Henderson, Nebr.
Theme: Are the secular and spiritual influences of our children balanced? Verna Janzen, Henderson, Nebr.
Sextette: Freeman College
Theme: What are the ties that bind Mennonite youth and parents together? Orlando Waltner, Marion, S. D.
Evangelistic message (15 min.), Rev. Victor Sawatzky, Wisner, Nebr.
Music, Freeman College

MONDAY MORNING AND AFTERNOON

Gebetstunde geleitet von Rev. J. A. Friesen, Doland, S. D.
Eroeffnung vom Vorsitzer, Rev. J. F. Epp

Geschaeftliches:

a. Entgegennahme der Delegatenzeugnisse
b. Verlesen des Protokolls der vorigen Sitzung
c. Bericht des Ehrenstimmenkomitees
d. Bericht des Werbekomitees
f. Bericht des Schatzmeisters
f. Bericht des Komitees fuer Schule und Erziehung
g. Bericht des Pruefungskomitees
h. Bericht des Evangelisations-Komittees; a. des Schreibers; b. des Schatzmeisters

In Verbindung mit dem Bericht des Evangelisations-Komitees, einige Bemerkungen der Arbeiter die in diesem Felde arbeiten.

Montag vormittag: Bibelvortrag, Dr. J. E. Hartzler.
Montag nachmittag: Bibelvortrag, H. J. Brown
Thema: Der leere Stuhl beim Abendmahlstisch, Rev. J. A. Tieszen, Marion, S. D.

MONDAY EVENING

Young People's Meeting

The local church is in charge of the making of this program.
Evangelistic meeting (15 min.), Rev. Sam Quiring, Butterfield, Minn.

TUESDAY MORNING

Eroeffnung
Theme: School and Christian Education, Prof. J. D. Unruh, Freeman, S. D.
Bibelvortrag: Rev. Albert Ewert, Lustre, Mont.
Unfinished business.—Report of the Resolutions Committee.—Closing

TUESDAY AFTERNOON

Women's Missionary Program

Organ prelude, Junior Society, First Mennonite Church, Mt. Lake, Minn.

1. Opening by the leader, Mary Bergen, Mt. Lake, Minn.
2. Music: Bethesda society, Henderson, Nebr.
3. Roll call: All societies respond with a Bible verse
4. Ladies' chorus, Bergfelder society, Mt. Lake and Delft, Minn.
5. Talk by visiting missionary
6. Reading, Junior society, Bethel society, Mt. Lake, Minn.
7. Ladies' chorus, First Mennonite Church, north of Butterfield, Minn.
8. Talk: Mrs. P. R. Schroeder, Freeman, S. D. (10 min.)
9. Music: Alsen and Langdon societies, North Dakota
10. Poem, Wolf Point and Lustre societies, Montana
11. Mission Questionnaire (8 min.), Mennonite society, Butterfield, Minn.
12. Offertory: Bethel society, Mt. Lake, Minn.
13. Closing, Senior society, Bergfelder Church, Mt. Lake and Delft. Collection for Foreign and Home mission.

TUESDAY EVENING

Song program under the direction of the local churches and others that may be available
Young people preparing for Christian work will be called on to respond with a few remarks
Evangelistic sermon: (15 min.) Rev. Albert Schultz, Wolf Point, Mont.

Program Committee: Rev. John Bartel,
Rev. P. R. Schroeder, Rev. A. W. Friesen

A Rich Preacher

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things, economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his books, "how much are your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Rich and not paying taxes! "That beats all." Let's go and get rich.—Selected. Christian Monitor.

THE MENNONITE

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Sunday School Lesson

A. S. Bechtel

May 22, 1938

SERVING THROUGH CHRISTIAN CITIZENSHIP

Mark 12:13-17, 28-34

"Is it lawful to give Tribute to Caesar?" vs. 13-17

The parable of The Wicked Husbandman (vs1-11) stung the chief priests, scribes and Pharisees to the quick (v12). It hardened their hearts against Jesus. Truth resisted always hardens hearts. They now sought, indirectly and underhandedly, to "catch Him in his words", and thus bring Him into conflict with the Roman government. The Pharisees plotted with the Herodians—a sect of the Jews who supported Herod and the paying of tribute to Caesar—to entangle Jesus. Bitter enemies united against Him.

They came with flattering words which however were true (v14). Jesus spoke the truth because He is the Truth personified. He did not permit public sentiment to govern His words and conduct. He was big enough to follow closely the line of duty—making known the way of God. They asked Him the much-debated question—"Is it lawful (what law?) to give tribute to Caesar"? A cunning question, a well-laid snare, so they thought. Satan is quite ingenious. Jesus saw through it all (v15) and asked for the Roman coin with which the tax was paid, on which was Caesar's image and superscription (v16). Jesus' answer (v17) completely overwhelmed them. They were caught in their own snare. He said in effect—"You accept the money of Caesar, you must then accept your responsibility to him." Jesus recognized the need of government and insisted the Jews owed an obligation to the government. Christian citizenship demands of us the giving to the established government that which is rightly due it. There are things due to God that need to be rendered to Him. In a conflict between the law of civil authority and the supreme law of duty to God, our highest allegiance must be to God. Jesus' answer (v17) satisfied Caesar, glorified God, and edified the people. "It established the limits and distinguishes the jurisdiction of the two empires of heaven and earth."

The Greatest Commandment of All vs. 28-34

One of the scribes came asking Jesus a question designed to start an argument, hoping somehow to entangle Him in the general argument which would naturally follow. The Rabbis said there were 613 precepts of the Law. "Which is the First Commandment of All?" (v28). Jesus' answer was given with authority and depth of understanding (vs29-31). God is one Lord, God, the only One. Jesus sums up the only possible answer in one word LOVE. Nothing else may ever take place in our heart. Love God with ALL the heart. God first in the WHOLE of life.

The second commandment, really involved in the first, is like it—love neighbor as self. Man has two responsibilities, one to God, the other to fellowman. To love another is to have a delight for his welfare like we have for self. If we love God, whom we have not seen, we must love our neighbor whom we have seen. The law of love which Jesus invokes in his answer, is the oldest known to man. The First and Greatest Commandment was known in the Garden of Eden and the second was there also. The lawyer's trained mind saw the logic of Jesus' answer (v32) and saw, too, that such love to God and fellowman involved far more than mere ceremonial religion which can not be a substitute for a practical religion based on love (v33). To see the truth clearly shows that one is not far from the kingdom of God (v34). When one submits to the truth of Christ, he is IN the kingdom.

Love towards God and man is fundamental in Christianity and in Christian citizenship. The Christian religion produces the best type of citizen in any country. The Christian citizen takes Christ into all his activities.

A Fifteen-Year Record

Among the staggering facts set forth is this:

"Our nation has engaged in six major wars since its birth in 1776. In total, these wars extended over a period of fifteen years. The number of American soldiers killed in action or died of wounds during these fifteen years of war was 244,357.

Now look at our fifteen years PEACE TIME record of death on the highway!"

Beginning fifteen years ago in 1923 with 18,031, and rising to the terrific slaughter of 40,300 in the repeal year 1937, the report lists a Grand(?) Total of 441,912.

"Fifteen years of war, 244,357 casualties; fifteen years of peace, 441,912 traffic deaths!"

"In war," continues 'The Traveler,' "our soldiers fought and died for a purpose. But what purpose can there be in the killing of hundreds of thousands on the highways?"

"Truly, this traffic slaughter is WORSE THAN WAR!"

THE YEAR OF REPEAL 1937 was "peak." A year of national nightmare; raids by night and death stalking the day.

The dead—40,300.

The injured—1,221,090.

Memorial Day shadows shade the entire year!

The Sabbath of the Lord glooms with the deepest shadows, for more were killed on Sunday than on any other day.

Program for Christian Bible Conference

Newton, Kansas—May 15 to 22 Inclusive

All forenoon and afternoon meetings will be held in the First Mennonite church; all evening meetings, except Tuesday evening, in the city auditorium.

Sunday, May 15

2:00 p.m.—Rev. P. H. Unruh, chairman. Speakers: Rev. P. R. Schroeder, D. D.; Rev. Max I. Reich, D. D.

7:30 p.m.—Rev. P. H. Unruh, chairman. Speaker: Rev. Max I. Reich, D. D. Music by Bethel College.

Monday, May 16

10:00 A. M.—Rev. J. E. Entz, chairman. Speakers: Rev. Max I. Reich, D. D.; Rev. A. H. Unruh. Music by Ebenfeld choir.

7:30 p.m.—Rev. D. Pauls, Inman, chairman. Speaker: Rev. Max I. Reich, D. D. Music by Freeman College chorus.

Tuesday, May 17

10:00 a.m.—Rev. J. W. Vogt, chairman. Speaker: Rev. H. M. Lohrenz, D. D.

2:00 p.m.—Rev. J. W. Vogt, chairman. Speakers: Rev. Max I. Reich, D. D.; Rev. Frank V. Wiebe. Music by Hillsboro Men's chorus.

7:00 p.m.—Rev. J. B. Epp, chairman. Speaker: Rev. Max I Reich, D. D. Music by Hillsboro M. B. Male Chorus

Wednesday, May 18

10:00 a.m.—Rev. H. V. Wiebe, chairman. Speaker: Rev. P. R. Schroeder, D. D.

2:00 p.m.—Rev. H. V. Wiebe, chairman. Speaker: Rev. Max I. Reich, D. D.

7:30 p.m.—Rev. J. M. Suderman, chairman. Speaker: Rev. Max I. Reich, D. D. Music by Emmaus choir.

Thursday, May 19

10:00 a.m.—Rev. Walter Goering, chairman. Speaker: Rev. J. D. Minninger.

2:00 p.m.—Rev. Walter Goering, chairman. Speakers: Rev. Max I. Reich, D. D.; Rev. J. D. Minninger.

7:30 p.m.—Rev. Milo Kauffman, chairman. Speaker: Rev. Max I. Reich, D. D. Music by Hesston College Chorus.

Friday, May 20

10:00 a.m.—Rev. P. R. Schroeder, D. D., chairman. Speaker: Rev. D. J. Unruh.

2:00 p.m.—Rev. P. R. Schroeder, D. D., chairman. Speakers: Rev. P. P. Tschetter, Rev. D. J. Unruh.

7:30 p.m.—Rev. J. C. Kaufman, chairman. Speakers: Rev. Max I. Reich, D. D. Music by Junior Choir, First Mennonite Church.

Saturday, May 21

7:30 p.m.—Rev. D. J. Unruh, chairman. Speaker: Prof. A. E. Kreider. Music by Eden choir

Sunday, May 22

2:00 p.m.—Rev. A. Warkentin, Ph. D., chairman. Speakers: Rev. Abr. Warkentin, Ph. D.; Rev. Max I. Reich, D. D. Special music.

7:30 p.m.—Rev. P. H. Unruh, chairman. Speaker: Rev. Max I. Reich, D. D. Music by Alexanderwohl choir.

Song Leader for the whole conference, Mr. Otto Richert.

The Neglected Teaching

1. My Money and I

As the love of money is a root of all kinds of evil, so the love of what money can do is a root of all kinds of righteousness, peace, and good will in the world.

A man through the love of what his money may do becomes a coworker together with God, and through his money may be a blessing to hundreds he will never see, and relieve from hunger and starvation and eternal ruin thousands of God's children whom he will never know in this world.

Through the beneficent gift called money, a loving Father has so arranged that one of His children in one part of the earth may be a blessing, a benefit and a benefactor to hundreds of His needy and unsaved children in far distant parts of the earth—even to those across the seas and on the other side of the globe.

Through money God and I are partners, and by its holy significance we become coworkers together in relieving the poverty of the world, and in saving the lost and the ruined of the world.

When I pray, my words may not mount very high, and being words only they may not cost me much. Words, even in prayer, are abundant, often easy and sometimes very cheap. When I exercise faith, it may be after the day's work is done, or on the Sabbath when the law requires that I cease from toil. But when I cast into the treasury of the Lord my money, I have put there that which has cost me something, that which represents hard licks, severe toil, business ability, my best judgment, that which, in fact, represents my savings and my sacrifice.

The Bible teaches, logic proves, and God knows, that with the money we get and the money we spend, we either through and by that money get closer to God, or further from God. Money may be a golden cord which binds us to God, or it may become a wall that separates us from God.—J. O. Atkinson.

HABITS OF PRAYER

When a pump is frequently used, but little pains are necessary to get water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long time, and the water comes only after great effort. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—Felix Neff.

CELEBRATES 25TH BIRTHDAY

First Mennonite Church, Hutchinson

May, 1938

Twenty-five years ago our church had its birth in a gathering of 37, in the home of Jacob Sawatzky in Hutchinson. Rev. H. P. Krehbiel, sent out by the Western District Conference, preached the first sermon. He was assisted by four Bethel College students.

In commemoration of the 25th anniversary of the founding of our church, special services for morning and evening were arranged. The opening sermon was delivered by our pastor Rev. C. H. Dirks, on Acts 28:15: "When Paul saw the brethren, he thanked God and took courage." Cooperating love in the past, blessed our church activities, enlarged our membership, deepened our devotion in Christian endeavor, and gave courage to cope with the future. Then the morning's guest speaker, Rev. J. M. Regier, of Bethel College, chairman of the General Conference Home Mission Board, under whose supervision our church is yet functioning, spoke on Paul's admonition: "Love the brethren." So often we find that we do not consistently and sincerely live this so fundamental Christian principle. Is this not the cause of our general church weakness? Rev. Regier closed with prayer and benediction.

At the evening service, Andrew Baize, who had attended the church services almost from beginning, gave a short history. For some time services were held in various homes, also in a hall in town. Then later in the Seventh Day Advent Church, Sixth and Pershing. They had their services Saturday, we Sunday. In 1917 the Home Mission Board of the General Conference took over the work. 1918-1919 funds were raised for a church building on 700 East 4th, its present site. This church was dedicated, March 20, 1920. Formal organization of the church, June 25, 1922. Since then, we have remodeled and enlarged to accommodate a growing congregation.—Continuing the evening service, Rev. T. A. van der Smissen spoke of the value of prayer in all church endeavors, especially in the building of a church. Then followed an address by Rev. H. J. Dyck on building of the church, based on Jude 20 and 21. This interesting program was interspersed with music by the Church Choir, a ladies' trio, a mixed quartet, and a violin solo by Anna Duerksen.

Pastors who served since the beginning were H. P. Krehbiel, H. J. Dyck, H. T. Unruh, T. A. van der Smissen, P. J. Wiens, J. J. Plenert, and the present pastor, C H. Dirks. Mr. and Mrs. Jacob Sawatzky, in whose home the first group met, were our welcome guests Sunday night, then the only partakers of the first service, in Apr. 1913, and Sunday night at our festivity. They now live in Buhler.

Of the pioneer laymen of our activities a number are yet active members: J. K. Froese, O. C. Krehbiel, our first deacons. Others, active in church work since long ago are Mr. and Mrs. A. W. Matthies, Mr. and Mrs. J. U. Schmidt, E. W. Miller, Mrs. P. E. Griffith.

We are yet a comparatively new church, and ask for understanting cooperation and assistance in our endeavor to constructively assimilate a membership and an attendence, consisting of various groups coming to our services, from environments so differing. For the good will, and leniency, promoted by Christian love of our membership we are thankful. With a city, quite floating population, much more so than rural, problems continually present themselves for solution in a church organization, different from an older stable rural church. Our Mennonite constituency, with sons and daughters and friends in Hutchinson, can aid much for our mutual benefit and the building of the Kingdom of Christ among our fellow men. — Very truly yours in love, C. C. Epp, Corr.

CORRESPONDENCE

MENNONITE CHURCH, WAYLAND, IOWA

On April 10, Rev. Willard Leichty of the Sugar Creek Church very ably preached for us. May 1 closed a most helpful series of meetings, conducted by Rev. Paul E. Whitmer, who was assisted by Rev. Welty of the Eicher Church, Rev. Gingerich of the Sugar Creek Church, and Rev. Friesen from Donnellson, Iowa. As a congregation we wish to thank them all most heartily for their cooperation in the blessed work of our Master.

Rev. Whitmer very reverently administered Holy Communion, which was preceded by baptismal services. Thirteen precious young souls took this major step in their life and two members were added by the right hand of fellowship. May God richly bless them all. In the afternoon of May 1, Rev. Whitmer visited the shut-ins and gave them Holy Communion. Language is inadequate to express the power of the last message given by Rev. Whitmer, on the subject of "The Unsearchable Riches of Christ", to a spellbound audience. We sincerely pray that these inspirational messages will remain with us always.

We wish to take this means of thanking Mrs. Selma Sommer for her kindly greetings to our church and to express our appreciation for her devoted interest in its welfare. We are very sorry to hear of her continued illness but know she is blest with patience and resigned to His Will on her bed of suffering.

Two of our members, O. L. Eicher and Omer Roth, have been surgical patients in the Iowa City hospitals the past two weeks. Glad to say they are both improving nicely. "They that wait upon the Lord shall renew their strength." Isa. 40:31a.—Correspondent.

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MENN. CHURCH, WADSWORTH, OHIO, APR. 27

Rev. Shelly has organized a Young Men's Brotherhood. Upon looking over our membership he found that we have about thirty-five young men, junior class of high school to young married men. The purpose of this organization is to instill a deeper spiritual responsibility. So many of our young men are out of work, and Rev. Shelly felt that an organization like this would tend to draw them closer together and closer to the Church. The first responsibility was to take entire charge of the ushering. They are also working on a Young Men's Chorus. It is so much better for them to have things to do in the church than to be idle with no interests at all.

We are very proud of our Easter Sunrise Service. This was our fourth, and each year the attendance increases. It seems to be just the right start for such a sacred day. The Young Men's Brotherhood had charge of this service this year, and it was a most wonderful service. We always have a reproduction of the tomb, and then we bank each side of it with Easter lilies and ferns, and at the end of our services we remembered all the sick of the congregation with lilies. With the early sun shining, the realistic decorations and the program it is a very impressive service. Then following this service we serve breakfast to all who can remain. Our Easter services were better attended this year than for many years. In fact I have never seen so many out for Easter Communion. We trust that this continues throughout the year.

Sincerely, Mrs. Wm. Straiton, Corr.

* * *

MENNONITE CHURCH, REEDLEY, CALIF.

Dear Editor:

The first week-end of April our church was host to the Annual County Christian Convention. Registrations exceeded five hundred and the highest attendance considerably above that. "Not I but Christ" was the convention theme which was made a positive resolve in the lives of many during that time. It was a great convention. Youth today is an earnest youth seeking the best way of life. Christian youth today is a singing youth as demonstrated through the many thrilling songservices. Christian youth today is consecrated to Christ and his cause—Love.

The following week a large delegation attended the Annual California Mennonite Y. P. and C. E. Conference at Upland returning with a new vision of "The Challenging Christ" and the place of Mennonites in the affairs and the attitudes of this nation and world especially as regards education, peace, and missions.

On Good Friday there were twenty-two candidates for membership into our Church, nineteen of which were received through baptism. There is a certain stimulus in being a worshipper in a "full church" Sunday after Sunday. We are happy to report that attendance averages almost more than our church can conveniently house and there is rumor of necessary enlargements. We feel that a growing church is a good sign.—Helen M. Fast, Corr.

EDEN CHURCH, INOLA, OKLA., APRIL 30

The Lord has been so good, he has blest us in every way, the whole creation is bringing thanks, the grass and the flowers, the birds in the air are all rejoicing. How much more should man, made after the divine image, sing and praise his great and glorious God. We have been blest both spiritually and materially. Wednesday, March 30, Missionary H. J. Brown was in our midst. Tuesday, April 5, Missionary Slater from the Oriental Missionary Society stopped in and gave a very interesting talk. Sunday, April 10, we were favored with some real music by the Salvation Army, mostly string music, a few quartets and other numbers, also addresses by some of their highest officials. It was enjoyed by everybody and we tell them all: Thanks, come again! For next week we have engaged Bro. P. P. Wedel to conduct a week's revivals. Bible study in the morning and preaching at night.

Every third Sunday in the month our services are in English since often there are few attending that cannot understand any German, the S. S. classes are mostly in the English, with the exception of the Bible classes. The C. E. meets every four weeks. A young Girl's Glee Club practices every Friday night with Mrs. B. H. Pankratz as leader. At present we are preparing for children's day which is to take place on Ascension day.

Spring has set-in in full force. Everything is looking fine, have a shower now and then.—Jacob Froese, Corr.

* * *

LORRAINE AVE. CHURCH, WICHITA, KANSAS

During the months of March and April we had a great deal of activity in our church and much spiritual blessing. On March 6 we had installation of church officers which had been delayed by unavoidable circumstances. On March 11, Missionary Henry J. Brown of China related incidents and experiences from the Mission field, adding to the interest by the use of lantern slides.—Mr. Jacob Richert donated and planted some trees on the church property. This was thankfully accepted.

Holy Week was observed by services every evening with a candle light, Communion service on Thursday evening. On Easter Sunday the Sunday school had a joint Easter program. The church also had consecration of infants, baptism and reception of new members. The following were baptized: Marianna and Kathryn Galle, Ruth and William Androes, Naomi Schmidt, and Mrs. Berda Craft. In addition Mr. Floyd Craft, Mr. and Mrs. Gustav Pankratz, Mr. and Mrs. Fred Vogt, and Miss Elizabeth J. Egle were received by the hand of fellowship. This makes a total of 12 new members.

This church was organized October 9, 1932 with 17 charter members; since then there have been added: in 1933, 3; in 1934, 5; in 1935, 15; in 1936, 11; in 1937, 28; in 1938, 21; total, 73.—Mrs. Ben Frey, Corr.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Living the Risen Life of Witness

"Am I a soldier of the Cross,
A follower of the Lamb.
And shall I fear to own his cause
Or blush to speak His name."

To witness is to bear testimony to the truth. To witness for Christ is to bear witness of his saving power as experienced in our own lives. And this is not only for the ministers but for every saved child of God. When Jesus said, "Ye are my witnesses," we do not believe that He meant the disciples only but all his followers. We can be witnesses by our consistent life. The life demonstrates the truth of what we say.

There are many opportunities for us to be witnesses for our Savior. It is not hard for us to do this in our church or Sunday school, when we gather together eager to learn more from the word of God, and long to have close communion with our Lord. But when we come to places where we are the only ones who know the Lord and have experienced His love to us, it is not so easy to stand up and say a word for our Savior. But this is our duty as living witnesses for our Risen Lord. By doing this others may see the need of having a Savior and maybe even accept him as their personal Lord, too.

When Christ had been laid in the tomb, and when early Easter morning Mary Magdalene and the other Mary went there and found the tomb empty, how sad they were. They loved Jesus so much and to find that the body of the one they loved was gone grieved them. As we read in Matthew 28, the angel said, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come, and see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead." And then it says they departed quickly. As they were going they met Jesus, they fell before him and worshipped him. Jesus said to them: "Be not afraid, go tell my brethren that they go into Galilee and there shall they see me. The women had really seen Jesus and quickly went to tell the others what they had seen and heard. We can not see Jesus as they did, but if we have really experienced his saving power in our life, we will have a message to tell others also. Our aim should be as found in Philippians 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." He died on the cross to save us from our sins, but that is not all. He is Risen! And now we, too, can have everlasting life. If we know Him then as our personal Savior, we can certainly be a witness for him.

Certainly we can see in the story of John and Betty Stam, missionaries to China, how they were witnessing for their Lord even in the very darkest hours of their life. They were killed by the reds for bringing God's message to those who hadn't heard it yet. They were beheaded, and just before they met their death they said only what they hoped might lead someone else to Christ. They were still witnessing for Christ to the last moment of their life. Those who saw the Stams after death have testified that John's face bore a smile and Betty's face was calm in repose. Rev. 20:4 we read "And I saw the souls of them that were beheaded for the witness of Jesus, and the word of God—and they lived and reigned with Christ."

Living the Risen Life of witness is yours and my duty. Christ has done so much for us. Can we not also do something for him?—Contributed.

Objectives of Young People's Meetings

"Why have young people's meetings? Have you ever spent time asking that question? Perhaps the following answers given by one group, and contained in the book "Better Meetings for Young People's Society" will help us.

1. To help us to know God better.
2. To help us to be Christians.
3. To help us to straighten out our ideas about life's problems.
4. To help us to tackle some of the tasks about which young people should be concerned.
5. To lead us to win others to Christ.
6. To train us for better leaderships.

THE COOKIE JAR

Success is mainly a matter of hanging on when others have let go.

7. To help the church with its work.
8. To prepare us to be intelligent Christian adults.
9. To help us to do the things we know are right.
10. To give us an opportunity to express our religion in worship.

As we get the reasons for young people's meetings firmly established in our minds, it would be well for the officers from time to time, to take this list and ask themselves two questions: first, "Just how far have the objectives which we set for ourselves been accomplished?" Second, "In planning the meetings, how can we make sure that every meeting will help to achieve these objectives?" —Vine Press.

Youth and the Homes of Tomorrow

1 John 4:19; Deut. 6:6-9

Young People's Topic for May 29, 1938

Meditations:

M., May 23. Laying a good foundation. 2 Tim. 1:5-7.
T., May 24. Learning to work today. Luke 10: 38-42.
W., May 25. An ancient ideal. Prov. 31:1-23.
T., May 26. The example of noble motherhood. Prov. 31:24-31.
F., May 27. Dangers to avoid. Prov. 30:11-17.
S., May 28. Home influences that Jesus felt. Luke 2:40-52.

Suggested Hymns:

"Faith of Our Fathers", "Home, Sweet Home"

Nowhere can we find a more wholesome portrayal of home life than in Luke 2:52, "And Jesus advanced in wisdom and stature and in favor with God and men." In all life, normal growth is healthy; regression and deterioration, unhealthy. A home where kind emotions are stifled with temperamental outbursts, where each member is bent on frustrating others' wishes only to carry out his own, is ugly and disappointing. By contrast, a home where parents and children share each other's trials and successes, where individual interests are encouraged, is beautiful and inspiring.

Program Suggestions:

As a variation from talks and discussion groups, present a little dialogue. As the scene opens, Rev. Goodwill is busy with some papers at a desk. He is middle-aged, slightly gray-haired. The lines around his mouth and eyes betray a knowledge of life born of experience. His eyes sparkle with kindly humor. When the doorbell rings, he rises to admit Bob Johnson, a wholesome, well-built fellow in the early twenties. Bob is carrying a tennis racket.

Rev. G.:—Why, Bob, I'm more than glad to see you.

Bob:—I was afraid maybe you would be too busy to be disturbed.

Rev. G.:—No, indeed. In fact, my thoughts were beginning to wander instead of remaining decorously with my Sunday's sermon, so I welcome an interruption—especially if you're inviting me to play tennis.

Bob (Laughing):—You haven't taken to mind-reading, have you, Reverend? (Hesitatingly) Since you've guessed one reason for my call, perhaps you can guess another?

Rev. G.:—You wish to speak with me before we play?

Bob:—Well, you are a wonder! You are the most understanding person I know!

Rev. G.:—(Deprecatingly) Oh, no, not at all. But sit down, Bob, sit down. No, really Bob, it's not my clairvoyance that tells me you have something to say. It's your beaming face and your eager bearing.

Bob:—I'll bet you know what I want to tell you, don't you?

Rev. G.:—(Slowly) Well, I can't say that I do. (Musingly) Mmmmm! Marian is a mighty fine girl.

Bob:—Then you do know!

Rev. G.:—(Innocently) Know what?

Bob:—(Unable to contain himself any longer) Why that Marian has consented to marry me! Imagine! She's going to marry me! We're engaged!

Rev. G.:—Why, Bob, that's wonderful! Let me congratulate you! (Shakes Bob's hand) I'm sure you two will be very, very happy.

Bob:—Oh, I know we will. Why, it couldn't be otherwise. Could it?

Rev. G.:—(More seriously and thoughtfully than before) No, of course, . . . it couldn't be . . . otherwise.

Bob:—What's the matter? You act as though you don't approve.

Rev. G.:—But I do. And I think you two will establish a wonderful home. It is just because I am so eager for you to have the right kind of a Christian home that I'm . . . thoughtful.

Bob:—(Perplexed) What do you mean?

Rev. G.:—I know young people don't like to be burdened with advice. It is because I think a great deal of you and have confidence in you, that I'd like to tell you some of the stories of real life that have come to my attention during my forty odd years. Do you mind, Bob?

Bob:—Of course not. I always like to listen to you.

Rev. G.:—It isn't that I want to dampen your enthusiasm at all. That is fine and noble and you have a right to it. But if you combine your ardor with a foundation of common sense and straight thinking, the home you and Marian plan to establish should be thrice blessed.

(From here the person whom you have chosen as Rev. Goodwill can plan what he is going to say. He will be able to say them much more effectively if they are his own words. The conversation might include the adverse effects the following factors have had on marriages of which Rev. Goodwill has known, and also means of avoiding similar results.

1. Lack of preparation for marriage.
2. Over-romanticism.
3. Economic uncertainty.
4. Religious differences.
5. Difference of ideals.

The conversation might then be concluded somewhat like this:)

Bob:—Well, that certainly puts a new slant on things for me. But it doesn't discourage me in the least. In fact, it makes life seem more challenging than ever.

Rev. G.:—That's fine, Bob. That's the way I want you to feel. How about that tennis game now?

Bob:—Goodness! I had almost forgotten about it.

Rev. G.:—Well, I hadn't. And I should be very much disappointed if I don't get to play. Remember I have a score to settle with you.

Bob:—Well, with all the things I have to think about. I wouldn't be surprised if you did beat me today.

Rev. G.:—Come on, let's go.

(Curtain.)

INTERMEDIATE DEPARTMENT

Looking Myself Over

Intermediate C. E. Topic, May 29, 1938

For Daily Study

May 23. My loyalty to the church. Eph. 3:14-21.
May 24. My helpfulness. Acts 9:19-22, 26-28.
May 25. My zeal. Gal. 6:9.
May 26. My faith. Ps. 23:1-6.
May 27. My generosity. 2 Cor. 8:1-7.
May 28. My unselfishness. 1 Cor. 10:31-33.
May 29. Topic—Looking myself over. Rom. 12:3; 1 Cor. 11:31,32.

Personal Life Topics

This topic is the beginning of a series of topics on the personal Christian life.

June 5. Honesty and Truthfulness. Ps. 119:113-120.
June 12. Courage. Eph. 6:10-17.
June 19. Dependability. Matt. 26:36-46.
June 26. Cheerfulness. Matt. 6:25-34.

We suggest that the same worship service be used for all of the meetings, varying the other parts of the program.

Worship Service

After a praise service of selected songs and announcements the following worship service should be carried through without announcement. Typed copies could be made, and collected after each meeting.

Instrumental prelude: "Holy, Holy, Holy"

Leader: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

Response: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Leader: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Duet: "Jesus, I Come"

Prayer by leader.

Prayer song: "Dear Lord and Father of Mankind" (Sing the first two stanzas, read the third silently while it is played, then sing the last two).

For the Leader

Very few of us leave our room to go to school, to church or any other public place without first looking into a mirror. It often reveals defects in our appearance of which we would be entirely unaware unless someone told us. How embarrassed we are when someone has to tell us of the stray lock of hair, the crooked tie, or the sagging skirt.

As we meet others they are just as conscious of the flaws in our character as they are of those in our appearance. They are slower to speak of them for fear of offending us. However, there is a mirror that will reflect those imperfections just as truly as a real mirror does our physical ones. That mirror is God's word, the Bible. By its standards we must measure our weakness and our strength to see ourselves as God sees us.

Discussing the Topic:

1. What importance did Jesus attach to the examination of our personal lives? Matt. 7:3-5.

2. Why is it harder for us to see our own faults than those of others? How can we become aware of them?

3. What danger is there in thinking too much about our faults?

4. Why is it necessary for us to know our good qualities as well as our bad ones?

4. How does keeping the Quiet Hour help us to think correctly of ourselves?

Closing Moments

"The Higher Way"

In a girls' boarding school the girls seemed to get more quarrelsome every day until the teachers almost despaired of ever teaching them the fine qualities of Christian womanhood. There was continual gossiping, jealousy and back-biting. But there was on teacher whom all the girls loved and admired, who lived in a humble home in the village with her invalid mother.

When the head mistress of the school was at her wits end, she conferred with this teacher, who was called Ratbai. The next day three of the most quarrelsome girls walked about the school holding their heads high. They had been invited to the home of their favorite teacher, Ratbai to tea. How honored they felt themselves.

As the three approached her home that afternoon they remarked again about the beauty of Ratbai. There was something irresistable about her, yet they agreed it was not her clothes, because they were very common, but something in her face and manner that attracted them. Everything about the humble little home expressed the same charm. What was it? They had no explanation.

After tea had been served, Ratbai was showing the girls some photographs, among which was one of herself, when she was a child. They were shocked at the homeliness of the face, and in wide-eyed amazement asked, "How could that be you, Ratbai?" "Oh," she said, 'that was long ago, before I became a Christian and learned the magic verses, Ratbai?" Then she told them how after she had learned to know Christ, she had taken as her motto the words of I Cor. 13:4-7 and tried to live by them day after day.

> Love knows no jealousy.
> "Love is very patient, very kind.
> Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful.
> Love is never glad when others go wrong.
> Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

That evening the three girls went back to their school very thoughtful and very humble, saying in their hearts, "We too will be beautiful as our dear teacher is by living the HIGHER WAY."

—Adapted from the INDIA ENDEAVORER

Song: "I'll Live For Him." Benediction.

JUNIOR CORNER

The Jesus Words I Love

Call to service by prelude

Opening Service

1. Rise to sing in unison: The Lord Is in His Holy Temple

2. Opening prayer by leader

3. Opening prayer by group singing: Break Thou the Bread of Life. Verses 1, 2, 3. (Be seated).

4. Jesus—Words I Love: Group participation. Having been previously asked to bring a Jesus-word, the group now recites these. To illiminate duplication, a better way might be to supply each child with a saying of Christ. Having been quoted, these could be gathered up for the "Memory test" later.

5. Sing in unison: Wonderful Words of Life. Verses 1, 2.

Mission Minutes

Announcements

Study Period. Aim: To acquaint the child with the sayings of Jesus and to create a longing to obey the same.

1. Sing in unison again verse one of "Wonderful Words of Life."

2. Jesus—Words I Love: Talks by juniors

a. "Watch and pray." Mark 14:38.

b. "There is nothing covered up that shall not be revealed." Luke 12:2, 3

c. "The very hairs of your head are all numbered." Luke 12:6, 7

d. "He that humbleth himself shall be exalted." Luke 14:7-11; I Peter 5:5

e. "Today I must abide at thy house." Luke 19:1-10; II Cor. 6:16

f. "It is finished." John 19:30; John 3:16; Acts 4:12

g. "Lovest thou me?" John 21:15-17

3. Special music: "In the secret of His presence,
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus' side."

4. Leader's prayer of thanksgiving for the Jesus—words we love

5. Sing in unison the song of the month: "Oh, How I love Jesus"

6. Memory test: Divide your group into two sides; Mark the two sides on the blackboard. The Jesus-words used in the opening service could now be used, reading the scripture and asking, in turn, in what connection Jesus spoke it. This will be difficult for the children. They will not guess many. You could go through them rapidly, supplying the answer if neither group knows it, then repeating the contest. If there is time, repeat twice giving one point for each correct answer. The group having the most points at close of the third contest round, are winners. Twelve is a sufficient number of sayings to use in this ten minute contest period. The group should be able to learn the setting as to story, book and chapter of each of these sayings at the close of ten minutes. The true value in contests is the memory work it accomplishes and with the leader's efficient guidance, facts and truths will really "stick."

7. Closing moment

a. Leader's heart remarks that call to quietness. Use the thought: "If ye love me, keep my commandments." John 14:15.

b. Repeat in unison this verse of the month

c. Sing in unison verse one of "I Need Thee Every Hour."

d. Closing prayer.

◆

—*Bethel College* is arranging to send the whole student body out into the surrounding territory for a two day solicitation campaign. Each pair of students is expected to cover two sections. The effort is for the purpose of raising funds for the Memorial Hall.

Religious and Political Significance of the Church Struggle in Germany

A very able and meaningful address upon this subject was recently given before a huge gathering of the "People's Front Organization of German Emigrants," in New York City, by Dr. Paul Tillich, now a member of the faculty of Union Theological Seminary of New York but formerly the leader of the Religious Socialists in the Reich. We shall give the gist of this address here in English.

THE STRUGGLE BETWEEN TWO RELIGIONS.—Dr. Tillich took the stand that the struggle going on in Germany is not a fight between the Church and the State but between two religions. Proceeding from the premise that religion is the ultimate conception of human destiny, he showed that alongside the universal world encircling Christian religion there is being developed, in Germany, a narrowly nationalistic religion of the German Volksgemeinshaft which has for its objectives values which are diametrically opposed to those of the Christian religion. The Christian faith in a regenerated life through Christ is being supplanted by a faith in the education of the people toward an ideal, racially pure Volksgemeinshaft, with invincible heroism of the pagan (or Siegfried) type as the objective. Against a religion of love, of service in humility, and in suffering if need be, there is being set up a religion of hero worship, of an idealism of power that knows no defeat.

NO POLITICAL ELEMENT INVOLVED IN THE STRUGGLE OF THE CHURCH.—The German Church has no design of a political nature, makes no demands for political recognition or political liberties. It merely fights for the undisturbed, unhindered proclamation of the Word of God in its entirety, and the free exercise of conscience based on that Word. It fights for the truth against lies and false pretenses; for justice toward all men as against inhuman injustice, especially in the persecution of people that mean no harm, intend no wrong, and have no designs of disloyalty to those in power.

WHO OPPOSES THE CHURCHES?—With many examples and illustrations Dr. Tillich described the activities of: 1. *The Black Corps*, the organization of the black-shirts (Schutztafeln) who represent that fanatic order of the Germanic race religion. Members of this group have characterized the adherents of the confessional church with such epithets as the scum of human society, thieves, prostitues, traiters of the fatherland. — 2. *The Secret State Police*, who by virtue of their unlimited power and the use of secretly installed, tiny microphones, wax plates and other sensitive mechanical devices can pry into the sanctity of the home, the secrecy of residences or public places, and by imputing evil designs where no harm was intended, can get well meaning people into all sorts of trouble. The trial of pastor Niemoeller behind closed doors and his retention as a prisoner, after he had been found guiltless, serve as an example of their work. — 3. *The Rosenberg - Schirach - Ley Group*, brought it about that Rosenberg captured the first German "Nobel Preis," and with it the official recognition of his book, "The Myth of the Twentieth Century," which embodies the erroneous philosophy of German Naziism.—4. *The Church Ministry*. This office has the duty of fighting the confessional Church, on the one hand, and of preventing the most radical offences against it, on the other hand.

WHO DEFENDS THE CHURCHES?—1. *Parts of the Older Bureaucracy and Justice*, who try in their limited way to prevent the worst outbreaks against the Church. The judges belonging to this group have done and continue to do much to protect the Church and any of its victims that may be exposed to the displeasure of the State.—2. *The Army*, especially its higher ranking officers who have no use for the new German pagan religion. Of this the following incident is a striking illustration: The chief philosopher of the Nationalists, Alfred Rosenberg, came to the then ranking officer of the army, Colonel-General Fritch, and asked permission to give an address before the Potsdam officer corps. This was given, on condition that the speech contain no reference to religious and related world problems. Scarcely had Rosenberg launched out in his speech, when he began to unfurl the black flag of pagan religion, whereupon the officers to the last man left the hall. The officers seem to maintain their hold on God and the Bible.—3. *Foreign Countries*.—Take for instance the attitude of our American people which, on the whole, is quite anti-German or, at least, anti-Nazi. And why? Largely because of the fight of the German government against the Church and its Christ, because he was a Jew.—4. *The broad masses of the German people*, among whom the old religion still lives, though without any appreciable outward demonstration so far.—5. *The Catholic Church* which has experienced the socalled "scandal persecutions" among its monks and nuns, the dissolution of its church organizations, the destruction of all confessional or church schools, the suppression of its press, and the innumerable imprisonments of Catholic clergymen.

In concluding Dr. Tillich again emphasized the fact that the struggle in Germany is positively a fight between the religion of Jesus Christ and the barbarian heathenism propagated by National Socialism.

— *This generation proposes:*
To smoke its way to health;
To drink its way to posterity;
To destroy its way to food and clothing;
To entertain its way to wisdom;
To sin its way to joy and happiness;
To war its way to peace;
To hate its way to love. —Christian Advocate.

In Memoriam

GRUBB, NATHANIEL BERTOLET, son of Silas and Elizabeth Bertolet Grubb, was born in Frederick Township, Montgomery County, Pa., July 6, 1850. Lived home on the farm until 1868. In May, 1865, was baptized at Schwenksville Mennonite Church by Rev. Moses H. Gottshall. On May 9, 1872, the Schwenksville congregation unanimously called him to the ministry, as assistant to Rev. Moses Gottschall, and on June 30th of that year he was ordained. After the death of Rev. Israel Beidler, pastor of the Germantown Mennonite Church, he preached there every two weeks, alternating with the Rev. John H. Haldeman for the years of 1875 and 1876. In 1882, from July to October, he supplied the pulpit of the First Church of Philadelphia, Penna., then received and accepted a call as its pastor, on October 1, 1882. He continued as pastor of this church until March 1, 1921, when on account of failing health he was obliged to resign. Ac cepting his resignation the congregation elected him pastor emeritus. During the period of his pastorate he received into the congregation over a thousand members, an average of twenty-six per year. On May 5, 1884, he was ordained an Elder or Bishop as the office was then known. The Revs. Moses H. Gottshall, John H. Oberholtzer, Andrew B. Shelly and Levi O. Schimmel officiated.

On July 4, 1872, he was married to Salome C. Gottshall, the daughter of Joseph and Catharine Clemens Gottshall. They were permitted to live together in the happiest family relation until February 19, 1915, when she passed on to her rest. Six children were born to them, four sons and two daughters. ·Three of the children, Arthur, Lizzie Irene, and Katie died eary. The three sons, Silas, William, and Wallace grew up to manhood.

Silas, the oldest served as pastor of the Second Mennonite Church of Philadelphia, Pa., 39 years, and as editor of THE MENNONITE 25 years. William also entered the ministry of the Mennonite Church. serving Mennonite congregations as follows: Allentown, Pa.; Perkasie, Pa., which charge he founded; Quakertown and East Swamp, Pa.; Trenton, Ohio, Eden at Schwenksville, Pa., 3 years; Normal, Illinois, 8 years, and more recently the congregational Churches at Cobden, Dwight and Emington, Ill.

During Rev. N. B. Grubb's ministry at Schwenksville he preached regularly at Bertolets and frequently at Hersteins which before the divison was an outpost of Skippack. For several years he supplied the church at Rockhill, near Telford and Skippackville, Pa., for Rev. David G. Bergy, who on account of age was obliged to retire. He served as assistant to Rev. Moses Gottshall for ten years supporting himself and family by working at his trade as miller. Sometimes he worked as day laborer and for some time managed a hay bailing business. He also clerked at the Pennsylvania Farmers' Hotel in Philadelphia, Pa. But that did not appeal to him and he had returned to the mill when he was called to the ministry. Afterwards he studied at the Mennonite Seminary at Wadsworth, Ohio, having had the benefit of the Public School and Frederick Institute, Frederick, Penna., (now the Mennonite Home for the Aged), and later was instrumental in the establishment of the Home.

Rev. Grubb contributed widely to religious publications, was a member of the Pennsylvania German Society, the Montgomery County Historical Society and the Mennonite Historical Society, which he founded. In 1887 he founded a job printing establishment in Schwenksville, Pa., which later became the home of "the Schwenksville Item," a weekly newspaper still published there.

He passed to his eternal reward on Monday, April 25, 1938 at 2 P. M., following a long illness. He was 87 years of age, at the time of his death. Surviving him is his son and family, Rev. William H. Grubb, the pastor of the Congregational Church, Dwight, Illinois, also the family of his other son, Rev. S. M. Grubb.

* * *

DETTWEILER, MRS. KATIE, daughter of Daniel and Marie Hirschler, was born in Maxweiler, Bavaria, Germany, February 11, 1852. Died in Upland, California, April 27, 1938, at the age of 86. Her husband, John Dettweiler passed away in 1916. She leaves four children: B. D. Dettweiler, Phoenix, Ariz.; D. S. Dettweiler, Alta Loma, Calif.; Mrs. Anna Relph, Alta Loma; and Mrs. Emilie Roeben, Upland. Two sisters also survive her: Mrs. L. M. Ledig, Upland, and Mrs. S. S. Haury, Granville, Ohio. Two daughters preceded her in death: Katie, Feb. 29, 1916 and Tillie Horsch, wife of Rev. M. M. Horsch, March 10, 1923. Funeral service was held at the First Mennonite Church of Upland, Saturday, April 30, conducted by her pastor, Rev. Lester Hostettler, who spoke on "God Our Dwelling-Place" Psalm 90:1. Interment was made in the Bellevue Cemetery.

« « JOTTINGS » »

—*Junior C. E. Rally in Pennsylvania.*—The Annual Spring Rally of the Perkiomen Valley Branch Junior C. E. was held on April 24, 1938, at the Palm Schwenkfelder Church, Palm, Pa. Mrs. Russel Bechtel led the song service. It consisted of Scripture reading, prayer, solos, readings and duets. The following societies were present: Bally, Schwenksville and Palm. Dr. E. S. Johnson of the Herford Church and Rev. Lester K. Kriebel of Palm Schwenkfelder Church brought addresses to the gathering. The banner was awarded to Bally for having the highest percentage. Fifty-one Juniors were present.

—*Alberta Community Church, Portland, Ore.* — Several exquisitely artistic Sunday programs have again reached us from this church. We have been told that Mrs. Christine Miller, wife of the pastor, is the person that does this work greatly to the delight and blessing of those who are favored with copies. May God bless you, dear sister. Art is a wonderful handmaid of religion, and you can hardly realize the good you are doing by your inspired use of it.

—*Quotation from one of the Miller folders:* "Sometimes we wish we had lived in the time of Christ's human presence in the world. We look back at the incarnation as earth's brightest and most glorious period of history. Yet, under the blessed reign of the Holy Spirit we have far richer privileges than those who knew Christ in the flesh. We have the same blessed presence now, only without the limitation of the flesh. He can now be to millions everywhere, even for more than He was then to a few favored ones.

—*Items in Closing Exercises of Bluffton College.*—May 2 to June 11 various student music recitals.—June 5, Choral Society, *"The Creation"* by Hayden. June 11, Alumni and Old Students' Day.—June 12, Baccalaureate Service and Vesper Choir Concert.—June 3, Class Day.—June 14, Thirty-eighth Annual Commencement.

—*Note from Prof. G. A. Lehmann* to the Pastor of First Mennonite Church, Bluffton, Ohio. "Please permit me to send you this note of thanks for the wonderful reception to our choir on Sunday morning. You cannot know how very much it meant to the members of the choir and to me personally, to have such a large audience and so generous an offering as well as such a banquet . . . there was practical Christianity at work. . . . It was grand of you all to be so good to us."

—*Second Church, Beatrice, Nebr., May 3, '38.*—Last Friday the Bethel College Gospel Team gave a very good program in our church. Saturday evening the young people of First and Second churches gave the young men a reception in the beautiful Chautauqua Park.

—*Indiana Endeavorers meet.*—A greeting from the Endeavorers of Indiana gathered in Spring Retreat in South Bend, April 23-24, informs us "two hundred and ninety-three Endeavorers have been gathered here in Retreat this week end and have again rededicated their lives to the cause of Christ. Now they return to their church homes inspired anew to serve *"for Christ and the Church."*

—*The Friendly Church that Helps,* Philadelphia, Pa. —It was just 46 years last Thursday that Brother J. B. Bechtel was ordained as deacon of the First Church. His service has been appreciated. May the Lord grant him many more years.—Rev. William Grubb, pastor of Congregational Church, Dwight, Ill., will preach at our morning service today, May 1.

—*From Mr. and Mrs. Peter Bergman, Frazer, Montana.* — "Dear Editor: Just a personal note of appreciation for *the paper.* We like it and look forward to its coming. We liked especially the Daily Meditations furnished by J. B. Epp, and use them in connection with our daily devotion. They seem to have been chosen especially for us. Wishing you the Lord's continuous blessing in your work, we are sincerely.—Frazer, Montana, May 2, 1938."

—*Rev. David Toews, Rosthern, Sask.,* upon whom much of the work in preparation for the Conference in Saskatoon depends, is making arrangements to procure song pamphlets, such as our Western District Conference has, and writes that he expects to be in Newton around the first of June.

—*PEACE RALLY,* was held by the Mennonite churches of Goshen, Ind., and vicinity, on Sunday, April 24. Dr. C. H. Smith and Dean N. E. Byers were the speakers. "There are millions in men and money back of the forces that make for war. Addresses such as those given encourage the forces that are striving for peace."

—*From the Bulletin of the Hereford Church, Bally, Pa.* — "Make this place of worship your Church Home. Help to preserve the spiritual life in the community by your presence at the hour of worship and assist in prospering the spiritual and moral welfare of this parish by uniting with this church."

—*At the Mennonite Church, Berne, Ind.,* a chorus of one hundred voices presents Hayden's *"Creation"* under the direction of Prof. Freeman Burkhalter, supervisor of music in the Berne schools.

—*National Hospital Day, May 12th.*—It has become customary in American hospitals to hold open house at this time of spring. Our Mennonite hospitals are all getting ready to receive the friends of the institutions, and to celebrate the day with appropriate programs.

—*Eighty-five men of the Salem church* near Freeman, S. D., recently spent a day graveling the entire parking space around the church. "In unity there is strength." —Courier.

—*Good Use of Leisure.*—We have a number of men in the town of Freeman who make good use of their leisure time. They have a shop above the Freeman Lumber Co. office, where they work every evening and make all sorts of articles. They have such workshops in many other towns—Courier.

—*Church Attendance in New York.*—The city of New York with its 7,000,000 inhabitants has 1,074 protestant churches with 554,000 members which is scarcely eight per cent of the total population. Of those who hold memberships only forty per cent, or just two per cent of the total, actually attend church.

In no way can we rejoice mother's heart more than by turning to mother's God and mother's Bible.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MAY 17, 1938 NO. 20

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NOT I

"Not I but Christ,"
So came I to the Cross
In all my weakness
And in all my dross,
"I would believe,"
So said my heart to Thee;
"Yea, I would die,
That Thou canst live in me."

What was my life
But failure, shame and loss,
And longing only
For the wondrous Cross
Where Thou wouldst take
And change this self for Thee
And then, not I,
But Thou wouldst live in me.

God brought me there
Beneath the Cross that day.
I died and all of self
Was washed away.
I felt the surge
Of life within the breast,—
Thy life, new born,
That rose and spoke and blessed.

How can it be
That self, once dead, can rise
E'en for a moment
In its sinful guise;
That I should want
Myself instead of Thee,
When self is loss
And Thou art gain to me?

No, Lord, not I;
There is no need of me;
The world is waiting—
It hath need of Thee.
Here, at the Cross,
I would forever die;
Here at the Cross
Forever Thee, not I. —J.S.A.

EDITORIALS

WHAT SHALL WE DO ABOUT IT? In obedience to the General Conference Constitution, which prohibits membership in secret societies, the churches of the Western District have so far, under the merciful guidance of God, been able to steer clear of the lodges. Mennonites who might also be connected with lodges, go counter mainly to apostolic injunctions which, after all, is less serious than ignoring any of Christ's own fundamental teachings, such as the ban against the bearing of arms to kill fellow men or the taking of oaths. Now, it has been known for some time that some members of Mennonite churches in the Western District have, in the process of obtaining their citizenship papers, by oath obligated themselves to take up arms in defence of this country, should such occasion arise. Such individuals probably feel that the country that grants them all the rights and privileges of a free American citizen, also has a right to ask their protection in case of need. That may be fairly good logic. But, to assume by oath the obligation to take up arms and fight, goes counter to two of the basic teachings of our Lord Jesus Christ and our own Mennonite doctrines which prohibit the taking of oaths and the taking up and use of arms to kill. It is very regretable that through these occurrances the start has been made of a movement in the direction away from what we as a group of believers have stood for so long, and a way opened to tempt others to take the same course. The Western District Ministers' Conference at its recent session took note of this matter, and passed a resolution requesting the Peace Committee to exert its efforts toward the conservation of the fundamentals of our faith. But it would seem that the Conference itself needs to take its stand on this problem.

* * *

DO WE NEED A MORE MANLY CHRIST?— One of the charges against Christianity is, that it is principally a religion for women and children, that it lacks the virility and dynamics that appeal to real, red-blooded men. But does this supposed weakness really lie in the religion and not rather in our presentation of it. May it be that our preachers and teachers have made too much of the meek, patient, lamb-like, effeminate side of Christ's life and being and not enough of the manly and heroic? A certain Christian leader says, "I know a number of preachers and priests who believe that this is the solution of the problem. They pride themselves as being men's men. Their efforts are all devoted to the capture and conversion of men. They adopt a bluff, bright, breezy manner and mode of address and present a manly Christ. But, the more they seek to be super-Nietzschean fishers of men, the more crowded their churches are with women. When they are not ridiculous they are apt to be repulsive, for in their efforts to be men they forget to be gentlemen." No, if Christ is properly analyzed in all that he has been, has done and still is and does, and is presented in true form, he will appeal to the manliest of men and the most heroic of characters. Has there ever been greater heroism than that of bearing the sin of the whole world and that of dying the terrible death on the cruel cross to redeem a lost world? What our preachers need to do is to present Christ and the Christian religion as the Apostle Paul did, great, superb in his suffering, in his death, in his resurrection, as the conquering hero over sin, death, and Satan, but greatest of all in his unfathomable love for fallen humanity.

IN MEMORY OF P. R. AESCHLIMAN

An other servant's work is finished,
He's gone to his reward,
His pilgrimage is over,
May he in peace depart.
From earth he was transplanted,
In yonder garden fair,
Where he shall be most useful,
To serve his Master there.

On earth his path was rugged,
Sometimes misunderstood.
He bore his grief and sorrow,
In silence as he should.
He loved his friends so dearly,
Some stood by him so near,
In sunshine and prosperity,
Or days dark and dreary.

In church his place is vacant,
Yet 't seems he must be there;
And all around seems destitute,
At home his vacant chair.
We need him, O we miss him,
To us it's grief and sorrow;
Though weeping may be for a night,
There dawns a bright tomorrow.

By Mrs. P. R. Aeschliman

FOREIGN MISSIONS

P. H. Richert, Sec.

THE CHURCH AND EVANGELISTIC TASK AT BASNA

By W. F. Unruh, India

It may not be amiss to attempt a description of the church and evangelistic activities at Basna. It is hard to describe a work impersonally, when it is close to one's heart. Recently the Baptist Mission to the south of our field has given over to us the shepherding of six churches with Christians living in nineteen villages. This part of the Baptist field is in the Phuljar state where Hindi is the language mostly used and logically belongs to our field. In the Baptist field the Oriya language is used. The Baptists have such a large work that they felt unable to take care of these churches from a distance and so they have asked us to assume the responsibility of this part of the field. The Basna field has Christians living in twenty different villages. Since the Phuljar part of the Baptist field has been added to ours we have Christians in 39 different villages to shepherd. This is a tremendous task. The only way to keep these Christian people true to the Lord is to bring the Word of God to them regularly. At present there are three avenues by which we bring the Word of God to them.

First is the Sunday worship service in as many villages as possible. We attempt to help and guide our preachers in preparing their Sunday worship messages. Every month on the Monday and Tuesday following the last Sunday of the month the preachers gather to prepare messages and sermons for the Sundays of the next month. We prepare the sermons together, deliver them before each other and thus help each other to become more efficient in preaching the Word of God. Just this morning we finished one such monthly Preachers' Retreat. Ten of the leading preachers were present. These monthly retreats provide a good training and a fine check-up on the work in the different groups. Each preacher is to have two services on Sunday.

A second plan to bring the Word of God to the Christians is to have a two-weeks Bible School or Bible Course in each village, where there are Christians. The Christians are all enrolled and taught. Often non-Christians also learn. A series of Bible stories and Christian songs are taught. Four people are at present in the village Sukri carrying on this work. Gerrabhatta, where seven people could be baptized and added to the church, is one of these places.

A third way to bring the Word of God to the people is through evening group worship in each village. With this we have not gotten very far as yet, because it is a new venture, but we are determined to hammer away at it until it becomes an established custom in each group. We feel confident that if the Word of God is daily read and heard and there is daily prayer and worship in each group, the Church of Christ will be established and will grow.

The above relates to the Christian groups out in the villages. The Judishpur Compound Church at Basna is another task which calls for continual attention. The main work here is this: Sunday morning before church services we have a catechism class for the young people. At 9 a.m. there is the regular Sunday preaching service. Then a group of local villagers meet for instruction for baptism. They must first learn the Apostle's Creed and the Lord's Prayer, so that they will be able to take part in the worship services. Sunday afternoon is Sunday School. The Basna missionaries all teach except I. I go out in the afternoon to a village about three miles away to worship with a group there. The C. E., which meets every Thursday evening at about sunset, is supervised by Mrs. Unruh. On Wednesday evenings, at about sunset, the weekly para prayer meetings are held. They are led by the different missionaries and by a few leading Indian brethren. In each para (part of the village) a group meets with a leader in an open court yard. These prayer meetings are used of God and honored.

Christian Education

OUR APATHETIC COLLEGE GRADUATES

J. D. Unruh

There isn't a Mennonite community in the United States but what has practices that are contrary to approved ethical standards and Christian ideals. Neither is there a community but what has the potential leaders to divert the ways of the people into channels that would be more in keeping with the abundant life as exemplified by Our Savior. Both pointed statements —yet, I believe, true. The logical question to ask then, is this: Why don't we see more concrete results? The answer is that we have too few capable young people who are willing to take the risk of breaking from traditional customs with consequent penalty. Too few who would say with Queen Esther: "And so will I go in unto the king, which is not according to the law: and if I perish. I perish." (Esther 4:16)

Most of our students are too willing to follow well trodden paths. Somehow in our colleges we can get students all "keyed" up as to what needs to be done to solve some of our social, economic, political and religious problems, but once out of college these folks lose their zeal and fall into the same old "ruts". But what a thrill awaits the few who get into the stream of life and begin to divert it from worn channels into those channels that offer the satisfied life in Jesus Christ.

THE NEGLECTED TEACHING

Prepared by the Bethel College Tithing Band

2. CHRIST'S BUSINESS

Christ claims first place in one's life, and how can a man give first place to Christ and His program until he is ready to give Him first place in his pocketbook? These were vital principles under the old Jewish law of the tithe. The old Jews were commanded to pay the first tenth to God, because it helped them to recognize God's first claim on everything. Surely those of us who really will put Christianity first—and mean it—will not hesitate to covenant to pay Him at least the tenth and let it be the first tenth. It will serve as a pledge to Jesus Christ that we intend to keep Him and His Kingdom first.

Christ wants us to mean business about His big business of reconstructing the world. We can't really be sure we mean business about Christ's business until we are ready to "consecrate" our pocketbooks as a part of ourselves. Money talks. That is, money tells whether we are interested deeply or not. You can't really be sure that your pocketbook is on the altar until you are ready regularly to pay to Christ's work at least the "first fruit" of your income to prove it. To pay a tithe is to say, "Lord Jesus, I consecrate my all to Thy big task, and here is my tenth to show Thee that I mean it."—A. E. Peterson.

Our "American Mother of 1938"

Mrs. Grace Noell Crowell, distinguished American poet from Texas, was crowned *"American Mother of 1938"*, in New York City, on Mother's Day, May 8. Of the many things that the papers had to say of this event, we give the following as significant: Smiling happily, but modestly belittling herself as a symbol of American motherhood, Mrs. Crowell, a gray-haired, kindly-eyed mother of three grown sons, said in part, "No woman is big enough spiritually or mentally to claim the honor (of American Mother) as her personal due. Every mother should make religion the deep foundation of her house, for without it her work would indeed be futile.... Boys and Girls today need God—desperately. Without him they would be like rudderless ships on a stormy sea."

Mary Pickford, who was present to pay tribute to the "Mother", concluded her remarks with these lines from Mrs. Crowell's poems:

"So long as there are homes where fires burn and there is bread,
"So long as there are homes where lamps are lit and prayers are said,
"Although people falter through the dark and nations grope,
"With God Himself back of these little homes, we still can hope."

Brotherhood Topic for May, 1938

The Mennonite Principle of Adult Baptism

The Mennonite Church practices adult baptism or believer's baptism only, and was historically the first of the Reformation churches to insist that only persons of adult age who realize the need of baptism and express a desire to receive it are scripturally qualified to receive it. The forerunners of the Mennonites were the Anabaptists who were the most radical wing of the Reformation movement. The term Anabaptists was given this group by their enemies and in German is expressed as "Wiedertaeufer". This term literally means re-baptizers. This was not the correct view, according to Anabaptist thinking; they were not rebaptizers because they did not count the reception of this rite as an infant as having been baptism. They were rather adult baptizers.

By their strenuous adherence to the doctrine of believer's baptism, the Anabaptists rejected the doctrine of infant baptism which was held by the Catholic Church and the Reformation movements of the day. This difference was historically the subject of much dispute. The Zurich Council ordered a final disputation on January 17, 1525, with the hope of settling the question. With the support of the civil authorities the adherents of infant baptism were declared victorious. A decree was passed ordering all Anabaptist leaders to leave Zurich and demanding that all children should be baptized within eight days.

This edict set the stage for the introduction of adult baptism upon confession of faith. At a private home during February of 1525 were gathered Conrad Grebel, George Blaurock, Felix Manz, and others to institute a new church. Grebel baptized Blaurock who in turn baptized a number of others. It must be remembered, however, that baptism was only one of a set of distinguishing principles on the part of this new movement. The doctrine of infant baptism was, however, closely related to the doctrine of the state church. An individual was baptized as an infant into the state church just as an individual today may become a citizen of his native country of birth. It was clear to our early leaders that such a system was not productive of a pure church and that the church must be a voluntary organization of believers admitted by adult baptism only.

Where did our forefathers get this doctrine? There is only one answer; by reading the New Testament. A traditional church form was not acceptable to them when the whole authority of the New Testament was against this interpretation of baptism. They found an emphasis throughout the New Testament of faith in Christ and the Christian program of salvation as an essential prerequisite for baptism. They found no cases of infant baptism but many of adult baptism on confession of faith.

As they read the New Testament, they found that Jesus was Himself baptized by John the Baptist as He was about to enter on His public ministry. While Jesus Himself did not baptize anyone, yet we are told that His disciples did. In the great commission given after His Resurrection, Jesus told His disciples to go and teach and baptize all nations. This they proceeded to carry out already at Pentecost when Peter urged upon his hearers to repent and be baptized, and afterwards three thousand were baptized and added to the group of Christian believers. All through the Book of Acts there are instances of the baptism either of individuals, as the Ethiopian by Philip and Saul by Ananias, or of groups such as Cornelius and his household by Peter, and the Jailor and Philippi by Paul and Silas. All these instances are of adult or believer's baptism.

The very meaning of baptism implies the necessity of faith. We think of water baptism as a symbol accepted by the believer as a public confession of Christ; as a sign of membership in Christ's church; as symbolizing cleansing, regeneration, and the baptism of the Holy Spirit; as signifying being buried with Christ, dead to sin and having risen with Christ to newness of life in Him and through Him.

Infant consecration as practiced in many of our churches embodies all the benefits of infant baptism without any of its objections. While there are some instances given in the New Testament that would permit the assumption that children were baptized, yet it is no where specifically stated that they were, nor is it any where stated that they should be. Many of our churches today, although firmly believing in adult baptism, also show a spirit of Christian love to those churches that practice infant baptism by receiving into their membership those who have been baptized in those groups holding to the latter precept.

The doctrine of adult baptism has found favor with several other Christian churches and is now adhered to by several Christian bodies in America which have a combined membership of approximately ten million communicants.

The following scriptural passages may be examined with a view toward an understanding of baptism both as to who is qualified to receive it and also as to its nature: Matt. 3:1-17, Matt. 28:16-20, Mark 16:16, Acts 2:37-42, Acts 8:36-39. Acts 10:44-48, Acts 16:27-34, Acts 19:1-7, Romans 6:1-8, Gal. 3:23-29, Col. 2:8-15, and Eph. 4:1-6.—From Eastern District.

ONLY ONE MOTHER

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds go winging by——
Hundred of bees in the sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn
But only one Mother the wide world over—
God Bless Her.

—Imogene Humphrey.

SAVING YOUR FACE

Matt. 16:25

A good man said to me recently, "If you want to save your face you had better stay away from . . . ." Since then I have been thinking a bit. I have been asking myself whether my face is worth saving. I doubt it. I have never yet seen a preacher's face that was worth saving. Too many ecclesiastical dignitaries have the foolish notion that they must save their faces.

If the teaching of Jesus means anything, it means that more of us should be willing to lose our faces in the saving of our souls. We can well afford to lose our faces if in it all we may save our souls.

And may it not be that our Church is facing a threatening condition relative to our future leadership, a condition of which too few of us are conscious? Not infrequently men face death unawares because of some organic defect in body which needs surgical care, and only too frequently, before anything is done it is too late to even hope for recovery.

May it be that there is developing in our donominational system, somewhere between our Colleges, Bible Schools and Seminaries, a condition which may prove fatal to our existence? I am only asking the question. Are there symptoms of ecclesiastical appendicitis? How long shall we wait until we operate?

Well, at any rate, I am not interested in saving my face. I am interested in saving the soul of our Church, and to do this we must create divinely inspired prophets for our ministry to take the place of those good and faithful men who are dropping out of the ranks. Doubtless this will cost some of us our faces, but what is a face beside a soul? — J.E.H.

The Mass and The Man

Soul winning has suffered from the criticism—sometimes just—of mass evangelism. While personal interest in souls is always the heart of evangelism, no one would deny that the largest blessing has come to the greatest number of individuals when the mass has been moved toward God.

The mass is made up of single souls, but there seems to be a community soul also. There is individual consciousness, but who can doubt that there is also corporate consciousness. Men are swayed en masse. Why deny a law of our nature?

Our day is particularly one of mass movements. Propaganda forming the mind of the mass and a personality seizing the imagination of the mass, and you have a one-sentence analysis of Communism and Fascism. This is what has occurred in Russia, Italy and Germany.

Even those who in our own country are strenuous advocates of the social gospel (and remember the gospel is social in aim) are making their appeal to the mass. But that is another thing from making it social in aim. Some of them in the manner of the demagogue are narrowing the mass appeal to a class appeal.

With all of the collective philosophies, reasonings and bargainings in the air, *is it not opportune that the witness for Christ press his testimony to individual man?* This means propaganda for Christ with the expectation that the great Personality would capture the imagination and will of the multitude and the revival would be here.

But alas, the average Christian has little contribution to make in an attempt to propagandize a community for Christ. The gospel is good news, but he has no news to tell. He can talk of duties to be performed and of social goals to be attempted, but where in all that, is the "good news"? The news is concerning something that happened. Someone died to be our redemption, and the same Someone lives to be our life. Oh, it is good news indeed, the best news the world ever heard.

You do not originate this "good news." You do not modernize this gospel. You merely proclaim it. But proclaim it you must. Be certain a living Christ is real in your own life, and then by your character, by word of mouth, and by the word of Scripture, gently, lovingly, prayerfully propagandize for Him until the revival or the return.—Moody Monthly.

—*J. Edgar Hoover,* head of the bureau on major crimes says, "We cannot forget that an army of 200,000 persons who will commit murder before they die roams America. . . . Every time we see a sunset, we must correlate this with the fact that between the time the sun rises upon our daily life and the time it sets in the evening, *thirty-five persons* that day rising with plans and hopes and expectations will have been murdered. There is a death by criminal violence in the U. S. every forty-five minutes."

THE MENNONITE

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Sunday School Lesson

A. S. Bechtel

May 29, 1938

MAINTAINING PERSONAL EFFICIENCY

(A Personal Aspect of Temperance)

Daniel 1:8-16, 19, 20; 1 Cor. 9:24-27

Introduction

Daniel, one of the Hebrew captives, was in training for a place of high honor in the king's palace in Babylon (v4). His food was to be served from the royal kitchen. Daniel knew God and His laws, and his determination to keep these laws relating to his food and drink led to

His Firm Resolution vs. 8-10

Daniel, "purposed in his heart that he would not defile himself" (v8). This is the key to his entire life and the secret of his success and power. The real purpose of a man's heart tells what he is. Daniel's whole career rested upon his heart purpose. Daniel decided what to do before the time of temptation came. Moral victories are won before the actual battle. Much of the king's meat was unclean according to the law and had first been offered to idols. The wine, he was persuaded, would defile his body. His purpose was fixed. Bodies are given to us to be kept clean and holy. Daniel made a polite request—not arbitrary refusal—to the prince of the eunuchs.

God was rewarding him for his faithfulness (v9), was helping him now. We may always depend on Him to help His faithful children. Our privilege is to please Him.

Daniel Proposes a Test vs. 11-14

Daniel's confidence in the simple, wholesome diet of pulse—a vegetable diet—and pure water was unbounded (v12). He felt sure God would not let His children suffer because of loyalty to Him. A ten day's trial, he believed, to be convincing to all. He had enough confidence in his religion to put it to a practical test. Have we such confidence in a critical time? Make the test, Daniel proposed (v13), then examine the countenances carefully and judge for yourself. Daniel had not changed his purpose in the least.

Result of the Test vs. 15-20

Daniel's faith was not disappointed (v15). Some see in this an argument for a vegetable diet. Daniel depended largely upon God for results. This test and the result is a strong argument for obeying God and seeking to please Him. God was pleased with Daniel's noble choice and purpose. He blessed the simple food to the health of body and fairness of countenance. Daniel won a victory for himself (v16), did a service to the king, and he and his three associates were greatly rewarded of God (v17) with keenness of mind and understanding.

The king recognized the superior wisdom and understanding of these four young men (vs19, 20). The basis of their wisdom was God's Word. He bestowed this wisdom in answer to their unswerving obedience and as a preparation for their especial work. Their clean habits of life helped to make them healthy and efficient. Clean habits of living and clean thinking go hand in hand in character building.

Race for the Crown vs. 24-27

Daniel's motive for clean living was obedience to God's laws. Paul in these verses suggests another motive—the winning of a reward. All run in a race, but only one wins the prize (v24). All Christians should run with the same earnestness, self-denial and patience to obtain God's prize. In the Christian race, all who run may obtain the prize. Runners in races were temperate in all things (v25) which means abstinence from all things harmful to the body. Much more so must the one who would win in life's race, use like restraints, for he is striving for an imperishable crown. Self-control in all things, control over bodily appetites and desires, is essential (vs26, 27). Life is not a sham battle. With God's help each one can attain to self-control in all things. Daniel and his comrades first gave themselves to God. Do thou likewise.

Give Them Bricks

Listen to the children: "Who's afraid of the big bad wolf!"

That's all very well, but suppose there are millions of children instead of three little pigs, and more than one bad wolf, to be considered. This is the fact at the present time, and the children are in need of bricks with which to build themselves strong houses.

Who will deny that a good education is the most dependable defense against ignorance, gullibility and lawlessness? The Harrison-Thomas-Fletcher bill (a revision of the Harrison-Black-Fletcher) which is now before Congress is the result of a countrywide survey of our educational provisions. The study revealed some appalling conditions. Short school terms and classes taught by untrained teachers appear to be the rule in many parts of the country, and, of course, defenses are never stronger than their weakest spot.

The bill (S. 419, H.R. 10340) provides federal funds "for the purpose of lessening inequalities of opportunity for elementary and secondary education among States and within States." State sovereignty is carefully guarded.

This bill offers the *bricks* mentioned above. The children will use them if they are provided, but most of them will be satisfied with the materials at hand. Little they know how much, for them, is at stake in Congress just now. But you know; will you help these boys and girls?

Write first to the President of the United States, Washington, D. C. Speak of the bill by name and say you want it to become a law. Then write to your Senator and Congressman. If you and others neglect to do this, the children may get no *bricks*. Then when the wolf-like winds "huff and puff" and blow their poor little houses in, one moment of regret will be more wearisome than many hours of effort now spent in persuading neighbors and friends to write those letters or postcards. Of course the children have perfect faith in you and in everything else that is American. Hear them: "Who's afraid of the big bad wolf!"

Florence Jane Ovens,
Nat'l Kindergarten Association, New York City

The Hospitals in Jesus' Day Compared With Our Day

Topic for Sunday, May 1, Mennonite C. E. at Second Church, Beatrice, Nebr.

The word hospital is not used in Biblical literature. However, the inns used for the care of the sick served the same purpose as hospitals. They were located near a spring or well and were merely roofed archways, sometimes separated by partitions thus providing a separate room for each party. Not only the sick but travelers as well used the inns for their comfort.

Apparently, the patient provided his own nursing care; for we read that when the good Samaritan had applied first aid to his victim and had brought him to the inn, he himself stayed to care for him until the next day and then paid the innkeeper for the man's future needs.

Also at the pool at Bethesda the one impotent man had waited 38 years to receive the healing benefits of the water because he had no man or nurse to atttend to him. The others, described as the lame, the halt, and the blind had their own men to put them into the pool.

The modern hospital with its lavish display of marble and fine furnishings is a far cry from the inn of Jesus' day. Here a highly organized corps of nurses and attendants are eager to minister to the needs of the sick and would be humiliated to have history record that one of their patients had waited 38 years for a single service.

Twenty-four hours a day the sick are tended. The single attendant has given place to countless seen and unseen servants. There is the laboratory technician to count the number of red and white cells in your blood; the bedside nurse to wash and comfort you; the dietitian to prescribe your diet and the cook to prepare it; and the many others whom the patient may never see.

Today control of hospitals is exercised either by the government or such non-government agencies as the church, an organization, or private ownership. With the advent of the church the majority of non-government hospitals are church owned and regarded as one of their missionary enterprises. The nursing service is usually provided by men or women who have taken a 3 year course of study to prepare them and yet we dare not say that they are more successful than the ardent and devoted Phebe—our first visiting nurse whom Paul describes as a saint and succourer of many.

The patients are segregated into departments such as medical, surgical, and mental and nervous, the latter group occupying over half of all hospital beds in the United States. This means that 57 percent of all patients hospitalized are classified as mental and nervous. Dare we not say that perhaps many of these have waited more than 38 years for a helping hand?

The art of healing has not changed. More scientific to be sure, but always and forever it must be coupled with faith in the healing power of our Lord.

—Ursula Penner.

CORRESPONDENCE

MENNONITE CHURCH, SUMMERFIELD, ILL.

Our congregation has been very fortunate this spring in having several brethren of the ministry as visitors. On March 13, Rev. J. M. Regier, who was on his way to attend a meeting of the Home Mission Board at Quakertown, Pa., stopped off at St. Louis to visit his daughter who is taking nurses' training at one of the hospitals. On Sunday morning he came over to Summerfield and brought us a very timely and helpful message at the morning service.

From March 30 to April 1, we had the rare privilege of a visit from the Field Secretary of the General Conference, Dr. H. A. Fast. During his stay with us, he spoke several times and presented the work of the General Conference in a very unique and interesting way. It was very encouraging and inspiring to see how our General Conference work, from its small beginning 75 years ago, has grown and expanded to its present proportions. Surely the Lord has blessed our efforts, so let us not become weary in well doing, for in due season we shall reap if we faint not.

From April 6-8, Rev. S. P. Preheim from Freeman, S. Dak. visited our church in the interests of our Publication Work. He spoke once and then solicited funds for the purpose of establishing our own printing house. There was a good response as our people seem to feel that we ought to have our own printing press. The same day that Rev. Preheim left, Rev. Carl J. Landes, executive secretary of the Mennonite Peace Society from Bluffton, Ohio, arrived to begin a series of meetings during the Passion Week. He brought us ten messages in which he emphasized the importance of having peace with God, with one another, and as races and nations of the world.

Our young people presented a Christmas pageant and also one again on Easter. These pageants presented the birth and the resurrection of our Lord in a very vivid and dramatic way which, no doubt, left a good impression both on those who took part and on the audience as well.

Recently the A-Capella Choir of Greenvile College gave a very fine sacred program which was enjoyed by all. Since we are so far away from other Mennonite churches, we feel that union services with other churches are helpful. On Good Friday, we had a union communion service with the St. John's Evangelical-Reformed Church of Summerfield and on Easter we had a sunrise service at the Evangelical-Reformed Church. This service was followed with a breakfast.

We had a very early spring. Many of the fruit trees blossomed in March, but about the middle of April we had a very hard frost which froze some of our fruit. At present we have prospects for a bountiful wheat crop and things in general are looking good. Several of our older members have been quite feeble and incapacitated during the past winter, but otherwise the health of our community is favorable. The pastor has been giving catechetical instruction to a class of young people and we are planning to have baptismal services on Pentecost.—Fraternally, Elmer Basinger.

* * *

EBENEZER MENN. CHURCH, BLUFFTON, O.

Miss Alice Treuschel, instructor of Bible and religious work at Bluffton, sponsored a program. As many of the Ebenezer children attend their school, afternoon services April 10 were omitted, to attend the program.—Communion and baptismal services were held Easter Sunday, a. m., twenty-six were received by baptism.—An Easter cantata rendered April 17, p. m., by home talent, assisted by Miss Habegger, Berne, Ind., was a real success.—After an illness of twenty months, Miss Fannie Amstutz, 42, died on Easter Sunday, in the Community Hospital, Bluffton, Ohio. She was the daughter of Mr. and Mrs. Elias Amstutz. Surviving are her parents, five brothers, three sisters. Miss Fannie was a faithful worker for the Lord at Ebenezer. Burial at Ebenezer, Rev. P. A. Kliewer officiated, speaking on Ps. 4:8.—April 24 Rev. Preheim was with us in the interest of the General Conference publication work. He preached here twenty-five years ago.—Many attended the musical program at Bluffton, Mendelssohn's "Elijah", under the direction of Prof. G. A. Lehman, by the Rochester Chapel Choir, Rochester, New York.—On May 1 Rev. Harold Burkholder will bring us the message; on May 8 our pastor, P. A. Kliewer, expects to hold a children's consecration meeting, and for May 15 we are looking forward to having Rev. and Mrs. Moyer, on furlough from India, to preach for us.

We are rejoicing greatly at the literature received from Ezra B. and Elizabeth G. Steiner. Here is just a brief quotation by these faithful workers, "I looked across into the land to which men who know not what they do say, the Gospel shall not be brought. I had now reached what I had sought for many years. Stepping ten feet inside Tibet, with my cane I planted the cross in the snow on Tibetan soil, Mt. Lipu. I read Matt. 28:19-20 and my life verse, John 3:16. I offered a fervent prayer that God might soon swing the gate wide open to the messengers of His Gospel."

* * *

HEREFORD MENN. CHURCH, BALLY, PA.

Greetings from the Herefrod Church: Our New Year was ushered in with the annual service of Praise on the first Sunday of the year, when different talent was presented during the service. We had just been in the midst of our activities for the month of January when Mrs. Amy Latshaw Berky, a life-long member of our church, was removed by death. She was the wife of our physician, Dr. O. W. Berky. She died on January 16 and was buried on the 20th.

Our young people attended and enjoyed a Fellowship Banquet on February 4th, in the Schwenkfelder Church at Palm. Our pastor, Dr. Elmer E. S. Johnson, was the guest speaker. Special services were held during the Sunday morning worship services in commemoration of the celebration of C. E. Week. This year marks the 50th anniversary for C. E. in Pennsylvania and the 51st for our church.

Mr. and Mrs. Wallace Bieler celebrated their 25th anniversary on Sunday, February 20th. Mrs. Bieler was confined to her room and the members of the congregation remembered them on their anniversary date with cards, gifts and flowers. On February 25th she passed away and was buried on March 1st. She, too, was an active member of our church as well as its organizations. Our congregation was greatly saddened by the death of two of its members within six weeks' time. But God knows best and we question not.

The Peace Play "Let My People Go", was presented by our young people on Sunday evening, March 6. The Bluffton College Gospel Team presented a program in our church on March 27. Andrew Shelly, one of our members who is a member of the team, preached the sermon. Their message in song and speech was very inspirational and well appreciated. The Quarterly Ministerial Conference of Ministers and Deacons was held at our church on March 28th.

We again held Easter Dawn Services at 6:00 o'clock Easter Sunday morning. This was followed by a Children's Worship Service at 10:00 o'clock. The members of our Primary Department were present rendering a few selections.—These, together with many other events, have been the activities of our church. We have had joyous events as well as the sorrows of life. In the spirit of fidelity and hope we push on to greater things for our church, community and our Christ. —Correspondent.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

**Sponsored by
the Young People's
Committee of the**
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Set June 5 For Finals of Western District Oratory

Many Compete for Free Retreat

McPherson, Kans., May 9.—The date for the finals of the Western District Oratory, which will find three Oklahoma C. E. members competing with three Kansans, has been set for June 5, to be held in connection with the Mennonite Song Festival.

Nineteen contestants from these two states who represented the pick of their C. E.'s entered into the oratory, a joint peace, missions, retreat contest with each entrant writing and delivering his own ten-minute talk. The prize in all three is an expense-paid retreat to the annual Western District Young People's Retreat.

While the contest element has been used, the main purpose of the oratory is to promote a genuinely Christian educational program among the C. E.'s of the Western District Conference. The local, regional, and final contests are open to the public, and everyone is cordially invited.

The Oklahoma entrants were selected in a regional oratory on May 2. This was sponsored by Hilda Wiebe at Meno, Oklahoma. The Kansas elimination will be held in the Bethel College chapel on Thursday, May 19.

The Western District Convention is sponsoring this oratory for the first year as a part of their convention program. They have a capable and progressive convention president in Rev. Walter H. Dyck, pastor of the Burrton Mennonite Church. Miss Hilda Wiebe is secretary of the Convention.

KANSAS ELIMINATION CONTEST

The Kansas elimination of the Western District Christian Endeavor Convention Oratory will be held in the Bethel College auditorium on Thursday, May 19, at 7:30 p.m.

All entrants should report between 7:00 and 7:30 to the desk in the lobby of the administration building.

The following entries have been approved: *Peace*—Rufus Baehr, Bethel College Mennonite Church; Eldon Flickner, Eden Mennonite Church, Moundridge; Harley Stucky, Hopefield Mennonite Church, Moundridge. *Missions*—Paul Goering, First Mennonite Church of Christian, Moundridge; Ella Janzen, Zion Mennonite Church, Elbing; Reuben Krehbiel, Eden Mennonite Church, McPherson; Rachel Unruh, Ebenfeld Mennonite Church, Montezuma, *Retreat*—Esther Hiebert, Lorraine Ave. Mennonite Church, Wichita; Edwin Stucky, Eden Mennonite Church, Moundridge.

The C. E. of the First Mennonite Church of Newton made reservations for three entrants before May 1. These will be included.

YOUTH MARCHES ON

PHILADELPHIA.—"We have been making strenuous effort to urge our Young people to attend both local and General Conference sessions." Are you doing likewise?

SOUDERTON, PA.—The young people of the Zion Mennonite Church of Souderton presented an Easter Drama entitled, "The Half of My Goods," on Palm Sunday night under the direction of Mrs. Henry Detwiler. The true message of the cross was revealed again to us in the stirring action of this drama, which centered about the life of one of the thieves who was crucified with Jesus.

SCHWENKSVILLE, PA.—The Zion Mennonite Young People visited the Eden Mennonite Young People of Schwenksville on the night of the Anniversary Service for their Christian Endeavor.

YOUR TOWN, TOO.—Much is going on, but we do not hear about it. Write us your news—everyone is interested.

WHAT'S IN THE BIBLE?

Exod. 34:27, 28; Luke 1:1-4; Acts 1:1-5
(Consecration Meeting)

Young People's Topic for June 5, 1938

Meditations:

M., May 30. History. I Cor. 10:1-12.
T., May 31. God's Law. Ps. 19:7-14.
W., June 1. Biography. Gen. 17:1-8.
T., June 2. Poetry. Ps. 25:1-6.
F., June 3. Prophecy. Isa. 40:1-11.
S., June 4. Story of Jesus and redemption. John 20:26-31; Col. 1:14.

Suggested Hymns:

"Holy Bible, Book Divine"
"Break Thou the Bread of Life"

No literature has influenced the life of man as has the Bible. No other book can be found in the posession of so many contrasting types of humanity. No other teachings are accepted, believed in, discussed, rejected, reviled by as many utterly different groups of individuals. The Bible has proved its way into the dingy hovels of city slums. It has proved its superiority over rival religious books in India, China, Africa. The plowman ponders its words while he is working. The minister depends on the Bible for his messages. Children marvel at its stories. The aged find comfort in its promises. The weary seek in it faith to surmount their discouragements. Philosophers attempt to analyze its structure. Scientists return to its haven when science fails to pierce the unkown. Those who oppose it need more skill and knowledge than is required to oppose any other writings. The universality of appeal of the Bible is undisputed.

Program Suggestions:

Select several members of your organization to prepare topics discussing the various types of literature found in the Bible. You might appoint another person as reader. It would be his duty to read aloud the Scripture passage as selected by the persons discussing them. If you'd rather, you can dispense with the reader and have each person read the Scripture passage linked with his own topic.

Following are some topics and suggested points that may be discussed in connection with each:

A. History—I Cor. 10:1-12.

1. What purpose is served by the history of the Bible?

2. How does it compare with other records of Bible times?

B. Biography—Gen. 17:1-8.

1. Who are some of the people whose biographies appear in the Bible?

2. Of what value are these records of others' lives?

C. Exhortation—Ecc. 1 or some other portion of Ecc.

1. Why is exhortation necessary? When is it needed?

2. Do Biblical exhortations still apply today?

D. Wise observations, proverbs, etc.—Prov. 16.

1. Are these observations still true to life today?

2. What helps a person to develop insight?

E. Illustrative stories—any of Christ's parables.

1. Why did Jesus use these stories?

2. Wherein lies their power today?

F. Poetry—any passage from The Psalms.

1. How does it compare with modern poetry?

2. How does the Psalmist depict emotional variations?

G. Drama—Esther 5:1-8; 7:1-7.

1. Note the action, suspense, and dramatic tension of these scenes.

2. What other scenes are good drama and why?

H. Prophecy—Isa. 40:1-11.

1. What is prophecy?

2. How does prophesying occur today?

I. Record of the life and teachings of Jesus—any passage from the gospels.

1. Wherein lies the old, yet ever new appeal of these stories?

2. Are Christ's teachings difficult to understand? Are they difficult to follow? Why do not more people follow them?

INTERMEDIATE DEPARTMENT

Honesty---Truthfulness

Intermediate C. E. Topic, June 5, 1938

For Daily Study

May 31. Honest public servants. 1 Sam. 12:1-5.
May 30. Dishonest politicians. Amos 7:10-17.
June 1. A crooked soul. Acts 8:9-11.
June 2. Shining honesty. Job. 27:6.
June 3. The truth-speaker endures. Prov. 12:19.
June 4. The dry rot of falsehood. Ps. 101:1-7.
June 5. Topic — Honesty and truthfulness. Ps. 119:113-120.

Appropriate Songs

"True-hearted, Wholehearted," "Wonderful Words of Life," "Yield Not to Temptation," "In the Hour of Trial"

Worship Service

The same order can be followed as last week, varying some of the songs used. The following poem by Horatius Bonar can be used at a fitting time:

"Thou must be true thyself
  If thou the truth wouldst teach;
Thy soul must overflow if thou
  Another's soul wouldst reach:
It needs the overflow of heart
  To give the lips full speech.

Think truly, and thy thoughts
  Shall the world's famine feed;
Speak truly, and each word of thine
  Shall be a fruitful seed;
Live truly, and thy life shall be
  A great and noble creed."

For the Leader

David Livingston said of his ancestors: "My great-grandfather fell at the battle of Culloden, fighting for the old line of kings, but the only family tradition of which I feel proud is this: one of my forefathers on his deathbed said to his children round him, 'I have searched diligently all the traditions of our family, and I never found that there was a dishonest man among our forefathers. If, therefore, any of you take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you, Be honest!' "

The importance of honesty and truthfulness becomes clear when we realize that our whole social structure depends upon it. Give examples from business, school and family life to show what an important part it plays. One cannot be dishonest and be a follower of the Christ who was the "Way, the Truth, and the Life." Our prayer should be that we might become conscious of any little dishonest practices of which we may be quilty.

Bible Illustrations

1. Honest public servants. 1 Sam. 12:1-5.
2. Honesty in religion. Acts 5:1-11.
3. Peter's practice. Gal. 2:11-16.
4. Honesty rewarded. Luke 19:12-17.

Discussing the Topic

What is the difference between honesty and truthfulness, if any?

2. Can we make a difference between little and big lies? Where does the evil come in? Are so called "white lies" ever necessary?

3. If you tell the truth you need not remember what you said. Is this true? How does one falsehood lead to another?

4. What are some common dishonest acts in business? in school life? in home life?

Short Talks

1. Honesty in work; in speech; in prayer.

Closing Moments

Consecration service. Ask each one to come prepared to give a verse of scripture that brings out the topic. Prepare verses for those who may fail to bring them. Suggested references: Phil 4:8; Prov. 11:1; Rom. 12:17; Prov. 12:19; Col. 3:23; Matt. 6:1; Matt. 6:5, 6; John 16:13; Eph. 4:14, 15.

Song: "I Would Be True" (This can be read responsively, instead of sung, the leader taking the first phrase, the group the second, and so on.)

Benediction: Jude 24, 25.

JUNIOR CORNER

LEADER'S MEDITATION

It is almost five months now since bells and whistles and guns ushered in the new year. Sitting before the fire, it seemed that a deeper fountain of the heart had been unloosed. There streamed forth the past strangely mixed with the future. Because the past had brought forth shortcomings and failures, the future came to its aid. The heart looked longingly to the year that was not yet and asked that it might not be as the one just passed.

Thinking thus with eyes lifted in prayer, there arose between the old and the new year, the figures of the Mighty One with eyes so loving and with arms outstretched. As once before, His voice called out again, "Peace unto Thee. Fear not, it is I."

And we who saw Him walked into His arms finding forgiveness and peace. With what joy we then looked forward to be used of Him in the tasks which the new year layed at our feet. Almost five months have passed since that holy hour of consecration. Five months are sufficient for a true check-up: Have I allowed the Mighty One to use me? Has His life, His power flown through me to quicken the hearts of those entrusted my care? Shall the work that has been done bring forth fruit through all eternity because I asked for seed from the Eternal One?

His promise to the sower is:

> He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness. II Cor. 9:10.

Where Are We?

In the past five months we have followed a series of studies based on John 3:16. We are now submitting the last study in this series. Would it be well to review the five months work at this time? This would leave three weeks for the June study. For many groups the June study will close the endeavor term. These then, who have no summer sessions, could close with a consecration night on the 26th following two heart studies. It is with these thoughts in mind that this general outline is submitted:

For June

"That whosover believeth on Him should not perish but have everlasting life."

Aim: a study of the truth that salvation is a gift bestowed upon simple belief.

June 5: Review night of five month's work
June 12: God gives eternal life
June 19: "Only believe"
June 26: "Come unto Me."

No new memory work is submitted for June. It would be better to use the memory work done since the first of the year.

What to Review?

For your convenience the half year's work is summarized here.

Studies

January. Theme: "God"
2. God the Present One
1. God the Father
3. God the Powerful One
4. God the Knowing One
5. God the Faithful One

February. Theme: "So Loved"
1. God's love keeps me.
2. God's love teaches me
3. God's love forgives me
4. God's love saves me

March. Theme: "The World."
1. Christ's command to the Church
2. Our conference set-up to answer the command
3. Our home mission work
4. Our foreign mission work

April. Theme: "That He Gave"
1. God *Gives* salvation
2. God *Gives* the Spirit
3. God Gives the power to work
4. God *Gives* the work

May. Theme: "The Only Begotten Son"
1. The Jesus-stories I love
2. The Jesus-hymns I love
3. The Jesus-pictures I love
4. The Jesus-words

Songs

January: We Praise Thee, O God, Our Redeemer, Creator

February: O Love that Wilt Not Let Me Go

March: Loyalty to Christ. Verses 1, 2, 4

April: There Is a Green Hill

May: O, How I Love Jesus

Verses

January: O Lord, thou hast searched me and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off. Ps. 139.1, 2.

February: I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer. 31:3.

March: Sing unto Jehovah all the earth. Show forth his salvation from day to day. Ps. 96:1, 2.

April: Without me ye can do nothing. John 15:5

May: If ye love me, keep my commandments. John 14:15.

◆

CORRESPONDENCE

BETHEL CHURCH, LUSTRE, MONTANA, MAY 1

Within a little over half a year two young men of this congregation have been called Home. On September 26, 1937, DONALD BERGMAN, 18 years old, possed away after an emergency appendix operation, his death having been caused by pulmonary embolism. He was a true Christian, having witnessed for his Savior by his life and willingness to serve. He was an only son and is sadly missed, but the Lord makes no mistake and in this case also we submit to His will.

The other young man, not quite 18 years, was JACOB OLFERT, the only child of Mr. and Mrs. Peter Olfert. He was injured in a fall with a horse several years ago, and an internal injury, unnoticed until early this year, caused sarcoma, a cancerous condition of the hip. And after a lingering illness from January until April 6th, the Lord relieved him of his suffering. His mother was privileged to be at his bedside for over eight weeks, and both parents were with him when he peacefully passed away. Services were held at the church, Rev. Albert Ewert officiating and the Revs. A. A. Dick and John F. Thiessen of the M. B. Church assisting. The ministers spoke words of comfort to the bereaved parents and words to the young people, warning them to "remember their Creator in the days of their youth." Interment was also at the church cemetery.

On Good Friday afternoon the girls Mission Group of the church held their mite box program. Several readings from the Missionary News and Notes were given, a topic on "Giving" discussed and a number of songs rendered, after which the mite-boxes were collected and opened. Over forty dollars was found to have been offered in this way. This money is to be sent to the fund for returning missionaries to the fields.

The Lord is blessing with a heavy rain on this day. May He also bless spiritually as well as materially. —Correspondent.

* * *

BETHEL CHURCH, LANGDON, N. DAK., MAY 4

Dear Readers of the Mennonite:—Will try and tell you a few of the things and doings from here that might be of interest to at least some of you. On Easter Sunday three aged people, two brethren and one sister, were received into the church, the oldest, a man of 71 years. While listening to his testimony, I was reminded of the words, "All the years in sinning wasted, could I but recall them now." A group of people from Marge, Minnesota, came to Alsen to testify what the Lord had done for them, and also held meetings in the place for over a week, making many see their lost condition and come to their Savior. Sunday, May 1, Missionary Wiens from India told us about their work in that Mission field. At present Rev. Edward Duerksen is teaching a number of young people in Catechism. Mr. and Mrs. J. J. Veer arrived from Chicago, where they had spent the winter and are visiting with their children at present. We had a wonderful rain out here Sunday, and the weather remains cool. Greetings to the Editor and Readers.—Mrs. I. Veer, Corr.

In Memoriam

MRS. CAROLINE OTTO, daughter of Samuel and Rosa Heer, was born in Mascoutah Township, St. Clair County, Ill. on February 28, 1866. She passed away at the home of her daughter, Mrs. Herbert Richter, in St. Louis, Mo. on Monday, March 28, 1938, at the age of 72 years and 1 month.

In her youth she united with the Mennonite church at Summerfield, where she held her membership until her death.

On March 1, 1899, she was united in marriage with Henry Otto who preceded her in death February 5, 1926. This union was blessed with four children, two sons and two daughters, of whom a son and a daughter are still living.

She leaves to mourn her departure one daughter, Mrs. Herbert Richter, and one son, Adam Otto, both living in St. Louis, three grandchildren, one sister and one brother, besides many other relatives and friends.

Funeral services were held on Thursday afternoon, March 31, at Moll's funeral parlor at Mascoutah in charge of Rev. Elmer Basinger. Interment was made in the Mascoutah cemetery.

* * *

AUGSPURGER, BENJAMIN K., son of Jacob N. and Barbara Kinsinger Augspurger, was born near Trenton, Ohio, September 11, 1869. He died very suddenly of a heart attack on April 11, 1938, at his home near Middletown, Ohio.

In his youth he united with the Mennonite Church of Trenton, Ohio, and remained a faithful member until taking up his residence in Middletown, at which time he transferred his membership to the First Presbyterian Church of that City.

On January 15, 1895, he united in marriage with Margaret E. Carr. He is survived by his devoted wife, two daughters, Mrs. Geo. H. Freeman and Mrs. E. F. Tarry, four grand-children, and one sister, Miss Lydia A. Augspurger.

Funeral services were held from his residence Thursday, April 14, 1938, at which time Dr. G. M. Gordon spoke words of comfort to the bereaved family, friends and neighbors. Burial in Woodside Cemetery, Middletown, Ohio.

* * *

AUGSPURGER, SARAH CONRAD, widow of the late Peter K. Augspurger, was born March 19, 1851, in Iowa, united in marriage February 23, 1871, and departed this life at her home in Camden, Ohio, April 17, 1938.

Brief funeral services were held at the Funeral Home in Camden, Ohio, and in the Mennonite Church at Trenton, Ohio, April 20, 1938.

Her pastor, Rev. J. E. Amstutz, based his remarks on John 10, verses 3, 4,6, 7, 11, 14, 27-29.

She is survived by one daughter, one son, one grand-daughter, and one grand-son.

Burial in the Mennonite Cemetery, Trenton, Ohio.

—*How Live Longer and More Happily.*—If people lived forty percent more simply and fifty percent more contentedly, most of the economic problems of our land would be solved. Not the size of possessions but being satisfied with what one has makes men happy and contented with their fate.—*Vorwaerts.*

—*Bethel College* will have its Seventh Annual Booster Banquet, sponsored by the Newton Chamber of Commerce, on Monday evening, May 16. A ten-dollar gift purchases a ticket to this gathering. Any ten-dollar donor may have additional tickets for friends or members of the family for a dollar each.—The Newton Rotary Club sponsors a concert by the Bethel A Capella Choir and the school's music department in Lindley Hall, May 17.—Surrounding churches are donating much work on the basement of Memorial Hall.

CELEBRATES 25TH BIRTHDAY

First Mennonite Church, Hutchinson

May, 1938

Twenty-five years ago our church had its birth in a gathering of 37, in the home of Jacob Sawatzky in Hutchinson. Rev. H. P. Krehbiel, sent out by the Western District Conference, preached the first sermon. He was assisted by four Bethel College students.

In commemoration of the 25th anniversary of the founding of our church, special services for morning and evening were arranged. The opening sermon was delivered by our pastor Rev. C. H. Dirks, on Acts 28:15: "When Paul saw the brethren, he thanked God and took courage." Cooperating love in the past, blessed our church activities, enlarged our membership, deepened our devotion in Christian endeavor, and gave courage to cope with the future. Then the morning's guest speaker, Rev. J. M. Regier, of Bethel College, chairman of the General Conference Home Mission Board, under whose supervision our church is yet functioning, spoke on Paul's admonition: "Love the brethren." So often we find that we do not consistently and sincerely live this so fundamental Christian principle. Is this not the cause of our general church weakness? Rev. Regier closed with prayer and benediction.

At the evening service, Andrew Baize, who had attended the church services almost from beginning, gave a short history. For some time services were held in various homes, also in a hall in town. Then later in the Seventh Day Advent Church, Sixth and Pershing. They had their services Saturday, we Sunday. In 1917 the Home Mission Board of the General Conference took over the work. 1918-1919 funds were raised for a church building on 700 East 4th, its present site. This church was dedicated, March 20, 1920. Formal organization of the church, June 25, 1922. Since then, we have remodeled and enlarged to accommodate a growing congregation.—Continuing the evening service, Rev. T. A. van der Smissen spoke of the value of prayer in all church endeavors, especially in the building of a church. Then followed an address by Rev. H. J. Dyck on building of the church, based on Jude 20 and 21. This interesting program was interspersed with music by the church choir, a ladies' trio, a mixed quartet, and a violin solo by Anna Duerksen.

Pastors who served since the beginning were H. P. Krehbiel, H. J. Dyck, H. T. Unruh, T. A. van der Smissen, P. J. Wiens, J. J. Plenert, and the present pastor, C H. Dirks. Mr. and Mrs. Jacob Sawatzky, in whose home the first group met, were our welcome guests Sunday night, then the only partakers of the first service, in Apr. 1913, and Sunday night at our festivity. They now live in Buhler.

Of the pioneer laymen of our activities a number are yet active members: J. K. Froese, O. C. Krehbiel, our first deacons. Others, active in church work since long ago are Mr. and Mrs. A. W. Matthies, Mr. and Mrs. J. U. Schmidt, E. W. Miller, Mrs. P. E. Griffith.

We are yet a comparatively new church, and ask for understanting cooperation and assistance in our endeavor to constructively assimilate a membership and an attendence, consisting of various groups coming to our services, from environments so differing. For the good will, and leniency, promoted by Christian love of our membership we are thankful. With a city, quite floating population, much more so than rural, problems continually present themselves for solution in a church organization, different from an older stable rural church. Our Mennonite constituency, with sons and daughters and friends in Hutchinson, can aid much for our mutual benefit and the building of the Kingdom of Christ among our fellow men. — Very truly yours in love, C. C. Epp, Corr.

« « JOTTINGS » »

— *Rev. A. W. Friesen of the Bethesda Church, Henderson, Nebr.* writes: Rain and more rain, over five inches in the last two weeks. Noticed the program for the Northern District Conference in *The Mennonite.* Would like to invite the editor to spend the conference with us at Mountain Lake, or is he too busy? Six Bethel young men gave an inspirational program at the Bethesda Church, May 1. Hesston College Chorus rendered a program on May 7. We are expecting Freeman College Chorus for May 13, "The Life Workers' Recruits" of York U. B. College will give a drama, "The Rose on the Dial," by Irving W. Arnold, in the High School auditorium on May 18.

— *Mrs. Gracelyn Polstra Augsburger,* wife of pastor W. R. Augsburger of the Grace Church, Albany, Oregon, has kindly sent us some of her good poems. She says, "I have more on hand and am writing more, as I write for my husband's sermons. But those that I shall send in from time to time, have never been published or read. . . . Perhaps in this small way, my life will tell for Christ." Her good poem, *God's Woman,* will appear soon.

— CORRECTION: Term of service of members of the Board of Home Missions in last issue of *The Mennonite* should have been stated thus: Rev. Gottshall has served 42 years; Rev. Toews (27) and Rev. Regier (15) together 42 years; Rev. Baumgartner (21) and Rev. Amstutz (21) together 42 years; Rev. Neuenschwander 3 years.

— *Bethany Church, Freeman, S. D.*—D. H. A. Fast had charge of several services at the local church. His wide experience as field secretary of the General Conference makes him an interesting and inspirational speaker. He spoke to other congregations in the vicinity of Freeman.—T. R. Kleinsasser, Secr.

— *A Tentative Program of the Coming Gen'l. Conf.* has just been sent in by Rev. Edgar Toevs, secretary of the program committee. He writes, "Since we are somewhat late in submitting this to you, we would appreciate having it published as early as possible." Unfortunately this issue of *The Mennonite* was already set when the program reached us, but we promise to bring it May 24.

— *Rev. A. J. Neuenschwander,* Quakertown, Pa. writes, "No doubt you, as editor, and our people are all wondering about the condition of Rev. W. S. Gottshall. He is improving. While still in bed, he was interested in the work of our Eastern District Conference which was held in his church. He was glad to learn from various reports that the Conference was a blessing and well attended. He is taking more nourishment and we hope that he might continue to recover. Rev. and Mrs. Gottshall are deeply appreciative of the many inquiries and the prayers of so many of God's children in their behalf."—Dated May 6, '38.

— *Brother Fred von Gunten,* acting manager of our Mennonite Book Concern at Berne, Ind., attended the Eastern District Conference session, with a display of books, etc. He was away seven days, sold $175.00 worth of books, with an expense item of only $30.00. This is a splendid showing, both for the manager and the Eastern brethren. They read books there.

— *The Ministers' Conference of the Western District* was well attended. The invitation of the host church, the Emmaus congregation near Whitewater, Kansas, which is noted for its fine hospitality, read, "The host congregation heartily invites *all ministers, deacons and church boards with their wives.*"

— *Grace Church, Lansdale, Pa.*—On Easter Sunday 168 took Communion (a record) and the following nine were added to the church—Mrs. John Slotter, Mrs. Jonas Troxel, Mr. Edwin Beidler, Mr. and Mrs. Erwin Wimmer, Misses Grace and Myrtle Wimmer, Miss Nora Landes, and Mrs. Ray Orr.—Mr. Fred von Gunten, manager of the Mennonite Book Concern, had a fine display of articles and did a good business. He is a fine young man and our heart-felt sympathy goes out to him over the recent death of his wife.—*Church Messenger.*

—*Rev. A. S. Bechtel, Hanston, Kansas, asks:* "Will there be something appearing in *The Mennonite* about the recent Ministers' Conference at the Emmaus Church. There were some very good subjects on the program: I was very sorry we could not attend it." We shall be glad to bring the English papers read at the session, at least in somewhat condensed form, if the writers will kindly send them in.—Editor.

—*Did You Know?* In the year 1874 the Mennonites from Southern Russia brought over to America the Red Turkey hard wheat. And if you were to travel across the plains of Kansas now, you would see miles upon miles of this waving grain.

—*Bethany Church, Freeman, S. D.*—"We are highly gratified by the goodly number (109) who last Sunday morning participated in our somewhat "experimental" Communion service. We will appreciate any constructive suggestions in the improvement of the method.—*Bethany Messenger.*—Bro. Harold Gross, instructor in Freeman College, is serving this church temporarily as pastor.

—*The Freeman College Choir* is making a tour of some of the churches in Nebraska and Kansas. They sing at the Bible Conference which convenes in Newton, Kansas, May 15-21, also at Bethel College, Tuesday morning, May 17.

—*Natural gas in South Dakota Mennonite Territory.*—The Freeman Courier reports that oil men are around, buying leases, because of the apparent presence of oil and gas around Dolton, only a few miles from Freeman. The prediction is that boring for these resources will soon begin.

—*Bluffton College Fellowship.*—We are glad to see Bluffton organize fellowships. These organizations made up of graduates, former students and friends can become a real source of support to the school. They have helped Bethel wonderfully.

—*The Newport Church, State of Washington,* can report her first Sunrise Service Easter morning. — On April 21, in the Newport Church, John Wiebe and Marie Schroeder, and on April 24, John Peters and Elizabeth Lowen, at the home of the bride in Spokane were united in marriage by Rev. P. D. Unruh. All four are members of the Mennonite Church at Deer Park.

—*From "The Church Visitor," Mennonite Church, Inman, Kans.*—Pentecost is an appropriate time to affiliate with some church. We are planning to have baptismal services that day. If any of our friends would like to make our church their church by joining, they would make us happy by telling us so.

—*Echoes of the Eastern District Conference:* The *newly elected officers are:* Rev. J. J. Plenert, President; Rev. H. T. Landes, Vice President; A. C. Alderfer, Treasurer.—The Brotherhood arranged a picnic for all members and friends of the District for Saturday, June 11.

—*Second Church, Philadelphia, Pa.*, May 8, '38—"We welcome Bro. Erland Waltner of Freeman, S. D. who is to bring us the messages at our services today. He is at present a student at the Biblical Theological Seminary in New Dork City. The subject of Bro. Waltner's message for this evening will be "Powerful Living." Text, Acts 1:8."

HOME MISSIONS OF THE W. D. CONFERENCE

Receipts—April, 1938

Eden, Moundridge, H. A. Goering, $60; Friedensfeld, H. B. Regier, $20; Friend, $15; Friend, H. J. Andres, $3; Medford, Harry Neufeld, $4.40; Alexanderwohl, H. J. Reimer, $83.22; West Zion, Fred D. Meyer, $35; Buhler, J. B. Regier, $12.66; Vona, D. J. Tanner, $3.41; Rev. J. W. Penner Estate, F. N. Funk, $202.55; Brudertal S. S., P. F. Funk, $60.12; Hebron, C. Plett, $13.69; Friend, Alexanderwohl, H. J. Reimer, $50; Hoffnungsau, A. B. Reimer, $19.91; Garden Twp., Paul E. Vogt, $25.98.

Gratefully acknowledged, H. J. Dyck, Treas.,
Elbing, Kansas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1938

Gerhard A. Regier, Legacy, Elbing, Kans., $4,000; Jacob B. Graber, Pretty Prairie, Kans., $50; Bethel College Ch., Newton, Kans., $64.02; Herold Ch., Cordell, Okla., $32.87; Mrs. Anna E. Regier, Newton, Kans., $25; Bergtal Ch., Pawnee Rock, Kans., $45.86; Menn. Ch., Pulaski, Ia., $16.80; Hoffnungsfeld Ch., Mdge., Kans., $5; Capeland Mission Band, Main Centre, Sask., $2.64; Literature Committee, $2; Inter. C. E. Soc., St. John's Ch., Pandora, O., $1; First Menn. S. S., Beatrice, Nebr., $363.29; Eden Ch., Mdge., Kans., $277.70; Refund, $65.18; Refund, $12.50; First Menn. Ch., Philadelphia, Pa., $28.81.

Immanuel S. S., Los Angles, Calif., $19.40; New Hopedale S. S., Meno, Okla., $16.39; Swiss S. S., Whitewater, Kans., $15; Eden Ch., Inola, Okla., $12.60; S. S. Class No. 10, Bergfeld Ch., Delft, Minn., $12.50; Sterling Ave., Ch., Kitchener, Ont., $11.86; New Stark, Ohio, Ch., $6.38; Grace Ch., Pandora, Ohio, $5; First Menn. Ch., Newton, Kans., $181.68; Eden C. E. Soc., Mdge., Kans., $84.11; C. E. Soc., Gracehill Ch., Whitewater, Kans., $30; Friedenstal Ch., Tampa, Kans., $17.23; Mr. and Mrs. Philip Hezmalhalch, Sacramento, Calif., $10; S. S. North Kildonan, Man., $5.26; Christian Ch., Mdge., Kans. $129.00; Swiss Ch., Whitewater, Kans., $36.29.

West Zion Ch., Mdge., Kans., $36; Hebron Ch., Buhler, Kans., $26.07; Bethany Ch., Kingman, Kans., $20.62; Zoar Ch., Goltry, Okla., $13.91; A. M. Ch., Milford, Nebr., $10; Menn Ch., Hanston, Kans., $9.90; Menn. Ch., Burrton, Kans., $5.87; Sychar Ch., Cordell, Okla., $5.58; C. E. Soc., Medford, Okla., $4.40; Zion Ch., Elbing, Kans., $151.87; First Menn. Ch., Mt. Lake, Minn., $58.20; Mr. and Mrs. Aaron Thiesszen, Henderson, Nebr., $50; Grace Ch., Lansdale, Pa., $42.33; Johannestal S. S., Hillsboro, Kans., $10.09; San Marcos Ch., Paso Robles, Calif., $23.17.

Bethesda Ch., Marion, S. Dak., $17.50; First Menn. Ch., Geary, Okla., $10.60; Menn. Ch., Pratum, Ore., $46.25; Mission Friends, Inola, Okla., $50; Menn. Ch., Buhler, Kans., $28.50; Bethel C. E. Soc., Inman, Kans., $28; Emmaus C. E. Soc., Whitewater, Kans., $25; First Menn. Ch., Paso Robles, Calif., $16.77;

Mission Friend, Berne, Ind., $100; Estate of Jacob W. Penner, Marion, Kans., $404.83; First Menn. Ch., Berne, Ind., $423.56; Bergtal C. E. Soc., Altona, Man., $4.42, Sew. Soc., $27.77, and again $27.77; Bergtal Sew. Soc., Morden, Man., $10; Bergtal Sew. Soc., Bloomfield, Man., $23; Bergtal S. S., Plum Coulee, Man., $35.11.

Bergtal C. E. Soc., Rosefarm, Man., $7.50; Bethesda Ch., Henderson, Nebr., $68.12; Gnadenberg Ch., Whitewater, Kans., $26.38; Emmanuel Ch., Noble, Iowa, $22; Menn. Ch., Arlington, Kans., $11.30; Flatland Ch., Quakertown, Pa., 11; Hebron Jr. C. E. Soc., Buhler, Kans., $5; Tabor Ch., Goessel, Kans., $209.06; Bethel Ch., Dolton, S. Dak., $16.50; Calvary Ch., Mechanics Grove, Pa., $12.14; Menno Ch., Lind, Wash., $10.70; Alexanderwohl Ch., Goessel, Kans., $166.90; Member, Alexanderwohl Ch., Goessel, Kans., $100; J. H. Schroeder, Goessel, Kans., $8; First Menn. Ch., Bluffton, Ohio, $160.

Anna Esau, Chicago, Ill., $50; Hopefield Ch., Mdge., Kans., $47.36; Bethel Ch., Inman, Kans., $39.25 Goessel Menn. Ch., Goessel, Kan., $22.50; First Menn. Ch., Butterfield, Minn., $15.83; Menn. Ch., Summerfield, Ill., $15; Menn. S. S., Lehigh, Kans., $8.96; Menno S. S., Lind, Wash., $6; Miss Anna Friesen's S. S. Class, Eyebrow, Sask., $1; First Menn. Ch., Napanee, Ind., $100; Hoffnungsfeld S. S., Mdge., Kans., $38.62; First Menn. Ch., Madrid, Nebr., $9.11; New Hopedale Ch., Ringwood, Okla., $7.56.

Mr. and Mrs. Fred D. Meyer & Children, Mdge., Kans., $80; Hoffnungsau Ch., Buhler, Kans., $34.21; Refund, $3.50; Int. & Rents, $185.50; Ex. Comm. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $247.50. **Total, $9,108.96.**

Balance in Bank, April 1, 1938		$ 1,070.07
Gifts for General	$8,256.55	
Gifts for Special Support	568.11	
Gifts for Special	88.54	
Interest & Rent	185.50	
Sundries	10.26	9,108.96
		$10,179.03
Paid Out on Orders		9,755.59
Balance in Bank, May 1, 1938		$ 423.44

Respectfully submitted,
J. E. Regier, Treasurer.

HOME MISSION BOARD GIFTS
April 1938

Income

Specials: Wayland, Wayland, Iowa, for Lima, Ohio Mission, $10; Eastern District S. S. Association, Mrs. Mary B. Berky, Treas., Norristown, Pa., for new Dallas, Oregon Church, $100.

General Treasury: Fred Peters, Hillsboro, Kans., $4.45; Bethesda, Henderson, Nebr., $70.17; Lehigh, Lehigh, Kans., $8.09; S. S. Classes No. 1-3, Lehigh, Kans., $8; First, Bluffton, Ohio, $53.35; Goessel, Goessel, Kans., $14; Salem, Freeman, S. Dak., $100; Pulaski, Pulaski, Iowa, $10.50; Hopefield, Moundridge, Kans., $23.68; Mission Friend, Kans., $50; S. S. Menno, Lind, Wash., $3; First, Mountain Lake, Minn., $38.84; Bergtal, Pawnee Rock, Kans., $13.06; Grace, Lansdale, Penna., $42.13; Bergtal, Pawnee Rock, Kans., $12.70; Eden, Inola, Okla., $21.38; New Hopedale Meno, Okla., 34.10; First, Halstead, Kans., $36.49; S. S. Johannestal, Hillsboro, Kans., $20.04; First, Allentown, Pa., $20; First, Paso Robles, Calif., $22.34; Buhler, Buhler, Kansas, $12.66; S. S. Bethesda, Henderson, Nebr., $33.75; Flatland, Quakertown, Pa., $7; Balance, Estate of late Jacob W. Penner, $202.42; First, Chicago, Ill., $17.09; Calvary, Mechanics Grove, Pa., $12.15; Deer Creek, Deer Creek, Oklahoma, $28.02; Emmanuel, Noble, Iowa, $11; First Christian, Moundridge, Kans., $104; San Marcos, Paso Robles, Calif., $14.71. **Total, including specials, $1159.12.**

Disbursements

Specials, rent, salaries, etc, $1260.74.

All these gifts are hereby acknowledged and gratefull received. Sincerely, A. J. Neuenschwander, Treas., Quakertown, Pa.

REPORT OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES
April, 1938

For Foreign Mission, General Treasury: Tabor Sew. Soc., Goessel, Kans., $149.61; St. John's Ladies' Aid, Pandora, Ohio, $17.62; Hebron Sew. Soc., Sand Beach, Sask., $2.00. **Total, $169.23.**

For India: Bergtal Sew. Soc., Winkler, Man., Bible woman, $27.77; Miss. Sew. Soc., Menn. Ch., near Avon, S. D., Native Worker, $22; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Orphan, $30; Ladies Aid Soc., Bowmansville, Pa., Champa Hospital, $5; Bethel Miss. Soc. Mountain Lake, Minn., Janjgir St., $15.

Basna Station: Miss. Soc., Arlington, Kans., hospital, $10; Miss. Soc., Berne, Ind., hospital, $50, Repairing Boys' and Girls' Quarters, $50; Girls' Miss. Soc., Wadsworth, Ohio, Roofs Girls' Quarters $5; Miss. Soc. First Ch., Nappanee, Ind., Roof Girls' Quarters, $10, Enlarging Boys' Boarding, $5, Beds, $5.00.

Work Where needed: Salem Sew. Soc., Dalton, Ohio, $20; Ladies' Aid Soc., Newport, Wash., $20; Jr. Miss. Band, Berne, Ind., Motorcycle Repairs, Rev. W. F. Unruh, $5; Jr. C. E. Soc., Whitewater, Kans., same, $5.30; Miss. Sew. Soc., Pretty Prairie, Kans., same, $5. **Total, $300.07.**

For China: Biblewoman: Tabor Sew. Soc., Goessel, Kans., $30.00; Oakleaf Miss. Soc., Mountain Lake, Minn., $25.00; Bergtal Sew. Soc., Winkler, Man., $27.77; Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Bethel Miss. Soc., Mountain Lake, Minn., Kai Chow Hospital, $10; Sew. Soc., Morden, Man., $10.00.

Work where needed: Sew. Soc., Bloomfield, Man., $23.00; Salem Sew. Soc., Dalton, Ohio, $20.00; Ladies Aid Soc., Newport, Wash., $20.00. **Total for China, $165.77.**

Expenses of Ex. Com. and "Miss. News and Notes": Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., $2.20; Miss. Soc., Trenton, Ohio, $3.00; Ladies' Aid Soc., Aberdeen, Sask., $0.25; Mrs. C. J. Dirks, Greensburg, Kans., $1.00. **Totol, $6.45.**

Miscellaneous: St. John's Ladies Aid, Pandora, Ohio, Home Miss. Gen'l. Treas., $17.62; Miss. Soc., Trenton, Ohio, Lima, Ohio, Mission, $10.00; Same Society, Publ. Board, Gen'l. Conf., Printing Press, $15.00; Miss. Circle, Meno, Okla., Sudan Int. Miss., Africa, $15.00; Newhopedale Ladies Aid, Meno, Okla., Retired Miss. Fund, $15.60; Bethel Miss. Soc., Mountain Lake, Minn., Retired Miss. Fund, $94.78; Tabitha Miss. Soc., 2nd Ch., Beatrice, Nebr., Retired Miss. Fund, $1.00; Miss. Sew. Soc., Pretty Prairie, Support of Floyd, Oraibi, Ariz., $10.00; Same Church, Church Benches, Oraibi, Ariz., $10.00; Bethel Miss. Soc., Mountain Lake, Minn, Rev. G. A. Linscheid, Work, Okla., $15.00. **Total, $204.00.**

Grand Total, $845.52.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, MAY 24, 1938 NO. 21

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate postage provided for in Section 1103. Act of October 3, 1917. authorized January 22, 1919

Tentative Program for the 28th Session of the General Conference

Saskatoon, Sask., July 31-August 7th, 1938

SUNDAY, JULY 31

MORNING—FOREIGN MISSIONS

Rev. P. P. Wedel, Chairman

Introduction by chairman (German)
Music
Message (English)
Music
Benediction

AFTERNOON—HOME MISSIONS

Rev. J. M. Regier, Chairman

Introduction by Chairman (German)
Music
Ten Minute talks

1. Our Girls' homes in Canada by Rev. J. H. Enns, Winnipeg, Man.
2. Canadian Youth and Education by Rev. J. G. Rempel, Rosthern, Sask.
3. Itinerant Preaching by Rev. Benj. Ewert
4. Our City Missions by Rev. J. J. Plenert, Philadelphia, Penn.

EVENING

6:30-7:30—Young Peoples' Meeting
7:30—Song Service
Address—Dr. A. Warkentin (German)
Music
Address—Rev. A. E. Kreider

MONDAY—AUGUST 1—MORNING

Early morning prayer service conducted by Benno Toews

Opening Conference Session

1. Brief Worship Service
2. Conference Sermon by Rev. P. R. Schroeder
3. Introductory Business
   a. Appointment of Assistant Secretaries (English and German)
   b. Order of the Day (Time for opening and closing of sessions)
   c. Presentation of delegate certificates (according to resolution 46 of the session of 1908 these certificates are to be sent to the Secretary a month before the conference session for printing).
   d. Appointment of temporary committees
      (a) The Nominating Committee (Appointed in advance by the Business Committee)
      Rev. Philip A. Wedel, Chairman
      For East. Dist.—Freeman Swartz
      For Middle Dist.—W. S. Shelly
      For West. Dist.—A. J. Dyck, S. M. Musselman
      For North. Dist.—Albert Claassen
      For Pacific Dist.—Phil. A. Wedel
      For Canadian Dist.—N. W. Bahnmann
      (b) Resolutions Committee (Appointed three months in advance by President of Conf. (see Resolution 86, session of 1926)
      (c) Auditing Committees (Appointed in advance by the President of Executive Committee—Resolutions 84 of 1920 and Resolution 78, session of 1929)
      (d) Committee on Letters and Telegrams
      (e) Tellers Committees (3)
      (g) Memorial Committee
      (h) Publicity Committee
      (i) Committee on Privileges
      (j) Any other temporary Committees
   e. Reading of the minutes of 1935 session
   f. Any other introductory business

MONDAY AFTERNOON—EXECUTIVE COM.

1. Introduction by the Chairman—P. R. Schroeder
2. Report of the Secretary—C. E. Krehbiel
3. Proposals and Recommendations of Executive Committee
4. Report of Field Secretary, H. A. Fast
5. Paper—P. P. Wedel
6. Report of Church Union Committee
7. Report of Placement Committee
8. Report of Committee on Admittance of churches
9. Report of Committee on Privileges
10. Discussion and Resolutions
11. Election of Conference Officers

MONDAY EVENING

1. Brief Worship Service
2. Inspirational Address on Missions—Missionary S. T. Moyer
3. Music
4. Bible Exposition—Rev. Jacob Reimer

TUESDAY MORNING — AUGUST 2

Early morning prayer service conducted by Rev. C. H. Suckau

FOREIGN MISSIONS

1. Introduction by the chairman of the Board of Foreign Missions—Rev. P. P. Wedel
2. Reports
   a. Secretary's report—P. H. Richert
   b. Treasurer's Report—J. E. Regier
3. Paper—Missionary develpoments in China due to war conditions—H. J. Brown
4. Discussions and resolutions
5. Election of two members of the board of Foreign Missions
6. Closing Prayer

TUESDAY AFTERNOON—HOME MISSIONS

1. Introduction by chairman of Board of Home Missions—J. M. Regier
2. Reports
   a. Of the Secretary—W. S. Gottschall
   b. Of the Treasurer—A. J. Neuenschwander
3. Paper—Making provision for scattered groups of young people and other groups affected by extreme adverse conditions—Rev. P. H. Richert
4. Paper—What factors merit the establishment of new churches—Rev. J. E. Amstutz
5. Discussion and resolutions
6. Election of two members of the Board of Home Missions
7. Closing Prayer

TUESDAY EVENING

1. Address—Dr. E. L. Harshbarger
2. Music
3. Bible Exposition—Rev. Jacob Reimer

WEDNESDAY MORNING, AUGUST 3

Early morning prayer service conducted by Rev. Ernest Bohn.

PUBLICATION

1. Introduction by the Chairman of Board of Publication—Dr. J. R. Thierstein
2. Reports
   a. Of the Secretary—M. J. Galle
   b. Of the Treasurer—E. W. Baumgartner
3. Paper—A General Conference Board of Historical Research—Dr. A. Warkentin
4. Discussion and resolutions.
5. Election of two members of the Board of Publication
6. Closing prayer

Memorial Service

Conducted by Memorial Committee

WEDNESDAY AFTERNOON

EDUCATION

1. Introduction by the Chairman of Board—Dr. E. G. Kaufman
2. Reports
   a. Of the Secretary—A. S. Rosenberger
   b. Of the Treasurer—D. H. Richert
   c. Of Witmarsum Seminary
   d. Of Bethel College
   e. Of Freeman College
   f. Bluffton College
   g. Mennonite Collegiate Institute, Gretna, Man.
   h. German English Acedemy, Rosthern, Sask.
3. Discussion and Resolutions
4. Election of two members of Board of Education
5. Closing Prayer

WEDNESDAY EVENING

1. Address—Educating our Young people in Peace Principles
2. Music
3. Bible Exposition—Rev. Jacob Reimer

THURSDAY MORNING

Early morning prayer service conducted by David Wedel

YOUNG PEOPLES' SESSION

Business
Inspirational

THURSDAY AFTERNOON

Two sessions

I. Business Meeting of Womens' Missionary Society
II. Men's Fellowship Meeting—Rev. P. E. Whitmer, Chairman
   1. Address—Christian Principles in everyday life—E. W. Baumgartner
   2. Music
   3. Man's part in building the kingdom
   4. Round Table Discussion led by chairman

THURSDAY EVENING — WOMEN'S MISSIONARY PROGRAM

Mrs. P. R. Schroeder, Chairman

1. Song—Die Sach ist Dein
2. Scripture and prayer—Mrs. G. A. Krehbiel
3. Introduction of Home and Foreign Missionaries
4. *Special Music
5. Address—Girls' Home and Foreign Missionaries
6. *Special Music
7. Address—India—Mrs. S. T. Moyer
8. Song—Hast Du Jesu Ruf Vernommen
9. Offering
10. Address—China—Mrs. H. J. Brown
11. *Special Music
12. Close and Benediction—P. P. Wedel

*All special music is in charge of local music committee.

FRIDAY MORNING—AUGUST 5

Early morning prayer service led by John Bartell.

RELIEF

1. Introduction by the Chairman of the Emergency Board—Rev. John Lichti

2. Reports
   a. Of the Secretary, J. C. Mueller
   b. Of the Treasurer, P. H. Unruh
3. Discussions and Resolutions
4. Election of three members of the Emergency Relief Board.
5. Closing Prayer.

FRIDAY AFTERNOON

DOCTRINE AND CONDUCT COMMITTEE

1. Introduction by the Chairman of the Committee on Doctrine and Conduct—P. A. Wedel
2. Reports
   a. Of the Secretary—Rev. Franz Albrecht
   b. Of the Treasurer—J. E. Entz
3. Discussion and resolutions

REPORT OF THE PEACE COMMITTEE

1. Introduction by the Chairman—E. L. Harshbarger
2. Report of the Secretary—A. J. Neuenschwander
3. Discussion and resolutions
4. Election of two members of the Peace Committee and of the Committee on Doctrine and Conduct.
5. Closing prayer.

FRIDAY EVENING

YOUNG PEOPLES' PROGRAM

SATURDAY MORNING—AUGUST 6

Early morning prayer service—Harley King

SPECIAL BUSINESS AND CLOSING SESSION OF CONFERENCE

1. Introduction by the Chairman of the Board of Trustees—G. N. Harms
2. Reports
   a. Of the Secretary of Board of Trustees—J. E. Regier
   b. Of the Conference Treasurer—Karl A. Richert
   c. Statistical Report by the Secretary — C. E. Krehbiel
   d. Report of the Mennonite Historical Society
3. Elections
   a. Of Trustees
   b. Of a member of the business committtee
4. Discussions of timely questions and topics not placed on the program. (N. B.—Such questions must have been placed in the hands of the business committee in advance).
5. Any Unfinished Business
6. Report of the Committee on Resolutions
7. Discussion and adoption of resolutions
8. Determination of time and place of the next conference session. (1941)
9. Closing devotional services conducted by the officers of the conference.

SATURDAY—AFTERNOON AND EVENING

Open Date

SUNDAY MORNING—AUGUST 7

Local churches in charge of services

SUNDAY AFTERNOON

Sunday School program arranged by Board of Education.

SUNDAY EVENING

Musical Program by local churches.

Members of Business Committee of General Conference: Chairman, E. J. Hirschler, Bluffton, Ohio
Secretary, Rev. Edgar Toevs, Aberdeen, Idaho
J. C. Kaufman, Moundridge, Kansas

Christian Education

ADULT EDUCATION

J. D. Unruh

Approximately 75,000,000 persons constitute the adult population of the United States today. Many of them had very limited educational opportunities in childhood. Over 36,000,000 did not finish elementary school. It must be recognized, too, that much of the information taught in schools and college at the turn of the century has become obselete. In view of these facts adult education has become virtually a necessity for intelligent present day citizenship.

Certainly it is true that in our own circles there are many older people whose formal educational opportunities were most limited in youth. Many would certainly welcome opportunities to acquire knowledge that would enable them to meet more intelligently life's vital problems.

There may be various ways to carry on a program of adult education. Only one is herein suggested. That way is through open forums to be conducted in our churches. These no doubt would be operated differently in various communities. For example such a plan as this might be followed: An open forum once a month with the subjects announced a month in advance. The subjects could be worked out by a local committee which would also be responsible to get forum leaders. Such a project might be financed through free will offerings. In some instances the problem of getting leaders might be quite difficult. However, very often forum leaders could be obtained from the immediate vicinity. If, for instance, the question of law enforcement should be discussed, who would be in a better position to lead such a discussion than the state's attorney of the county? It appears that open forums would be of immeasurable value if conducted in the right way.

—*Eastern District Y. P. Convention.*—The 43rd Annual Convention of the Eastern District Mennonite Young People's Union will be held Monday, May 30, at Deep Run Menn. Church. Morning session, 9:45, afternoon session, 1:30, evening session, 7:30, all D. S. T.

FOREIGN MISSIONS

P. H. Richert, Sec.

VICTORIES OF CHRIST IN PHULJAR RAJ

By W. F. Unruh, India

Christ Jesus is going on from victory to victory in Phuljar. Thus far since New Year 1938 sixty-six people have been baptized. We have the faith to dare to believe that Christ will get the victory in the hearts of at least 150 more before the end of the year. The people are open to the Gospel in many villages. If we will go to them and faithfully and simply teach them the Word of God, they will accept the Lord as Savior. The villages in which the Christians of the Baptist churches live have been much neglected as far as the evangelistic message is concerned. We expect a large ingathering here. This week three groups of workers went out to minister to these Christian groups, to bring the children and relatives of Christians to Christ and to strengthen the believers by teaching them a selected series of Bible stories.

Constantly we have to face difficulties which almost non-plus us at times. The marriage difficulties among the Christians who have been used to a very loose standard of marital relationship present continual and heart-aching problems. The Ariya Samaj is trying to get the weak Christians to go back into Hinduism, and by the help of several renegade Christians have succeeded in a number of cases. The liquor evil presents great difficulties, because the government has recently given out contracts to make cheap liquor, and now it can be had at most bazaars. Last week in our local para there was "mar-peet" (beating) by Christians who were drunk. The Roman Catholics present a menace. They seem to insist on no standards of conduct—just so people will join the Roman Catholic church and wear the cross about the neck. Whomever we put out of Christian fellowship for purposes of discipline they will receive right into their church. The Roman Catholics have many such Christians in many of the villages where we have Christian groups. This is the case among the churches which we have taken over from the Baptists, which makes it very unpleasant and confusing for the Christians. The latest news is that the Roman Catholics are going to build a school about two and a half miles from our mission station, at a place where there are some people who had to be excommunicated or who had gone back into the old ways. The Roman Catholic "Christians" remain in caste and keep on with caste practices, wear the Hindu cue, greet each other by saying "Ram Ram", take part in meals for the salvation of the dead, etc. Some Roman Catholic leaders are said to report that their best results come in Protestant communities. These are difficulties we face, but in spite of them the Lord moves forward with His Kingdom.

The World, Man and God

Gen. 1:1

It is so easy for a man to lose mental and spiritual balance. It is easy to be one-sided. It is easy to see only one thing and disregard everything else. It requires wisdom and insight to maintain proper balance in such a world as this.

When a man sees only the *world,* then he drifts into *Materialism.* When a man sees only *man,* then he drifts inevitably into *Humanism.* When a man sees only *God,* then he moves unavoidably into *Pantheism.* But when we take all three together in proper proportions and relate them in an intelligent system then we have *Christian Theism,* and this is what we need.

Christian Theism implies viewing the world as an expression of the *Mind* of God. It implies viewing man as an expression of the *Will* of God, and it implies viewing God, not only as the creator of power, but as the One giving *direction* to that power. The fact of power is undeniable; the fact of direction is equally undeniable; the one is as mysterious as the other.

It is God, not the world or man, who is at the center, at the heart, of the universe. This means that God is both immanent and transcendent; He is in the human and the superhuman; in the natural and the spiritual. With God in the center we avoid the extremes of Materialism and Humanism. "In the beginning God." — J. E. Hartzler.

LIFE THROUGH DEATH

Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24.

In these words Christ portrayed the necessity and meaning of His death. He must suffer and die to bring life to many. To that end came He into the world. This figure makes it vivid to us.

The farmer plows his field and along about September he plants wheat but the grain that he plants decays. The kernel sprouts and dies and up comes the stalk which will head out and yield many seeds. So that for each bushel the farmer plants he will receive from 10 to 50 bushels.

Christ through His death is producing regenerated lives in multiplied thousands. At the cross the sinner finds forgiveness for sin and by faith issues forth in new—new of life. He dies unto sin and is raised unto righteousness.

We note as we read on in this chapter that in a measure we are to follow Christ in this dying process. That is we are to lose our lives to self that we might find them in Him. But do we truly have this spirit or merely profess to have it? Are we willing to suffer and give our lives that the gospel message might be spread? Christ died that you and I might have Eternal Life.

Program of Middle District Conference

To be held at Trenton, Ohio, June 16-19

JUNE 16—7:30 P. M.

Conference sermon by the President, E. J. Hirschler

JUNE 17—FRIDAY FORENOON

9:00-9:15 Devotions. (All opening devotions will be conducted by Dr. J. S. Schultz of Bluffton College)

9:15-10:30 Business.
1. Receiving delegates' certificates
2. Reading of minutes
3. Order of the day
4. Appointing of committees
5. Granting of complimentary votes
6. Report of Conference Trustees

10:30-11:00 Reading and presenting of the Revised Constitution

11:00-11:30 "The Gospel for Today," Rev. E. W. Bloomquist, pastor of the First Baptist Church of Lima, Ohio

11:30 Closing

FRIDAY AFTERNOON

1:30-1:45 Devotions

1:45-2:30 Business
1. Report of Home Mission Committee
2. Report of Young People's Work
3. Report of Women's Work

2:30-3:00 "His Cross and Ours." Rev. Bloomquist

3:00-4:00 (a) Business meeting of Women's Missionary Society. (b) Men's meeting—Conducted by Rev. Bloomquist.

FRIDAY EVENING

Program by the Women's Missionary Society

Devotionals—Mrs. D. E. Welty
Music
Report of the afternoon session and News Flashes—Miss Martha Gilliom
Music
Talk—Mrs. S. T. Moyer
Solo—Miss Hilda Amstutz
Talk—Miss Helena Wiens
Closing Moments—Mrs. D. E. Welty

JUNE 18—SATURDAY FORENOON

9:00-9:15 Devotions

9:15-11:00 Business
1. Report of Educational Committee
2. Report of Bluffton College
3. Report of Witmarsum Theological Seminary
4. Report of Mennonite Peace Society

11:00-11:30 "Except A Man Be Born Again . . ." Rev. Bloomquist

11:30 Closing

SATURDAY AFTERNOON

1:30-1:45 Devotions

1:45-3:00 Business
1. Election of Officers and Committees
2. Resolutions
3. Choosing place for next Conference
4. Unfinished business

3:00-3:30 "A Faith to Live By," Rev. Bloomquist

3:30 Closing

SATURDAY EVENING

Program in charge of Young People

JUNE 19—SUNDAY FORENOON

Conference Communion Service. Sermon by Rev. P. E. Whitmer.

SUNDAY AFTERNOON

A Service in Commemoration of the Fiftieth Anniversary of the Middle District Conference, Dr. S. K. Mosiman presiding.

SUNDAY EVENING

Program by the Berne Men's Chorus

Program Committee,
J. E. Amstutz, J. S. Schultz, W. S. Shelly.

The Neglected Teaching

Prepared by the Bethel College Tithing Band

3. SOME EFFECTS OF TITHING

The tithe conserves the energies of God's workers for the Kingdom's real business.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to the Kingdom a pleasure instead of a perpetual annoyance.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.

It is the plan our Lord approved.

It is plain to all that, had not the early Christians set aside one day in seven for the worship and service of God, and resolutely abstained from their ordinary work upon that day, Christianity would never have become one of the great world religions. It grows equally clear that were the Christians, along with the devotion of one-seventh of their time to the Lord, to set aside also one-tenth of their net income for His service the world would be speedily evangelized.

You cannot serve God *and* money, for in that act you have separated God from money. But you can serve God *with* money, for in that act you have related yourself to God through money and thus restored and exalted money to its rightful place, made it a means of constant communication with God, and a medium whereby you come to be a coworker together with Him in His plan for this whole wide world.—Bishop J. W. Bashford and J. O. Atkinson.

Sunday School Lesson

A. S. Bechtel

June 5, 1938

SERVING BY PERSONAL DEVOTION TO CHRIST

Mark 14:3-11, 27-31.

Act of Affectionate Devotion vs. 3-9

Jesus found a haven of rest and quiet in the home of His close friends Martha, Mary and Lazarus in Bethany, on the east side of the Mount of Olives, two miles east of Jerusalem. In the last and supreme days of His life, He did not forget them. He had evenings of communion and fellowship with them. On this evening He and the twelve were in the house of Simon the leper (v3) whom Jesus had doubtless healed in one of His earliest miracles. While at the table, Mary (John 12:3) anointed the head of Jesus with very precious ointment of spikenard. Her act of loving devotion aroused an indignant protest from some of those present (v4). It seemed wasteful to them (v5). They could not see Mary's deep love behind the act. Her act was far above them, they could not understand. How easily we may misjudge the motives of others. Can love and affection ever be wasted?

Jesus rebuked the uncharitable critics (vs6,7). He declared her gift of love a good work for Him. Mary brought joy to His heart and soul when He needed it. The poor, they could help at any time, but anything to be done for Him, must be done while He is with them. It is remarkable how some become suddenly interested in the poor, on occasion. Jesus pays a high tribute to Mary (v8). He saw her act as an open expression of love. She brought her splendid bouquet while He was alive. She seems to have understood, believed in, and loved Him above all others. She seemingly believed that He was actually to die and be buried. She brought the most precious gift she had to bestow upon Him. Nothing we can give to Him is too good or too precious. Jesus declared that her act shall be a living memorial (v9) an imperishable monument to her. Mary worshipped Him in her act of anointing. She gave herself in the gift. She valued her Lord as none of the rest did.

Act of Evil Disciple vs. 10, 11

See the contrasting spirit in Judas (v10). He was hardened by Jesus' rebuke and went out to seek revenge. Mary's spirit of appreciation found no response in his nature. He was ready to sell his Savior for a few coins. He was hard toward life's finer sentiments—a typical money-lover. Jesus' arch enemies were glad to pay him for his treachery (v11). Love of money led Judas to his awful downfall. He had had the same privileges as the other disciples. Devotion, such as Mary had, was utterly lacking in his heart. He had never really given himself to his Lord.

Declaration of Loyalty vs. 27-31

Jesus and the disciples had now come to the Mount of Olives and He had much to say to them. He tells them of the testing they shall undergo that very night (v27). To them it seemed incredible that they could, in the terror of the night, lose confidence and hope in Him. Yet He plainly says so—"All ye shall be offended", and quotes from Zechariah 13:7. Again Jesus assures them of His resurrection (v28) and tells them that He would go before them into Galilee. This should have given them hope and assurance. Impulsive Peter again makes a brave and doubtless sincere boast (v29), but it failed. His confidence in himself but illustrates the deceitfulness of the human heart. He proclaims his loyalty still more strongly (v31). Peter surely did not intend to play false. He did not reckon with the testing time. He had made his great confession to Christ. He was, however, slow to learn the language of the cross. Today's lesson reveals a distinct element of service in personal devotion. Religion gets its depth from acts, attitudes which express worship, devotion and praise to God. Approaching God through devotion and true worship, brings a richness into the life of the child of God and makes him a channel of blessing to others.

Report of the 34th Annual Meeting

OF THE BETHEL DEACONESS HOME AND HOSPITAL SOCIETY—MAY 10, 1938

The meeting was opened with Scripture reading, Matt. 25, 31-40, and prayer by the President, J. E. Entz.

Rev. A. E. Kreider of Bethel College addressed the meeting on "The Ministry of Healing" Acts 10:38. The speaker said that there are very few pages of the Gospels that do not report of the healing ministry of Christ. Jesus did not hesitate to take time. He was glad and eager to accept all opportunities for service. To him it was not duty. Christ exalted the healing ministry of our Sisters and Doctors. This ministry is committed to us. He did not heal to be seen, in fact, he told people to "tell no one." His motive was compassion. He healed not only the body, but also the soul. Rev. Kreider referred to a motto of a physician, "We dress the wound, and God heals." He emphasized faith as a factor in healing. The Church and the Hospital belong together.

After singing "O, Have You Not Heard of that Beautiful Stream," the meeting was ready for the business of the day.

The following brethren served as tellers: K. K. Haury, Ed. Claassen, A. B. Reimer. The Resolutions Committee: H. P. Schmidt, C. H. van der Smissen, and Christ. Thierstein.

The report of the Directors was read by the Secretary. The membership of the Society is now 301, with 1936 votes. 15 new members were added during the past year. 25 old members asquired 35 more votes. Seven of the members were called to their reward. The Sisterhood is composed of 32 Sisters, of whom two have retired. There are thirteen students in training. Eight doctors comprise the Hospital Staff. There were 1233 patients in the Hospital during the year. However, the number of persons served in and through the hospital was 2529. Free service was given to the amount of $7524.

The Bethel College A Capella Choir sang three numbers.

Before the election one of the Directors, Rev. G. N. Harms, presented his resignation. However, he was asked to serve to the end of his present term, to which he consented. The following Directors were elected: H. J. Dyck, H. E. Suderman, and D. O. Rupp. A. N. Claassen was elected to the Advisory Council for the Home for the Aged.

The forenoon session was closed with prayer by Rev. Abr. Ratzlaff. Rev. P. P. Tschetter opened the afternoon meeting by reading John 15:1-17 and prayer.

Following this was a duet from the Swiss Church of Whitewater.

From the report of the Home for the Aged, the following is interesting. During the year the Home had 50 inmates for a shorter or longer period. At the beginning of the year there were 28. During the year 22 more were admitted. At the close of the year there were 32. Ten of the inmates are under 70 years of age, 18 between 70 and 80, and 22 between 80 and 90.

In the course of the discussion several resolutions were passed, giving the Board of Directors free hand in establishing a Clinic in connection with the Hospital, also approving the building program.—Rev. A. J. Dyck spoke on the present needs for the erection of the upper two stories of the Training School.—After another duet all reports were accepted.—The Senior and the Junior Auxiliaries reported of their activities for the Hospital and Home.

The Chairman appointed the Auditing Committee for the coming year: G. B. Entz, K. Richert, and H. J. Kliewer, and a Nominating Committee composed of the following: F. N. Funk, Sister Lena Mae, and B. W. Entz.

The Resolution Committee submitted the following report:

"We thank our heavenly Father for the great, manifold, and wonderful blessings which he has laid upon the work in the Hospital and Home, by which many have been blessed.

"We are grateful for the beautiful day and express our thanks by singing 'Now Thank We all Our God.'

"We thank Bro. Kreider for his appropriate message and Bro. Tschetter for his introductory service at the afternoon session.

"We thank the Bethel College Choir and the duet from the Swiss Church at Whitewater for their inspiring songs.

"We thank the Sisters for their loving and faithful services.

"We thank the ministers of the different denominations for their spiritual help in the Hospital and Home for the Aged.

"We wish to thank all who have so faithfully, generously, and prayerfully supported the institutions and ask their further support through prayer and gifts.

"We thank the First Mennonite Church for the use of its building and the Auxilliaries for their faithful and valuable service, also for the splendid noon meal."

After a closing prayer by Rev. G. N. Harms, the meeting adjourned.

The Board of Directors organized as follows: J. E. Entz, president; H. E. Suderman, vice-president; H. J. Dyck, secretary; F. N. Funk, treasurer.

H. J. Dyck, Sec.

The Eastern Conference for Bluffton

The following motion was passed at the recent session of the Eastern District Conference held at the East Swamp Mennonite Church, April 28-May 1, 1938:

"We praise God for Bluffton College, our own educational institution; and for the service she has rendered to Christ and the Church, in giving inspiration and training to large numbers of our young people.

"We rejoice in the successful refinancing program whereby our financial obligations are satisfied in an honest and honorable manner.

"Now that we are on the threshold of a new era of Bluffton College we feel that a new era of support must supplement this forward movement.

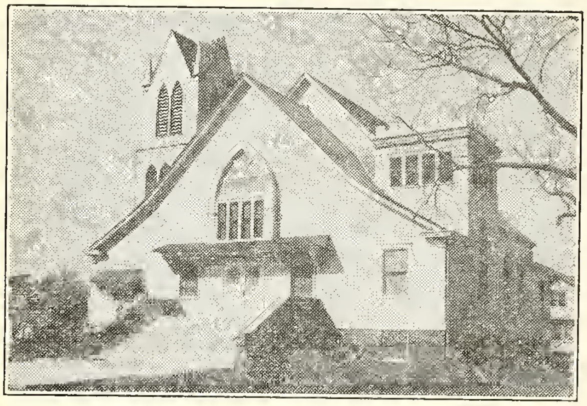
"Be it therefore resolved that we pledge a new wide range of prayer intercession, and also an equally wide range of regular and systematic financial support for Bluffton College; in the anticipated Endowment Campaign; and also in the giving of daily amounts, or some such system as may seem most acceptable."

The conference endorsed a plan of systematic giving for Bluffton College in a very united and whole hearted way. According to the program adopted, an effort is to be made to get 1000 people to give "a penny a day and a prayer for Bluffton College." A little simple arithmetic shows that such a program should net $3,650.00 per year. Whole hearted enthusiasm plus systematic giving is helping to solve the problem of our colleges.

—*Editor enters Politics.*—Ed Liechty, the capable and genial editor of the Berne (Ind.) Witness, was nominated almost unanimously for representative to the Indiana House of Representatives. We heartily congratulate, Mr. Liechty.

Golden Anniversary of the Zion Mennonite Church of Moundridge

On Sunday, April 3, the members of the West Zion Mennonite Church celebrated the fiftieth anniversary of the founding of the organization, in 1888, and dedicated the new church basement.



Guests from many surrounding churches were present for the festive occasion. At the opening of the forenoon service, five new members were received into the church. Rev. P. K. Regier read the scripture passags Rev. 3:7-12, Deut. 6:4-18 and led in prayer.

Mr. J. H. Krehbiel, a charter member, gave a short history of the church in which he recalled many interesting facts. The name "West Zion" was suggested by Mr. Jacob Schowalter, also a charter member, since most of the members came from the Zion Church, Lee County, Iowa. The other charter members present were: Miss Theresia Galle, Mr. and Mrs. Henry Haury, Mr. Henry Schmitt and Mr. P. C. Schowalter.

Rev. C. E. Krehbiel of the Bethel College Church preached the anniversary sermon based on Acts 9:17. Rev. Krehbiel stated that he had heard Rev. Wm. Galle, the first minister of the church, preach on this same text many years before and chose the same in memory of Rev. Galle. Special music was rendered by the Ladies' Choir and Men's Chorus of the church. At the close of the forenoon service the congregation gathered in the new basement of the church and after being seated at the tables, the new basement was dedicated to its intended use by the pastor.

A noon luncheon was served to about three hundred members and guests.

A mission festival was held in the afternoon. Rev. J. F. Moyer of the Bethel College Church read Acts 1-18 and led in prayer. Rev. J. M. Suderman preached a home mission sermon on Matt. 14:6. The Ladies' Choir sang "In Heavenly Love Abiding." Rev. P. P. Wedel preached the foreign mission sermon on 2 Cor. 5:20-21. The Men's Chorus sang, "Still, Still with Thee."

The day was fittingly climaxed by the rendition of a sacred concert in the evening by the Bethel College A Cappella Choir under the direction of Prof. W. H. Hohmann.

On Easter Sunday during the church services, Mr. K. R. Galle of Arkansas City presented a memorial to the church in the name of the Wm. Galle family. The memorial is a beautiful oak communion table with a reproduction of de Vinci's famous painting, "The Last Supper" on the front, arranged so that it can be illuminated with concealed electric lights. A bronze plate indicates that the memorial is in memory of the late Rev. Galle, the first minister of the church. Mr. Galle spoke of the long and faithful service their father had given the congregation, and expressed his appreciation, in behalf of the family, for the many kind tokens of esteem the congregation had manifested toward their father during the time of his ministry. The congregation conveyed their appreciation to the Galle family by a rising vote of thanks.—The Correspondent.

Announcement and Invitation

The ordination of Brother Albert Gaeddert into the ministry will take place at the Hoffnungsau Church on Sunday, May 29, at 9:30 in the morning. Friends and promoters of the Kingdom are heartily welcome to attend.

Then at 2:30 p. m. a mission festival will be held to which we extend a hearty invitation.

C. H. Voth, Sec. Hoffnungsau Church

CANADIAN BRETHREN WANT A NEW GERMAN HYMN BOOK

Rev. Benjamin Ewert, Winnipeg, Manitoba, has sent us a list of the songs—706 in number—which their Song Book Commission has compiled for the German song book that the Canadian brethren feel they need to make the most of their church worship. They ask the General Conference Board of Publication to undertake publication of this book for them. That is just one of several publications that this Board is expected to take in hand. Others are: An *Intermediate S. S. Quarterly* now being planned by a Committee of the Board of Education; *a revised Mennonite Hymn Book,* now being worked out by a Song Book Committee and to be checked up by the Conference; *a revised edition of the History of the Mennonites*, now in the making, by Dr. C. H. Smith, whose first edition took so well that it was all too soon exhausted, and others. These demands on our Board of Publication show the dire need of a conference printing plant, which should have been started thirty years ago, before private organizations began to take charge of the field. It is to be hoped that the delegates to the next conference session will be so conference-minded that they will make a conference owned and operated printing plant an early reality. A discussion of the projected German songbook will follow in the next *Mennonite.*

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eltzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

CHRISTIAN ENDEAVOR PRESIDENTS

OF THE MIDDLE DISTRICT CONFERENCE OF MENNONITE CHURCHES

The following list of officers of the Middle District Conference will be most welcome and useful. We urge other district officers to send us correct lists for their districts.—Editor.

Church	President	Address
Berne, First	Gordon Liechty (S)	Berne, Ind.
	Frederick Sprunger (I)	Bluffton, Ind.
Bluffton, Ebenezer	Susanna Luginbill (S)	Bluffton, O.
	Margaret Jones (I)	Bluffton, O.
Bluffton, First	Delbert Gratz (I)	Bluffton, O.
Chicago, First	Wright van Plean	Chicago, Ill.
Dalton, Salem	Barbara Zuercher	Dalton, O.
Donnellson, Zion	Wilma Krebill	Donnellson, Ia.
Fortuna, Bethel	Ruth Hofstettler	Fortuna, Mo.
Lima, First	Ida Diller	725 Linden, Lima, O.
Nappanee, First	Mary Mullett	Nappanee, Ind.
Noble, Emanuel	Emerson Krabill	Wayland, Ia.
Pandora, Grace	Mrs. Vernon Suter (S)	Pandora, O.
	Evelyn Hilty (I)	Pandora, O.
	Marilyn Steiner (J)	Pandora, O.
Pandora, St. John's	Mary Ellen Gerber (S)	Pandora, O.
	Mrs. N. N. Soldner (I.A.)	Pandora, O.
	Mrs. Clarence Schneck (I.A.)	Pandora, O.
	Mrs. Warren Bridenbaugh (J.A.)	Pandora, O.
Pulaski, Iowa	Edward Amstutz	Pulaski, Ia.
Sugar Creek, First	Eugene Raber (S)	Sugar Creek, O.
	Grace Jaberg (I)	Sugar Creek, O.
Summerfield, First	Lucile Roth	Trenton, Ill.
Wadsworth, First	Myron Friedt	Wadsworth, O.
Wayland, Iowa	Roger Wyse	Wayland, Ia.

There may be errors in this list. If so will you kindly do us the favor to report this error, and we shall be glad to make corrections.

Perhaps some of the Intermediate and Junior Societies are not listed. If so please report.

Note: — (S)—Senior Society; (I)—Intermediate Society; (J)—Junior Society; (I.A.)—Intermediate Advisors; (J.A.)—Junior Advisors.

NEWPORT, WASH.

A Sunrise meeting was held on Easter morning, with songs and Scripture reading. In the evening there was a good Easter program . . . Rev. Peter Unruh, pastor of the church, has officiated at two weddings recently, all members of the Deer Park Church.

SAN MARCOS, PASO ROBLES

The young people of the San Marcos Church have finished the study of Menno Simons. Since there was only one book, the different members gave reports at the C. E. meetings. The examination is to be given soon. . . The convention at Upland was attended by 16 members. . . An Easter program was given by the C. E. on Easter Sunday in the afternoon.

COLFAX, WASH.

A project designed to stimulate interest in general and especially in missions has been started. The Miss. Com. of the C. E. with the use of a missionary map of the world is working it out.

Enjoying the Bible

Ps. 119:162-176

Young People's Topic for June 12, 1938

Meditations:

M., June 6. The world's greatest poem—Job. Job 23:1-12.

T., June 7. The book of beginnings—Genesis. Gen. 1:1-31.

W., June 8. Songs for the soul—Psalms. Ps. 40:1-8.

T., June 9. The story of Israel—the Pentateuch. Hosea 11:1-12.

THE COOKIE JAR

"O Lord, I would love, and laugh, and lift"

F., June 10. Read to learn wisdom. Rom. 15:1-4.
S., June 11. Books of prophecy. Joel 2:21-32.

Suggested Hymns:

"How firm a foundation"
"Open my eyes that I may see"

What things are enjoyed most in life? A sudden inspiration sends us in gay pursuit of some pleasant pastime, like a game of tennis. We are satisfied for a time. The fragrance of flowers, the sight of a lovely sunset, the feel of a baby's soft hand are all pleasures that help us to enjoy life. They are fine; they are good. We need to keep our minds open to appreciation of these little things in life. We must also learn to pierce beneath these pleasantries to find deeper channels of enjoyment. To live deeply and fully will bring pain and suffering.

Kahlil Gibran, writer of Oriental poetry, says: "And the selfsame well from which your laughter arises was oftentimes filled with your tears. And how else can it be? The deeper that sorrow carves into your being the more joy you can contain. Is not the cup that holds your wine the very cup that was burned in the potter's oven? And is not the lute that soothes your spirit, the very wood that was hollowed with knives? When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy."

Is not this the way in which we obtain our joy in the Bible? From intense suffering David rises to psalms of praise and joy. Does not the value of the Scriptures lie in the depths of pain portrayed therein? Even the history of its writing and printing is a tale of disappointments and opposition. The more we learn the more we realize that we have not fully lived until we have been through a real struggle, mentally, physically, or morally.

Both the history *of* the Bible and the history *in* the Bible is one of strife, pain, and sorrow. Yet where can we find greater help, greater comfort, greater joy, greater inspiration?

It is like the wild flowers from the marsh that the little Irish boy gave to the queer old woman whom he used to mock. He regretted his making fun of her, so he wanted to give her a present. The wild yellow iris was very difficult to get, and the little boy almost gave his life in the treacherous swamp in trying to reach them. And because he had to suffer so to get them, the flowers were especially precious to the queer old woman to whom he gave them.

Program Suggestions:

After the leader has discussed in general terms the enjoyment that can be had in reading the Bible, other speakers, in brief talks, can develop specific angles of enjoyment of the Scriptures. Each Roman numeral can be developed by one speaker.

We derive joy from the Bible:

I. Because It is a source of inspiration.
 1. How is It a revelation of God?
 2. Can It aid in communion with God?
 3. Can It be for us an instrument of usefulness?

II. Because It leads to the joy of conquest.

We all have times when life seems useless and purposeless. After emerging from such a period of doubt, we experience an exhilarating sense of victory. What are some of the factors that tend to capitulate us into these conflicts?

1. Disappointment in work.
2. Physical suffering.
3. Severe losses and deep sorrow

How can the Scriptures help us to use these unfortunate experiences in a constructive manner?

III. By a knowledge of the history of the printing of the Bible.

A brief account of this should be available in most church libraries. How can knowing a bit of the hardships involved lead us to a greater appreciation of the Book?

IV. By studying some of Its passages.

Here several could be asked to read their favorite passage of Scripture and tell why these verses have become dear to them.

INTERMEDIATE DEPARTMENT

COURAGE

Intermediate C. E. Topic, June 12, 1938

For Daily Meditation

June 6. Foolhardy youth. 2 Sam. 23:14-17
June 7. David undaunted. 1 Sam. 17:26, 32-37
June 8. Courage of the spies. Num. 13:16-25
June 9. Facing real danger. Phil. 1:27-30
June 10. A pillar of strength. Acts 27:13-37
June 11. A martyr's courage. Acts 7:54-60
June 12. Topic—Courage. Eph. 6:10-17.

Pre-Prayer Circle

If your society has not had a pre-prayer circle start one. Ask those who can to meet fifteen minutes early in a separate room, if possible. Read Phil. 4:13 and apply it to participation in prayer. Make some suggestions for prayer then ask all present to take part.

Suggested Songs

"Who is on the Lord's Side," "A Mighy Fortress," "Stand Up, Stand Up," "My Soul, Be on thy Guard"

Build your own worship program, using the responsive Scripture for May 29, and Eph. 6:10-17.

A Poem of Courage

"Dare to be brave, dare to be true;
Strive for the right, for the Lord is with you,
Fight with sin bravely, fight and be strong;
Christ is your Captain; fear only what's wrong.

Dare to be brave, dare to be true;
God grant you courage to carry you through;
Try to help others; ever be kind;
Let all the erring a friend in you find.

Fight then, good soldiers; fight and be brave;
Christ is your Captain, mighty to save.

Courage

I. What is it? What is the difference between physical and moral courage? Between foolhardiness and courage?

"The word 'courage' comes from the Latin cor, meaning heart. Courage is not a matter of the head, but of the heart; not of the understanding, but of the feeling. You may have the theory of courage perfectly and still be a coward. What you need is the hero's heart.

Love prompts courage-love of some dear one, love of one's church, love of one's country, love of one's home, love of Christ."—C. E. World.

True courage does not seek danger for its own sake or for display. There is a deeper motive, a conviction of right to which it is devoted. Moral courage usually includes physical courage, for he who stands for what he knows to be the truth often suffers physically as well as mentally. Paul and Stephan are examples.

II. *Where We Need Courage*

1. Courage in overcoming physical handicaps.

A young girl in college fell from a horse while taking riding lessons and broke her arm. Due to the neglect of the attending physician infection set in. The result was that she lost her right arm. As soon as she was able she was back in college writing with her left hand. People marveled at her courage. Her only comment was, "I don't have time to think about myself. Anyway, it wouldn't do any good." What type of courage would you say it takes to face life with physical handicaps? Give illustrations from your observation.

2. Courage to face physical danger

What are some common physical dangers which we all face which call for courage? A pastor, beloved of many young people, told of how much courage it took to face the dental chair for the extraction of teeth, when he was nearly sixty years old. Some people never lose their fear of the dark or of water. It takes courage to help someone in physical distress or to face death. Give other instances.

3. Courage to resist evil and to do right.

A buyer said to a little boy on a slave market, "I'll buy you if you go straight." "I'll go straight, whether you buy me or not," was the lad's quick reply. The stories of Daniel and his three friends illustrate this courage. Dan. 1:8-14 and 3:14-18. Give examples from your own observation.

III. *How Develop Courage?*

1. Physical rest. Sometimes when we are exhausted physically we need rest to bring back our courage. Elijah wanted to die after the contest with the priests of Baal. God gave him rest and food and his courage returned. How does our physical condition affect our courage?

2. Prayer. Jesus knew the source of courage. Many times He spent all night in prayer and from His Father he drew courage that sustained Him. In Gethsemane He prayed, then He said to His disciples, "Arise, let us be going." He had the courage to go out and meet danger. Jesus said, "Ask, and it shall be given unto you." We need to claim this promise. "I can do all things through Christ who strengthens me." Why do we fail to use this source of courage?

3. Doing God's Will. Read Josh. 1:9. The opening question states the one condition of courage: the knowledge that we are doing God's will. If we are sure of that, we can be sure that God will be with us. Jesus prayed, "Not my will but Thine be done," then He was ready to face the foe. Why does it take courage to say, "I'll go where you want me to go."

4. A Dominating Love. If you would become a courageous Christian let a great love for Christ dominate your life. Paul said, "So now also Christ shall be magnified in my body, whether by life or by death." "To me to live is Christ." He suffered every form of physical torture except death itself, but his courage never seemed to waver. How does love for Christ give us courage?

JUNIOR CORNER

"The Gift of God Is Eternal Life"

No other gift so precious is,
No other gift a Saviour gives;
No other gift from sin makes free
And from death's sting eternally.

No other gift doth life impart,
New life within the human heart,—
Life so abundant that shall be
With Christ through all eternity.

No other gift like unto this,
No other gift so full of bliss;
No other gift,—then let me take
And let my soul in God awake.—A.

Program Suggestions for June 12, 1938

Setting: Blackboard with verse: The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. On the table, between two pots of flowers, the challenge: Ask and it shall be given you. Matt 7:7.

Call to worship by prelude

Worship period:

1. Drawing near: Let two voices sing "Tread Softly, Tread Softly, the Master Is Here."

2. The group rises to repeat in unison or they sing in unison: "The Lord Is in His Holy Temple."

3. Prayer by voices out of the groups still standing:

- a. Voice one: Draw nigh unto my soul and redeem it. Ps. 69:18.
- b. Voice two: Let all those that seek thee rejoice and be glad in thee. Ps. 70:4.
- c. Voice three: I am poor and needy; make haste unto me, O God. Ps. 70:5.
- d. Voice four: Remember me, O Lord; O visit me with thy salvation. Ps. 106:4.
- e. Leader's prayer of thanskgiving. (Group is seated)

4. Sing in unison: "I Need Thee Every Hour." Verses 1 and 2.

5. Special music: "Jesus Loves Even Me."

6. Sing in unison one verse of "My Jesus I Love Thee"

Mission minutes

Announcements

Study Period: The Gift of Eternal Life.

1. Introductory remarks by chairman using the verse on blackboard and the verse between the flowers

2. Eternal life verses: There are eleven letters in the words "eternal life." Make these letters in a large form and cover with bright tinsel. Pull a string over the table with Matt. 7:7 and let each junior having a letter come forward. Pin the same to the string and then give his verse. These verses could be used:

- a. God hath given unto us eternal life, and this life is in the Son. I John 5:11
- b. I John 2:25
- c. Lay hold on eternal life. I Tim. 6:12
- d. John 10:27 and 28a
- e. To whom shall we go? Thou hast the words of eternal life. John 6:68.
- f. John 3:16
- g. John 6:47
- h. John 5:24
- i. John 6:40
- j. John 17:3
- k. John 3:36

3. Special music: "Ye Must Be Born Again."

4. *The Free Gift of God Is Eternal Life.* The logical guest speaker for this evening would be the pastor. He has been our co-worker through the last terms in prayer and interest and perhaps he has longed to meet the young hearts in a closer way.

5. Sing in unison: "Just As I Am." Verses 1, 2, 5.

6. Closing prayer

* * *

Men's Gospel Team, Bluffton College.—Andrew R. Shelly has been elected president and William Snyder, secretary. The quartet, Albert Bohrer, and President Rosenberger, leave the campus on their five-day Canadian trip. They expect to visit the Mennonite churches at Leamington, Waterloo, Kitchner and Vineland, Ontario. The group will return via Niagara Falls, Buffalo, and Cleveland.—Witmarsum.

"The Bible, its Teachers and its Teachings"

J. J. Balzer

This is the third of a series of instructive articles on the unifying teachings of the Bible by Rev. J. J. Balzer of Mountain Lake, Minn. The first article was entitled, "ONE WORLD," the second, "ONE KINGDOM." His fourth article will be "ONE IMPERATIVE."

The supreme question for the 20th century Christian is this: *"The Bible, is it an evolution or an inspiration?"* Since this question is fundamental for the faith and life of a true Christian, and its answer effects the very life of Christianity itself, a most sincere consideration is most essential.

"New" theologians are now writing books on "The Religion of a Mature Mind," "The Mature Man's Difficulties with His Bible," thereby showing how little they know of the Divine contents of this wonderful book. And their great mistake is in the fact, that they blindly follow the "destructive criticism" of an "infidel Jew in a Christian cloak—Wellhauser."

The inspiration of the Bible is, of course, *the traditional view.* That too common teacher-custom of speaking contemptiously of "the traditional view" is as *unwarranted as superficial.* The Copernican theory of the motions of the heavenly bodies has become *"the traditional view."* Is it any the less true on that account? That it is the *traditional view* may be regarded, on the contrary, as something in its favor. It could hardly have endured so long, under the close and continued inspection of modern science, unless it had much to support it. But the fact is, that this Copernican idea is not his own, but that the Bible was teaching it long before Copernicus ever saw a star. The old patriarch Job in his wonderful discourse of the afflictions of man and its causes speaks of the revolutions of our globe (Job 38:14). Thus Copernicus only manifests the traditional view of the ancient oriental nations, the Jews, Babylonians and Egyptians who gave us the fundamental principles of astronomy.

Why then defy the traditional view of the Scriptures? Why make it the subject of the closest scrutiny, of the most careful investigation, the most continuous and even viscious assault; when it stands as a veritable Gibraltar against which *"Modernism"* marshals its increasing forces to little avail.

When Sir Walter Scott lay on his death-bed and Dr. Lockhard stood by him, he all at once cried out: *"Reach me the Book!"* "What Book?" asked Dr. Lockhard. *"The Book"* came the feebler answer, for there is but *"one Book" — the Bible.*

But what is the Bible? This is the question of our theme. I shall try to give my answer in the spirit of my introductory remarks.

1. *"The Bible is,"* without any exception, *"the most interesting book"* in the world. But, like other books,

its charm will very much depend upon whether we rightly understand it or not, and know how to use its contents.

It has sometimes been asserted that the Bible is a *dry* and *uninteresting* book, and it can be readily seen how such might be the case. If people were to treat other books in the same manner that they treat the Bible, there would not be an interesting book in the world. What would you think of a person taking any popular book of the day, opening it at random, reading here a little and there a little, and then saying, "This book is not interesting?" You would at once say that the book had not had a fair trial. And yet, people treat the Bible in just that way and say it is an uninteresting book.

2. "*The Bible is a living book.*" No book is an absolute dead thing. It contains a seed of life in it. It preserves, in a greater or lesser degree, the intellect and life that begot it. If this be true of all books of mere human composition, how much more is it true of the Bible—the book "*given by inspiration of God.*"

3. *The Bible has a life-giving power.*" As we read it, we know there is in it a Spirit that speaks to our spirit, a Life that touches our life and produces new life.

4. Even as a literary composition, the Bible is the "*most remarkable book the world has ever seen.*" Its writings are the most ancient, the events it contains are *of the deepest interest*. To the influence of the Bible is due the great advance in civilization and the true happiness that floods the world today. When St. Paul first preached this Word of Life in Europe, Europe received a *new soul,* and the schools of Greek philosophers soon closed, heathen temples vanished and were replaced by churches which spired the clouds. The wisest and best men of all ages have borne witness to the beauty and saving power of these holy Scriptures.

The Bible is composed of two principal parts, "*The Old and the New Testaments.*" The word testament means covenant, and is the term by which God was pleased to designate the relation that existed between Himself and His people. The Old Testament deals of the calling and history of the Jewish nation, and as such it is the Old Covenant. The New Testament deals with the history and application of the redemption wrought by the Lord Jesus Christ, and as such is the New Covenant, the church covenant.

The Bible is also called *the Scriptures,* which means Holy Writings and the early Christians used this name most commonly of the whole Bible.

Another name applied to the Bible is "*The Word of God.*" This is doubtless the most significant, impressive, and complete title. It is sufficient to justify the faith of the weakest Christian. It teaches us to regard the Bible as—"*God speaking to man.*" Note that the words, "*God said,*" occur ten times in the first chapter of Genesis. And such expressions as, "The Lord said," "The Lord spoke", "The Word of the Lord came," are found 3808 times in the Old Testament alone. These writers, who claimed to be the revealers of the will of God, almost always commenced their messages with the words, "Thus saith the Lord." That they were not deceived in their claims is evident from the minuteness and detail as to names, times and places which characterized their messages, and from *the literal fulfillment of these oracles of God.*

It is evident from these and many other passages of Scripture that the writers of both the Old and New Testament *were conscious of having received revelations from God,* and considered themselves *inspired of God* to write the Scriptures, and felt, while writing, that they were *giving expression to the infallible truth of God,* and were conscious that *the Holy Spirit was moving them to the work.*

It is also *a matter of greatest importance* to know whether the writings that have come down to us under the name of the Old and New Testament are in the same state in which their authors left them, or whether they have been *added to, altered* or *abridged;* that is, whether the 66 books of the Bible, as we have them at the present day, are "*genuine*" and "*authentic.*"

There is a distinction between the two terms "*genuineness*" and "*authenticity.*" A genuine work is one written by the man whose name it bears; and "*authentic*" work is one which relates truthfully the matters of which it treats. For example, there is extant an apocryphal gospel purporting to have been written by St. Thomas. This work is not "*genuine*", for Thomas did not write it; it is not "*authentic*", for its contents are mainly fables and lies.

But who are the writers or Teachers of the Bible? There are about 44 of them who completed this work of 66 different books, during a period of about 1600 years. Many of these men never met each other or heard one of another. And yet we find it "*one book.*" The *unity* of Scripture is an evidence of its "*divinity.*" Its authors lived in different countries, were affected by different circumstances, spoke different languages, employed diversities of literary style, represented all grades of culture, and yet from Moses to Malachi, the Old Testament moves on without a break; and from Matthew to Revelations, the New Testament proceeds without an hiatus. Not one of the 66 books is in conflict with another. Yea, more, not one of them but produces an essential part of *the glorious whole* and *so fits, what he has to say, into the consummation, as to complete and perfect it.* The great Joseph Parker sanely asked, "Can any man add one true line to the moral or spiritual code of the Scripture? Can any man publish an appendix of omitted morals? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits?" Is there a point at which you can provide a solitary jot or tittle to its teaching that would prove of profit to the world? If not, *why make a mock of the masterpiece of the ages?*—(as our Modernists do.) If not, *why neglect the Book of books?* If not, *why shut the ears against sentences that are so clearly from God?* If not, *why sit at the feet of men and permit them, in your presence, to scorn its evident divinity?* If not, *why not accept it as the basis for life building, as the Pole Star for life's direction, and as the source of information concerning the life that is to come?*

In conclusion a few remarks about the "*Teachings of the Bible.*"

When the hermit John the Baptist began his short teaching career, he opened it with the startling proclamation, "*The Kingdom of God is at hand!*" He did not wait very long when the King came to him for baptism, and he heard the voice of God saying, "This is my beloved Son, in whom I am well pleased." Shortly after that Jesus began his work in much the same way by proclaiming, "*Repent ye, for the Kingdom of God is at hand.*" If Prophet and Apostle are to be accepted as our inspired guides, "*Theocracy*"—or "God on the throne"—is the scarlet thread in the Old and New Testament teaching. The Pentateuch, or book of Moses, presents no other plan, the Psalms sound no other note, the Major and Minor Prophets see no other vision, and consulting the Bible as a whole, we are forced to say, the Kingdom of God is that

> *"The one far-off Divine event*
> *To which the whole creation moves."*

By the call of Abraham from among the Gentile nations, God chose for Himself the *Hebrew Nation* to be His peculiar people, His firstborn son among the nations, to be His Kingdom people, the Servant of Jehovah, as the prophet Isaiah asserts saying, "But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham and my friend." (Isaiah 41:8). "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen: that ye may know and believe Me, and understand that I am He." (Isaiah 43:10). "Yet, now hear, O Jacob my servant; and Israel, whom I have chosen."

And at Mount Sinai, where God established and organized His Kingdom by giving them His Kingdom-laws, He proclaimed them to be His chosen people from among all nations. Thus the Bible knows but two classes of people, the Jew and the Gentile.

But the *Jews rejected the Kingdom* and crucified the King and they were *side-tracked and scattered among all nations,* losing the land of promise as their homeland; during this present dispensation called the "Dispensation of the Church."

The church, therefore, a people chosen from among all nations, have become the adopted citizens of the Kingdom of God, being *spiritual during this Church Dispensation,* who have their citizenship not on earth but in heaven, from whence they wait for the Redeemer to return and change this vile body to become like unto His plorified body.

Thus with the close of the Church Dispensation the Dispensation of the Kingdom will begin. Israel shall be refined by the fire of the greatest tribulation that ever occured in the history of man. They shall see their Messiah return in glory, repent and be regenerated and accepted by their eternal Lord and King, Jesus Christ, and thus the promised "*Kingdom Age*" of a thousand years—the millennium—will begin, where righteousness and peace will reign in the earth and all kings shall worship Him and nations shall serve Him, and no one shall say to his brother, "Know the Lord," for they shall all know him, from the least to the greatest and all the earth shall be filled with the Glory of the Lord. Then our daily prayers will be fulfilled: "Thy Kingdom come, thy will be done in Earth as it is in Heaven."

CORRESPONDENCE

MENNONITE CHURCH, MEDFORD, OKLA.

Dr. E. L. Harshbarger, Bethel College, Kansas, Chairman of the Peace Committee of the General Conference and member of the Peace Committee of the Western District Conference gave, in our church, yesterday (May 15th), two very interesting and timely sermons on Peace and War, which were very much appreciated, and we were greatly blessed. Dr. Harshbarger's sermons are based on the teaching of Jesus Christ, the Prince of Peace. Let all of us as peace-loving followers of Christ Jesus give of our time, of our energies, of our money, NOW, to build a peace-minded Mennonite Church and a peace-minded nation.—John Lichti.

* * *

GRACE MENNONITE CHURCH, ALBANY, ORE.

The Easter season has come and gone, and we were again reminded of the intense suffering, death and resurrection of our Lord and Savior. May we have been made more willing to carry on the work for Him. The Primary Department and Young Ladies' Trio of the Sunday School presented a short program Easter morning.

On Friday, May 6, the Women's Missionary Society spent the day at the W.C.T.U. Children's Farm Home. This is an annual event of our society. The day is spent in sewing, mending, patching, etc. for the many orphans cared for in this institution. Their work is always greatly appreciated.

We are looking forward to our annual S. S. and C. E. Convention which is to be held at Portland, Ore. on June 19. These gatherings are always an inspiration, beside the spiritual blessings one receives from them.

Two young souls have recently been baptized upon the confession of their faith.

Our pastor, Rev. Augsburger, is at present conducting a catechism class, with nine members enrolled.

We have indeed received much spiritual food, as well as blessings from the series of messages we have been enjoying on the book of The Revelation, brought to us by our pastor, chapter by chapter, for quite sometime. They have been most interesting. One wonders at the indifference shown by so many in these days, when we learn of what is yet before us. May many yet choose Christ as their guide through life.—Correspondent.

In Memoriam

MRS. ELOVINA BARINGER, Quakertown, Pa., daughter of Amos and Emeline nee Shellenberger, Fulmer, was born in Haycock Township, July 1st, 1863.

On October 30, 1886, she was united with Henry L. Baringer in marriage, with whom she shared joys and tasks for more than fifty-one years. Three children were born into this union. Two sons: Howard and Harold died in infancy; Mabel, the wife of Asa Silas Knechel, Bethlehem, survives.

In 1889 she united with Flatland Mennonite church, with her husband, and has been a faithful and active member in the Lord's work ever since. Because of her kindly and willing disposition, the departed was held in high esteem by a host of neighbors and friends, to whom she proved to be a devoted Christian who was always ready to lend a helping hand.

Besides her husband, she is survived by a grandson, Henry Asa Knechel, and the following sisters and brothers: Mrs. Mianna Slotter, Perkasie, William Fulmer, Perkasie; Mrs. Angeline Stever, Philadelphia; Mrs. Emma Mann, Hellertown; and M. Edwin Fulmer, Bethlehem. Her last illness was of short duration. She took sick on Friday, April 29, and steadily grew worse. Wednesday morning, May 4, she departed from this world to be with her Lord. Her age was 74 years, 10 months and 3 days. Text used by her pastor, Rev. A. J. Neuenschwander, Proverbs 31:28-31. Interment at the Flatland Burial ground.

* * *

MILO J. LEHMAN, the son of David and Mary (Habegger) Lehman, was born in Pandora, Ohio, March 12, 1916 and died at the home of his parents near Pandora, May 2, 1938, at the age of twenty-two years, one month and twenty days. His illness was short, less than one week. He had a severe attack of flu which soon developed into double pneumonia. Medical aid and careful nursing were of no avail in staying the hand of death. The funeral services were held at the Grace Mennonite Church on the afternoon of May 4, 1938, conducted by his pastor, Rev. Paul E. Whitmer and Rev. C. O. Good of the local M. E. Church. A large congregation was present at the funeral. Milo is survived by his parents, one brother, Francis, and his family, his aged grandmother, Habegger, of Berne, Indiana, who recently celebrated her ninetieth birthday, and by many other relatives and friends. Milo was an active member of the Grace Church and a regular attendant at its services. His death is a great loss to his parents, relatives and friends.

* * *

PETER P. O. GRABER, son of Peter and Susanna Graber, was born on December 23, 1893, at Pretty Prairie, Kansas, and lived in that community until young manhood. He received his education in the public schools there and later attended the Bible school at Hillsboro, Kansas, for two years.

When he was 4 years old his father died, leaving him and six others in the family to be reared by an invalid mother. On the 27th of March, 1910, upon public confession of his faith in Christ as his Savior, he was baptized by Rev. J. J. Flickinger and became a member of the Pretty Prairie church.—In the year 1913 his mother died, leaving him an orphan.

On May 6, 1917, he was joined in holy wedlock to Anna Goering, with whom he was permitted to share the joys and sorrows of life for 21 years. Five children were born to this union. Shortly after their marriage, they moved to Moundridge, Kansas, where he became a member of the Hopefield Mennonite Church, retaining his membership there until 1935, when he transfered it to the Eden Mennonite Church.

In 1924 it became known that he was suffering from diabetes and about a year ago dropsy developed. In spite of all efforts to find medical relief, no human help could be found. In his severe pain he sought through much prayer and song his comfort in the Lord. He died April 18, 1938, having attained the age of 44 years, 3 months and 27 days.

He leaves to mourn his death his deeply bereaved wife, 5 children, 5 brothers, 1 sister, 3 half-brothers, 3 half-sisters, his aged parents-in-law, many relatives and friends.

He was a loving husband and father, who constantly sought to bring his own to the Lord.

ANNUAL GET-TOGETHER OF IOWA CHURCHES

Plans are being made for the annual Get-Together meeting of the four Mennonite Churches of Iowa; namely, the churches at Pulaski, Donnellson, Wayland, and the Eicher Mennonite Church. The meeting will be held on Sunday, June 12, at the Eicher Mennonite Church near Noble, Iowa.—Everyone welcome to come and spend the day with us.—Mrs. J. J. Rich, Corr., Crawfordsville, Iowa.

« « JOTTINGS » »

—*Dr. J. E. Hartzler, Hartford, Conn.,* writes: "Please change address of *The Mennonite* from above to 1024 South 7th St., Goshen, Indiana, until further notice. I leave here Thursday for points in Ohio and Indiana, and then go on to Freeman College for commencement festivities and Bible lectures in that community. Then to Mt. Lake, Minn., for High School commencement and a week of Bible lectures in the Bethel Church, and the Northern District Conference. Then move on east for a number of summer Bible conferences in Pennsylvania, and Maryland and Ohio. Will return to Hartford Seminary during the winter."

—*Portland Hears Radio Singers.*—Mrs. Christine Miller writes: Mr. and Mrs. Charles Bowmer, who are heard thrice daily over station KWJJ, rendered a program of sacred song at our church Sunday evening. These consecrated, talented singers go wherever asked—to big churches, little churches, hospitals, jails, reformatories—*and refuse all remuneration,* saying that this is their way of contributing to the work of the Kingdom. Many hearts have been touched and won to Christ through their ministry of music. Their coming here brought out the highest Sunday night attendance on record.

—*Bethesda Church, Henderson, Nebr.*—Rev. A. W. Friesen has kindly sent us their Year Book, a rather large 24-page pamphlet containing, besides the usual statistics, fine illustrations of their three successive church buildings, and also of their Bethesda Bible School. The report shows tangible evidence of life and growth in this large congregation of 700 members, with a Sunday school enrolment of 820, and contributions for all purposes totaling nearly $7,000.00. The congregation is served by Rev. A. W. Friesen, pastor or elder, the Reverends John F. Epp and H. D. Epp, assistant pastors, and Bro. B. A. Friesen, deacon.

—*Pine Grove Menn. Church, Bowmansville, Pa.*—Mrs. Horace Groff, Bowmansville, Pa., has been appointed correspondent for this church. — Sincerely yours, R. V. Stubbs.

—*First Church, Philadelphia, Pa.*—The *Dramatic Player Guild* will present, *"Why Not Jim,"* May 19 and 20 at the Church. Proceeds are to be used for new electric lighting.—Mother and Daughter Banquet on Saturday, May 21, at the church. *The men will prepare and serve the dinner.*—In the book *"Who's Who"* among American University and College students will appear the name of our Mr. Wilbur W. Lauer as one of the 3500 thus honored.

—*First Church, Bluffton, Ohio.*—Teams have been organized to call on church members for the purpose of raising funds to redecorate the interior of our church, a work so badly needed.

—*A Tentative Program for the coming Conference session,* appears in this issue of *The Mennonite.* Those somewhat familiar with the affairs of the Conference will notice that some alterations and possibly additions will have to be made to put the program in its final form. The German copy for the *"Bundesbote"* has not arrived at this writing.

—*Friedensberg Church, Avon, S. D.,* May 14.—Thursday and Friday of this week have brought a real blessing to this community. We had the pleasure of having Rev. H. A. Fast with us. He has told us so many things that encouraged us to hold to the faith and principles of our great forefathers. He has also given us new light and hope of our Mennonite conference. We are grateful for such a splendid field secretary and are sure that he will prove as great a blessing to other communities as he has to ours.—Corr.

—*The Bible Conference at Newton, Kansas,* was in progress all last week. The speakers, chief among them Dr. Max Reich, a converted Hebrew and Bible scholar, brought much good food for the inner man. But the attendance, owing to rains and many counter attractions incident to the closing weeks of schools, etc., was not as good as it might have been.

—*A Drouth in Europe.*—A drouth of an intensity hardly yet experienced, is reported from parts of Europe. Great Britain, France, Switzerland, the Balkan region, Italy seem to be hit worst, Germany, Holland, Belgium, Scandinavia much less. May this not be the hand of God at work, in the effort to keep these nations from going wild in their preparations for war?

—*Mission Stations, Oklahoma.*—Sunday, April 3, is a day long to be remembered by our Thomas Indians. The Men's chorus of Hesston College and Bible School, Hesston, Kansas, favored us with a sacred program.—The severest blizzard in the memory of any one around here came upon us April 7 to 8. Firmly packed snowdrifts 6 and 7 feet high were formed on the mission grounds. On Sunday the 10th, it was impossible to go to any one of the churches.—We had blessed and well attended Easter services again through all churches.

THE MENNONITE

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Christian Education Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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INTRODUCTION

John D. Unruh, Member Board of Education, Editor

The series of articles in this issue of *The Mennonite* deal briefly with the educational work of our Conference—relating both accomplishments and possibilities. The sequence of the articles appears quite logical to the editor of this special issue. The first two articles are of a general nature with reference to our work as a whole. Then follow several articles on local Bible schools and the possibilities in Daily Vacation Bible Schools. This series is followed by several papers on the academies both in Canada and the United States. The last two sets of articles deal first, with our colleges, and, close with the problem of adult education.

The Board of Education is grateful to the editors of our church papers for the privilege of devoting one issue to the cause of Christian Education. It is the hope and prayer of the Board that this special issue, as well as the weekly articles appearing in *The Mennonite,* may help to acquaint our people with the great work of Christian Education. We trust that God may richly bless those who have contributed to this issue and those who may chance to read the articles.

Is Christian Education Mission Work?

By H. J. Brown, Missionary to China

What do we really understand by Christian education? Is any education carried on by the church or a Christian group by virtue of that alone Christian? Generally speaking we have secular education carried on by the government and non-Christian groups; and we have, in contrast to this, education carried on by religious people for religious purposes. There is reason to be concerned about the educational work of Christian people, whether carried on by the church or other organized bodies. If there ever was a need of Christian education in America, it is now. The home has lost much of its former spiritual value and Christian devotion. Very few families practice daily prayers. For many people the home has become a place where they eat and sleep. There is no time for a few minutes of quiet and united fellowship with God, much less for teaching Christian principles. Many people, if they still pray, have to do so on the run. There is even no time left to talk over common interests of life. The radio steals the last minute during meals. Thank God for the devotional programs that are broadcast. They do bring rich blessings to many a thirsty soul; but the home of today is not fulfilling its duty in educating families, or the members thereof, in the sacred principles of Christian living.

This fact then throws the burden of Christian education on the shoulders of Christian groups. The church itself and its auxiliaries, as Sunday school and Christian Endeavor, the Daily Vacation Bible Schools, and the church and private regular schools will have to bear the burden. The field of service here is enormous; but the actual accomplishments are far from what they ought to be. One thing is certain, namely that the greater number of the American youth are not sufficiently impressed with Christian teachings, so that it produces a high standard of moral living. Lack of Bible knowledge among the young in our Christian circles is deplorable. To be sure, it could be worse, far worse. But on the other hand there is a vast opportunity of greatly improving the situation still lying idle. The modernistic and worldly inroads have greatly weakened every phase of Christian education. Some so called Christian schools are at present doing the cause more harm than good. Even many churches and their auxiliaries have already been so permeated with anti-Biblical teachings, that they cannot present the Bible and its teachings to the youth of their circles as being the Word of God, that has power to save from sin, and create a new creature out of every sinner, who submits to the operation. Instead of the Bible and its Christ they preach some other philosophy, review "good" books, show worldly movies, arrange for card-parties, dances and the like. Surely in such places one cannot expect to obtain a Christian education.

The exhortation of Christ to the faithful is: "But that which ye have already, hold fast till I come." Rev. 2:25. On the other hand it behooves them also to heed His warning: "Be faithful and strengthen the things which remain, that are ready to die." Rev. 3:2. If the present Christian institutions will awaken to the dangerous inroads, that the enemy now is making, correct their way in turning wholeheartedly to the Word of God, and teach those simple but powerful truths in an unadulterated form, and even enlarge the present scope of their activities among the young people, it cannot but follow, that Christian education in the directing hand of God, and with His blessings resting upon the work, shall have a life-giving message for the youth of today. It will produce new life in their circles, and through these young people the message of life will spread to the outside, and without doubt it will spread to the utmost parts of the earth, as some of these men and women leave their native land as missionaries, teachers and responsible businessmen to foreign countries. Thus Christian education is mission centric and has a message for the world.

How Are We Doing?

H. A. Fast, Conference Field Secretary

We generally ask this question when we need some reassurance that we are really doing effective and efficient work in a given task. Perhaps it is not entirely out of place, if we ask the same question in regard to the Christian-educational efforts of our churches.

"How are we doing" in the performance of this great and important task? Are we really getting somewhere? Are we measuring up to the efforts and the effectiveness of other denominations? How are we performing this task in the face of the tremendous need for an alert, active, and effectively functioning church?

An adequate answer to these and related questions would require more space and more detailed and accurate information than I have at my disposal. I shall make no attempt to answer these questions but I am willing to give some of my reactions toward the Christian-educational efforts of our churches that I have had opportunity to observe.

1. There are reasons for encouragement. There appears to be an increasing appreciation of the great essentials of our Christian faith and life, and there are encouraging signs that churches are striving to measure up more fully to the task. Churches are supplementing their teaching efforts by establishing Daily Vacation Bible Schools and by cooperating in Week-day Bible Schools. The attendance and the interest in Sunday School and Christian Endeavor work is generally good and we get a very fine percentage of our Sunday School pupils to unite with the church and to attend its Sunday services. In this as well as in the generally excellent quality of Christian life and character of our young people and in their willingness to serve, we have a real reason for gratitude.

But I wonder whether this gratifying condition is actually due to the effeciency and effectiveness of our Christian-educational efforts or more truly due to the influence of the generally fine Christian atmosphere and example of the home. I wonder also whether in this encouraging condition we always succeed in enlisting a genuine, wholehearted personal commitment to Christ in his way of life. I wonder further whether we always succeed in giving young people such a clear understanding of the great basic facts of the Christian life and message and whether we always help to establish Christian attitudes so firmly in their life that they are enabled to live a consistent Christian life and give a clear and convincing testimony of the power of Christ in human life.

2. I wonder how many of our churches have a definitely formulated aim for their Christian-educational work and a standard by which to measure what they have done. How many of them have a clear picture of what they are trying to accomplish by their teaching efforts, in any given year, or by the time a child is 8 or 12 years old or a young person of 17. I am sometimes afraid that many work without a plan or a goal and the results are probably as meager as if they were trying to farm or carry on business without a plan or goal.

3. I wonder how many churches have ever stopped to estimate the actual value of each of their educational efforts as, for instance, the Sunday School, Vacation Bible School, Week-day Bible School, Christian Endeavor, midweek Bible study, leadership training, the sermon, etc. and to ask whether these efforts really meet the total need. Is it not a fact that most of our churches still think merely of *having* a school instead of *being* a school in Christian living?

4. I wonder how many churches have realistically and carefully studied their educational "set-up", to see whether it really serves the needs of the church in the best and most fruitful way. Only a small proportion of our churches have a committee on Christian education which carefully studies and supervises the educational efforts of the church, and very probably a still smaller proportion of these committees are actually at work.

5. I wonder how our teaching methods and materials would compare with the ones our children enjoy in the public schools.

6. I wonder how many churches have an adequate and *continuous* program of finding and training leaders to take charge of and to do effective work in their various enterprises of service.

7. I wonder how many churches make a definite effort to enroll in its teaching program every child and young person within the church group and every unreached person outside the Christian circle.

I could keep on "wondering" but I hope this may be sufficient to start churches and Sunday Schools and leaders to wondering about their own Christian-educational efforts. And I hope it may suggest to them ways of improving the effectiveness and of extending the reach of their own efforts to "go therefore and *teach*—all things whatsoever I have commanded you" as our great Master Teacher charged us.

Our Bible Schools in Canada

John G. Rempel, Minister, Rosthern, Sask.

As the general of a besieged city received word that the enemy was preparing to shut off the wells of the city, he said resolutely: "Then we will dig our wells deeper."

The answers to a recent inquiry, sent to the principals of the Bible schools belonging to the General Conference Mennonites in Canada, as to what thought had been instrumental in calling their Bible school to life, though diverse, had the idea, expressed in the above illustration, in command.

More than ever is our youth of today being exposed to non-Christian and heretic influences. In the form of writing and print all kinds crowd in on them. Therefore, the deepening of religious knowledge is necessary.

In our public schools, religion, as a subject of instruction, has generally been excluded. In purely Mennonite districts we have one half hour daily for religion and German, the time for which may be included in the time-table. Often this time is extended another half hour, after school hours. Good use of this privilege has already been a great blessing to the churches. Even if children are privileged to visit such a school, they are, after finishing school, that is, at the beginning of adolescence, almost entirely dependent on the Sunday school for instruction in religion. And yet, exactly these, are the decisive years of life. If the influence of those people, who immigrated after the war, comes into consideration here, it is because these people learned to appreciate regular religious instruction, especially since they had been robbed of it by the Bolshevistic regime.

As here and there experiments were being made with Bible schools with Mennonite Brethren in the lead, the Canadian Conference occupied itself with this question. During its Manitoba session of 1933 it elected a committee, whose duty it became to work out an appropriate course of study for our above mentioned Bible schools.

In the following headlines the committee laid down the purpose and signification of the Bible schools:

1. A deeper understanding of the Holy Scriptures and our Faith.
2. Extension of knowledge of church history in general, and Mennonite history in particular.
3. Increase of general education, especially in German language, literature, and singing.
4. Preparation for church work in the Sunday schools, young people's societies, and as ministers.

Our Bible schools have mostly observed the course, proposed by the committee, but have adapted it to local conditions and needs. To sum up: Our Bible schools are places for the planting and care of religion and the German language.

During the last year the number of Bible school students in famine areas (especially Saskatchewan) has decreased. The desire for improvement has not died out, however, rather, it has begun to increase.

As an illustration of how the Bible schools stand today, I would like to give a few statistics from two Bible schools of each of the Prairie Provinces:

1. Winnipeg, Manitoba—has a day Bible school and an evening Bible school. The former had 15 students last winter, the latter 35.
2. Gretna, Manitoba—in connection with the Mennonite Collegiate Institute had 18 students last winter.
3. Rosthern, Saskatchewan—in connection with the German English Academy had 12 students last winter.
4. Swift Current, Saskatchewan—25 students.
5. Rosemary, Albert—18 students.
6. Didsbury, Alberta—9 students.

Since the last crop failure robbed many parents of the possibility of sending their children to a Bible school, some churches arranged a short course for their youth at home. Thus at many places church schools began to exist. A typical example: Eigenheim, only 6 miles from Rosthern, had engaged an experienced preacher and teacher last winter for such a school, which was attented by 17 young people.

The influence of the Bible schools is already noticeable, especially in the Sunday School, but also otherwise. For example, last winter in a district that has to be taken into account for our Rosthern Bible school, two young brethren, both of which have attended our Bible school, were chosen into the ministry. Their positive Christianity, their courage in the work fills us with happy confidence and entitles to good hopes.—(Translated from German.)

Was it Worth it?

Rev. J. J. Balzer, Teacher and Minister

I am requested to write about 600-700 words regarding the 34 years of my schoolwork. Impossible! I am glad that this article is to be more or less historical, as I dislike to write subjectively. To chatter from school shall be the object of this task.

Had I the photographs of all the pupils and students from 6 different states who, during 34 years of my life, studied their lessons in my classroom, I could decorate the nine rooms and two halls of our home, and the walls would not supply the necessary space to place them. This is speaking favorably on the question: Was it worth it?

Asking myself, what has become of the many hundreds, who for 2, 3 and 4 years battled with the studies of the academic course—the school was incorporated under the academic laws of Minnesota—in German, English and Latin, then I am permitted to say, that by the grace of God, a goodly number are active missionaries in heathen lands, some never attending a higher institution; others are preachers, elders, professors, doctors, teachers and many are S. S. teachers. The feeble efforts of myself and the work of my help-mates: Brother H. A. Bachman, John J. Becker, D. H. Fast, and a number of teachers in organ and piano, have proved that it was more than worth it.

The cultural influence which this school promoted during this period also comments favorably on the question "Was it worth it?" Our Mennonite settlement here in Minnesota was not composed of organized churches from abroad, but consisted mostly of a mixed group of members of various very conservative churches in Russia, like Morgenau, Pordenau, Bergthal and others. Their ideal school was the "Dorfsschule" (village school), where Bible stories, reading, writing, catechism and some arithmetic were taught, and very little of geography and nothing of general or church history. In singing only soprano was in use and that pretty poorly.

In 1886 Brother I. I. Bargen and myself opened an organized Union S. S., beginning with 14 children, 12 girls and 2 boys. On the 5th Sunday over 100 were enrolled, and four part singing was begun. On June 29, 1887, the first children's day was celebrated and a program on missions was given by the children and some teachers, and the offering given amounted to $96.63. A choir furnished the singing and even an organ was used.

In the Bible Academy soon a choir of 110 singers was organized with instrumental music, and when the "Cantata Zion" was presented, a silver offering of 110 dollars was raised from the audience, which was sent to P. A. Penner in India. What music in Mountain Lake today? Every church has a large choir; the community choirs of all churches, composed of 150 singers, gives concerts once or twice a year and the high school has an orchestra of over 80 members. Was it worth it? To begin with a quartet in 1886, and witness such wonderful and marvelous changes since then?

And what reading matter was used 50-60 years ago? In the scattered private schools the New Testament and the Old were used as textbooks, and the only newspaper that was found in some homes was the "Mennonitishe Rundshau" published in Elkhart, Ind., by Rev. John Funk. In church and general history and introduction into the Bible, I gave my lessons by dictation, for parents were not willing to buy textbooks. A few years later the change came, a school library offered good reading matter, and soon every home had a number of weeklies and a daily. The literary society of the school offered such extensive and well prepared programs on Friday evening, that the hall could not seat all the visitors. It was worth it to make a beginning in cultural work. And so we today look back upon these years of development, we are humbly impressed, in so many ways, by the fact that by the permission of God and His grace we could be helpful in promoting the many improvements. Yes, thank God, it was worth it, worth the midnight oil, the sleepless nights, and the labor connected with it.

Possibilities of Daily Vacation Bible School

C. B. Friesen, Teacher, Mt. Lake, Minn.

Experience proves that there are great possibilities in the work of the Daily Vacation Bible School. It has a mission to fulfill that cannot be accomplished as effectively by any other agency.

There are, however, certain essential prerequisites. (1) The most important of these is a qualified teacher. He must be born again, must possess a fairly good knowledge of the Bible and of the plan of salvation, must have a love for children, and lead a consecrated life. (2) A definite, graded course of study, to assure systematic work, prevent repetition, and make for progress, so that the child will, in a number of years, acquire a general knowledge of the entire Bible. Some very good courses are available. (3) The cooperation of the parents is necessary. This means willingness to send their children, to give financial support for such services, more in proportion to its value, and to pray earnestly for the work and the workers.

In speaking of the benefits of such work, it remains an established fact that the Bible stories which the children learn and the Scripture passages that they memorize, will be a blessing and a preserving power to them in their later life. There are also wonderful possibilities of bringing the gospel into non-Christian homes. Most parents who take no interest in church or Sunday School, are willing, however, to send their children to the Summer Bible School. As these children learn choruses, gospel songs, Bible stories, and memorize Scriptures, they take them into their respective homes and thus unconsciously become missionaries to arouse an interest in spiritual affairs.

The prime importance of the Daily Vacation Bible School, of course, should be evangelization, and the possibilities in this respect are almost unlimited. Naturally, the greatest opportunity lies in the winning of the children in the school. Many of whom can be led to take a definite stand for Christ. In an article in *The Sunday School Times* the writer says, "We had no handwork in our school; in fact, we marvel that any school has time for it. Our time was all too short without that, and the children did not feel the lack of it in the least. One can learn to make baskets and bird houses at home or in the day school, but the Daily Vacation Bible School is the golden opportunity for concentration on the Word of God. . . . At our first meeting (of the teachers) we resolved that no one should complete this three weeks' course until we had discovered his relationship to Christ. To urge the children who were not Christians to accept Christ as Savior and Lord was of paramount importance."

A wonderful opportunity lies in the contact that the teachers have with the parents, as they visit the homes. Here they can do some effective personal work among the grown-ups of the community. Finally, the closing program, which should be prepared with that purpose in view, presents another opportunity to present the gospel message, this time through the lips of the children, thereby making an appeal that cannot be affected in any other way.

We know that the results of the work of the Daily Vacation Bible School in many instances have been miraculous: Souls have been won to Christ, interest in God's Word has been stimulated, church and Sunday School attendance have increased, new Sunday Schools have been established, unhappy family relations have been solved, the morals of a community have been improved, yea, entire communities have completely changed for the better, all as the result of the work of the Daily Vacation Bible School. This may seem exaggerated, but it is the testimony of Christian workers who have long been engaged in such work.

Therefore, let us, as Christians, strive to give every child within our reach an opportunity to attend a Summer Bible School. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15)

Serving Mennonite Youth of Canada

G. H. Peters, Principal of Institute, Gretna, Man.

There are two Mennonite high schools in Canada, one in Gretna, Man., and the other in Rosthern, Sask. The former is kown under the name "Mennonite Collegiate Institute", the latter is called "German-English Academy."

Both schools offer a full high school course (Grades IX, X, XI, and XII). But in addition to this, both schools have an extensive program in German and religion.

As I am not well enough acquainted with the work at Rosthern, my further remarks are related chiefly to the school at Gretna. But I hope not to be far from the truth in believing, that the aims and endeavors of the high school at Rosthern are nearly the same as those at Gretna.

The Mennonite Collegiate at Gretna, Man., was founded in 1890, and until December, 1934, the school was under the able leadership of the well known teacher H. H. Ewert. Since January, 1935, G. H. Peters is the principal of the school, who tries to follow in the footsteps of his predecessor and to conduct the school along the line of principles laid down by the former school board.

In 1936, the school was formally taken over by the Manitoba Mennonite Conference. Unfortunately the chronic ills of the school, constant deficiency in money, have not yet been cured, the school being, now as before, dependent on the charity of individual friends of education.

Which are now the aims and principles guiding the work in the Mennonite Collegiate Institute? These principles are determined by the requirements of the Mennonite communities of Canada. As these communities are established on a democratic basis, the various workers being selected from among the members of the communities, it is indispensable that these members are well versed in the doctrines and teachings of our Mennonite Church. This is one of the chief reasons, why we emphasize the teaching of religion in our school. More than that, the whole spirit of instruction is dominated by a fundamentally Christian life philosophy, and we would hardly tolerate in our school a teacher who favors a modernistic viewpoint in theology. We consider the Bible as the infallible source of religious information.

A second factor in determining the course of study in our school is the exclusive use of the German language in the religious services of our Mennonite communities. We here in Manitoba still hold that the German language is our mother tongue, the knowledge of which should be made compulsory for every Mennonite. We emphasize, therefore, the instruction of it in our Mennonite Collegiate. It is our aim that our graduating students should have as thorough a knowledge of the German language as of the English. If this aim is not reached in all cases, it is due to the indifferent attitude of some of the parents who tolerate the exlusive use of English in their homes. I should like to point out here that the emphasis of German in our school does not in any way hinder a thorough appropriation of the English language. Our experience is a clear proof that just the opposite is the case. The best students in German are usually the best students in English, too.

That our students are not neglecting the English subjects such as the English language, history, science, mathematics, etc. is proved by the fact that they pass their department examinations usually with higher mark than the students of the state-supported high schools.

Social requirements are satisfied and variety in school life is secured by the organization of literary society programs, choir practices, young Christians' society programs, etc., all under the guidance of the faculty of the school. We approve of sport only to the extent as it serves the health of the students, but not farther. We do not permit our students to compete in sport with other schools, finding this wasteful of time, energy, and even health. There are several other things in which we cannot go with the majority, if we don't want to depart from our high aims of education.

In conclusion I might say that our Institute which is connected with a dormitory for about 50 male students, is primarily an educational institution in which we try to prepare intelligent young men and women with high ideals and a strong Christian character, who will be able to serve our communities adequately as teachers and community workers.

Any prospective student who would be interested in the conditions of admittance to this school is requested to apply for further information to the principal of the school.

Yours in the service of our young generation, G. H. Peters.

Extension Work by Our Colleges

G. T. Soldner, Field Secretary, Bluffton College

A question frequently asked regarding our colleges is, what they can do for the churches. How can they make a contribution to the work of those who support them? Can greater cooperation be effected between the colleges and the churches?

These questions are asked not only by the ministers and the members of the churches but the college officials find them among the most difficult to answer. They are most desirous of having the schools make regular and worthwhile contributions to the churches from whom they receive students, gifts, prayers and support in many ways.

A common contribution that is made by our schools to the churches is in the field of music. Throughout the years of their existence, each school has developed various musical organizations, such as instrumental ensembles, quartets, glee clubs, choruses, and now the a capella choirs. These in turn have gone to the churches with their programs, bringing inspiration and creating the desire for better music. The programs thus rendered have also revealed the degree of excellency attained in the music departments of the schools.

A further work of extension in the music department of Bluffton College is that of directing some of the work in the churches. For a number of years Prof. Lantz has conducted choir schools in the churches of the Eastern District Conference, during the summer months, closing the work of the summer with a great musical presentation by the massed choirs of the conference. He is also available to churches for the rendition of oratorios. During the past two years he has directed the choir of the church at Berne in their presentation of "The Messiah" during the Christmas season, and this rendition was accompanied by a well balanced orchestra, chosen from the regular college orchestra. Similar work has also been done in churches near Bluffton. No doubt the faculties of the other schools have done similar services to the churches, conference sessions, retreats, and other gatherings.

Another form of extension work done by a member of the Bluffton faculty a number of years ago was that of conducting Teacher's Training work for the Eastern District. A series of class periods was arranged in the various centers of the conference. Five evenings per week for a period of ten weeks were used in this effort. The same lesson was given in each center during the week. This effort alone resulted in more work done, in Teacher Training, in the conference than would likely have been accomplished by the churches in a considerably longer period of time.

A number of years ago the college had prepared a syllabus in which the various members of the faculty listed a number of lectures, addresses, and sermons, on varied subjects, which they were prepared to give. More than fifty such subjects were listed. The schedule was then mailed to the ministers of the churches. Some churches made good use of this service. Speakers were thus secured for Sunday School conventions, C. E. rallies, father and son banquets, and other occasions. Much wider use of such service should be made by the churches. While the colleges offer the service, they hesitate to ask for permission to render it. But our schools are only too anxious to be of use and of help.

Another form of extension work that is offered is that of special evangelistic services, or Bible lectures, in which men from our schools will give an entire week or more to a church. Each school has its Bible instructor, and various other ministers on the faculty. These men are available to any churches, at times that can be arranged to fit into their regular programs of work. Among the presidents of our colleges, deans, Bible instructors, and other ministers, there are more than a dozen men available to the churches for special services. But again, these men hesitate to ask for permission to be of use. Let the churches ask for them as it is a regular part of their work.

Gospel teams, debate clubs, recreational directors, indeed any organization on any of our college campuses, and any instructor on our faculties are only too happy to be of service to the churches. Peace institutes can be held; church fellowships can be conducted; song fests can be had; pulpits can be filled. The colleges belong to the churches and are waiting to be used.

Scrap Book Notes of a Field Secretary

J. M. Regier, Field Secretary, Bethel College

"We want no begging for money on Sunday morning," a minister was ordered to inform the Field Representative. "We want a gospel message." The story of the woman who put in two mites; the story of the rich young ruler; of Zacchaeus who promised to give half of his possessions to God's kingdom; the Centurian who was honored because he built a school for the Jewish people,—would these be gospel messages? If an appeal for financial support for hungry people were made on Sunday morning, would that be begging which is not permitted? Supposing the appeal were for young people who are hungry for truth?

As we go from place to place soliciting gifts, we approach a driveway. "There is no use driving in here," my companion says. "They are very good people, but unable to help." Nevertheless, we drove into the yard, just for a friendly visit. The man comes to our car. "I know what your mission is," he says. "My wife and I have talked matters over and have decided we want to do something for Bethel College, too. We expect to sell an article which may bring about $5.00. Within three weeks we will be able to send it in." We were deeply touched. As long as people have such vision of the need of higher Christian education and such willingness to help, Bethel will never fail.

When the representative of a college is treated like an agent who is only seeking to feather his own nest, it takes much grace to remain cheerful and enthusiastic. "When a begger comes to my house," said one man, "I usually give him a quarter to get rid of him. Would that be all right?" We thank God that many people really have a better understanding of the purpose of a church college.

On my last visit with Rev. P. R. Aeschliman last July, I assured him that I had come to his home simply for a visit with a dear friend. Knowing what my work was, he insisted I had to accept a gift from him for the school. He wrote out a check for $20 and said he was willing to do that every year. Who will continue this for him and who will follow in his trail?

One thing that encourages me concerning the future of the Mennonites, as I visit various churches, and I have preached in at least seventy-five churches since I entered this work, is the large number of young people attending church services. How often do sincere church workers lament the fact that so few young people attend church. We have many reasons to rejoice that a very large percentage of our attendance consists of young folks.

Two thoughts come to one's mind: will the loyalty and devotion to the home church continue, if the young folks drift into other schools? Then again, what a challenge these young people are to have them properly trained in our own colleges.

There is much to cheer us. At Bethel the Memorial Hall is now under construction. The work is not pushed very rapidly, as all available money is needed to purchase material, and the labor is done by friends who are donating their time. With new recruits every day, it is a little more difficult for the chief builder. But to see the people respond to this challenge is heartening. Several hundred different people have already helped.

One morning when concrete was to be poured, we were short of workers. At 6:30 in the morning we telephoned a man 30 miles away to send us workers. Two hours later eight volunteers whom he found were at work. This number included the man's pastor who pushed a wheelbarrow with concrete all day. Such experiences offset many that are of a discouraging nature.

The Field Representative is not in great danger that some one will steal his crown. It is not the type of work that one does for pleasure. And yet he experiences much satisfaction in meeting so many good people and in finding a growing interest in higher Christian education.

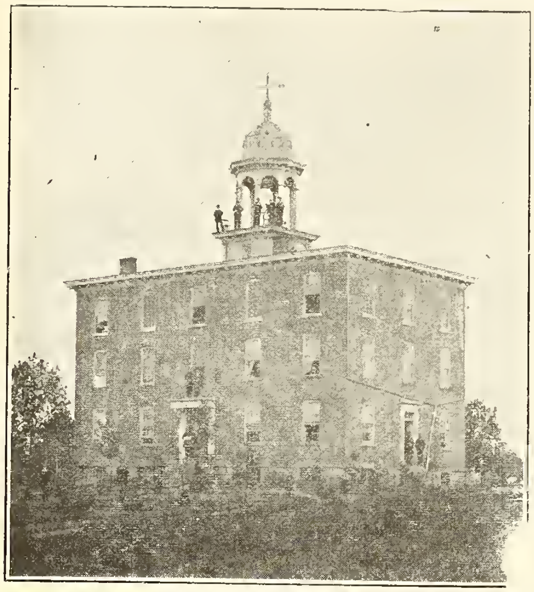
Stewardship and Our Colleges

H. J. Krehbiel, Pastor Emeritus, Reedley Ch., Calif.

Since 1893 I have been attending the sessions of the General Conference. At one of these sessions a brother speaking on education said in his address: "We must educate or we will perish." In 1889 I represented the Summerfield, Ill., Church at a conference held at Berne, Indiana. At that time I was a student in the seminary at St. Louis, Mo., and I began my address at the conference by saying, "I am a student." Rev. David Goerz was present at that conference and following my address he said, "Thank God, that a young Mennonite man need not be ashamed to say, 'I am a student.' "

At the first session of the General Conference held in Iowa, in 1860, four projects were placed before the conference, and one of them was to establish an educational institution. Six years later this was realized in the Wadsworth Seminary. For a period of twelve years this institution continued when, because of dissention and financial troubles, it was abandoned, which was a sad mistake. Had all the churches belonging to the conference at that time stood by the school as loyally as did the Summerfield Church, the school might have continued. Notwithstanding its brief existence, from the graduates of that school for a generation came the teachers, ministers, missionaries and leaders of the General Conference.

Some Mennonites might say and some perhaps do say, Why go to the expense of thousands of dollars to have our own schools when the government furnishes them free of charge? The same might be said of our church papers, Why publish them, there are enough religious periodicals. We might also say, Why conduct our missions in India and China, other and larger denominations are doing this work. We might finally ask, Why conduct our churches, there are enough other churches in the United States and Canada. The answer to all these questions is: Because we believe that four hundred years ago our forefathers established certain Christian principles, for which they suffered and died. We have inherited these principles and it is our duty to preserve them, for through them we are making a distinct contribution to the civilization of the world and to the kingdom of God. We cannot preserve these principles, if we do not have our own educational institutions.



WADSWORTH COLLEGE, WADSWORTH, OHIO

First Mennonite College in America. Erected in 1866, in operation until 1878, then discontinued because of lack of support.

In 1916 one of my sons was ready to go to college. A number of young people from Reedley were going to attend the University of California, at Berkeley. He wanted to go with them. I told him he might go if he could enter the University without joining the Reserve Officers Training Corps. After reaching Berkeley and investigating the matter, he wrote me that he could not enter without joining the corps. I wired him to return home, and we sent him to one of our colleges, and we have had no reason to regret our action.

As Mennonites we must educate or we will perish. Stewardship in reference to our colleges means, to send our children to our colleges and to give our colleges adequate financial support, so that lack of funds may no longer be the one obstacle that keeps them from being accredited in educational associations.

Our Churches and Adult Education

P. R. Schroeder, Pastor, Salem Ch., Freeman, S. D.

Blessed is the church whose adults are as eager learners as its children. Blessed is the Christian whose "delight is in the law of Jehovah; and in whose law he doth meditate day and night." Psalm 1:2.

While there is a premium on being young—those are the days for remembering one's Creator—Christian people can experience a peculiar satisfaction at all periods of life if they don't permit themselves to come to a standstill. To live is to "*press on* toward the goal." To live is to *study*, to "show thyself approved unto God."

Who does not want to learn better how to live? Who is not secretly longing for better equipment to face and conquer life's tests and temptations? Who will say that he knows all he ought to know on the great doctrines of the atonement, God, prayer, holiness, creation, providence, retribution, rewards? Who knows the mind of God as he ought on giving, on peace, on prophecy, on service, on temptation, on love, on righteousness? Many Sunday School teachers wish they were better teachers. Church officers begin to recognize their need of better equipment, as soon as they feel the pressure of the duties of office. There are many who desire an enrichment of their personal experience of Christ. There are those who would become personal soul-winners if they only knew how. Others have for years lived in a cloud, because they do not know the way of life well enough for their own assurance.

Here lies one of the outstanding opportunities of the Christian Church. Its members are largely adults. Its resources are as limitless as the revealed wisdom of God. Its teaching ministry perhaps never had greater opportunities than today. Here is an obligation that cannot be shirked. In part it has been met.

Many churches conduct Bible study at the midweek meetings. But the attendance is small. There is a thirty minute period of more or less definite study in the Sunday School. Some churches have annual Bible weeks. Those who can go to the district conferences may hear several addresses by an invited Bible teacher. There is a certain measure of intended or incidental Bible study where family worship is practiced. Church papers and church libraries wield an influence that is bound to bear some fruit.

Opportunity is rapping at our church doors. Pastors and church boards or educational committees, if such exist in the local churches, have a magic wand in their hands. This is adult education. Plans should be made without delay for the conducting of study classes. Why not a teacher training course? Or a course in matrimony? An excellent text is to be had in "For Better, Not For Worse" by Dr. Walter A. Maier. Why not a weekly or semi-weekly winter evening school in the church with the cooperation of near-by churches, if possible. In Turner County, South Dakota, four churches, representing three branches of Mennonites, conduct such a school with classes for different ages, two periods each evening, twice a week, for twelve weeks.

Text books on missions, on money, on prophecy, on doctrine, on personal work, and many others, are available. There is no excuse for offering anything else than sound Biblical material. A set of eighty-four Bible study booklets, in four series for primary children, juniors, intermediates, and adults, is available at ten cents each. Each series covers the whole Bible. Each booklet contains thirteen lessons. They are published by "Through, The Bible Publishers," Dallas, Texas. Correspondence courses for individual or group study, at low cost, can be had from the Bible Institute of Los Angeles, Moody Bible Institute, Southwestern Baptist Theological Seminary, Fort Worth, Texas, or from the Sunday School Department of our General Conference, Rev. D. J. Unruh, Pandora, Ohio. Here there is an opportunity for churches and individuals, to get the benefit of able and consecrated Bible scholars. Let every minister learn to use the vast resources of non-Mennonite text books in the same way that our college instructors have to use them—that is, by omitting or mentally revising or adapting such items as need thus to be dealt with. In the absence of sufficient Mennonite text books, every congregation must get the fullest possible benefit of such springs and wells of water as are available from other denominations, as long as they do not contain water contaminated by rationalism. No individual student satisfies himself at one single human fountain. Likewise it becomes the obligation of every congregation to mould its thought and life along the lines of our common Christian heritage, and not only along the narrower denominational lines. In the meantime men from our own ranks who have a call from God that presses them forward like John the Baptist, or Paul, or Elijah, should sound out the eternal verities of the unchangeable Word, in order that more usable material for our own particular needs may be produced.

A week of Bible study under an able man of God is becoming a vital necessity in every church. It is almost certain that this will finally result in a revival. The wholesome effect of this kind of work is seen at Berne, Indiana, where four local churches have conducted such Bible conferences for thirty years and more.

Special problems can be taken up by organizing women's or men's groups. The whole field of Christian faith and practice calls for painstaking study in every church. Where the local church is too weak, an appeal must be made to the district conference. What our Young People's Retreats are aiming to do for our youth, needs to be done by other methods for the adults. Denominational and inter-denominational Bible study must receive increasing emphasis, be it in the local church or in conference sessions, be it for indoctrination of our denominational foundations or beyond denominational lines, in the universal fellowship of all saints. Make room for the Word of God to demonstrate its power. "When the adversary shall come in like a flood, the Spirit of Jehovah will lift up a standard against him." Isaiah 59:19 margin.

Young People's Work in Our Churches

Walter Gering, Pastor Eden Church, Moundridge, Ks.

One of the great challenges which confronts the church of today is its youth. What mighty things could be done in any church, community or denomination, if youth with all of its present day education, training, equipment and ability might be won for Christ and His cause. On the other hand, what a tragedy if the youth of today goes out into the world highly educated and equipped, yet without Christ. The challenge of youth today to the church lies in its possibilities: the possibility of becoming a mighty instrument in the hands of a living Christ or the possibility of becoming a mighty influence of degredation. Both of these possibilities lie within the youth of our churches today. Which of these two it shall be, is largely determined by the influence of the home, school and church. Because of the rapidly declining spiritual influence of the average home and school, the burden rests more and more upon the church. A large proportion of the youth of today receives practically no religious training outside of the church. What shall we as local churches do to meet this responsibility?

We ought to be clear as to what it is that we are striving to do, when we consider the matter of young people's work in our churches. Nothing kills progress so much as aimless, purposeless endeavor to work in some general direction. What is it that the church is trying to do in meeting the problem of its youth and how is it to go about to attain that goal? The following suggestions are offered for consideration.

THE FOURFOLD AIM

1. A definite acceptance of Christ and a consecration to His cause.
2. A growth in spiritual understanding and living.
3. An increased ability to serve Christ.
4. A deeper spirit of unity and loyalty to the group and the cause of Christ.

THE MEANS OF ATTAINING THE AIM

1. Definite Instruction

a. Through definite Bible study. The Bible still remains the agency of instruction in Christian truth, and it has been repeatedly demonstrated that youth will respond favorably to definite Bible study when presented in the light of every day problems.

b. Through prepared talks by members of the local group. In every group of young people, there can be found those who have entered upon the Christian life and by their personal appeal may be instrumental in instructing others.

c. Through the agency of discussion meetings on topics of vital interest to the group. Open discussions, if led rightly, can be highly instructive in solving personal problems.

d. Through question box meetings. There are always those who hesitate to present their problems openly, but will do so indirectly, and often their problem is the problem of others.

e. Through outside, inspirational speakers. An occasional contact with leaders of other groups brings new angles and ideas.

2. Definite Opportunity For Individual Expression

a. Through formal program services. There are always those who are capable, willing and ever desire to express themselves in a formal manner. This ought to be encouraged. We grow by doing.

b. Through discussion meetings where not only the leader but all have opportunity to express their ideas.

c. Through musical organizations. There are those who make their real contribution and growth through participation in such organizations.

d. Through informal testimony and prayer service. This type of expression is one of the valuable contributions to the development of Christian growth. Its usefulness has not yet been out-lived.

3. Definite Opportunity For Service

a. Through occasional or regular Sunday evening services. There should be opportunity for the group to conduct the evening meeting as a part of the regular church program.

b. Through exchange programs with other churches. Many churches welcome an opportunity to exchange with others, not only for the social contact which it affords but also because of the inspirational value and training it brings to both congregation and participants.

c. Through Gospel team work. Such work may be conducted in various ways such as visiting sick, unchurched groups, hospitals, etc. Some of the finest experiences and periods of spiritual growth have come through such work.

d. Through projects and tasks undertaken as a group which will bring about united effort and interest. Group unity and loyalty grows to the degree that the group works together in common tasks.

Education Through Our Publication Work

J. R. Thierstein, Chairman, Board of Publication

One of the serious problems with which we naturally should be concerned, is how to inculcate in our children and young people a taste for and an appreciation of wholesome, morally uplifting reading material. Are the public schools doing it? Hardly! While the reading that our children are exposed to in these schools cannot be said to be bad, much of it fails in really educating the heart of the child, or his inner life.

Facing such conditions, what are we, as a body of Christian believers, to do? Bestir ourselves in our homes, Sunday schools and churches to the pursuit of a definite, well defined program of disseminating reading material that has a positive Christian trend. Through adult education we must get parents to read more good literature themselves and to take greater interest in the reading of their children. Too many parents are satisfied with reading the Bible at devotion and hastily scanning the daily or weekly for the latest news. In such a frame of mind, they do not realize that there is, in the souls of their children, a craving to know good things which they could find in good books and magazines.

Our Sunday schools and churches will have to do much more in supplying their libraries constantly with new books of the character building type, and make strenuous efforts to induce and train the children to read them. Contests could be devised to arouse interest. The Western District Education Committee is building up a good-sized loan library, with which to serve the Sunday schools and smaller circles, in the effort to advance interest in reading.

Our Book Concern could start and carry on a book-sale, on the "a book-a-month plan", whereby, upon payment of a comparatively small price, a family or individual may obtain, from carefully selected lists, the choice of a worthwhile book each month.

Our Boards of Education and Publication realize that our people have many needs that should and *could* be met through publication, as soon as all of our churches realize that such work is really home mission work and deserves the financial support of such work. We do mission work to save souls. But, is it not true that many more souls have found salvation through reading the Bible than by the personal efforts of missionaries? And how many have been influenced to live better by reading good books!

A great need, the Senior S. S. Quarterly, has been supplied. Next in line is an Intermediate Quarterly, then material for primary, beginners and other units of the Sunday school. It seems also that the material now comprising the Young People's pages in *The Mennonite* had better be expanded into a *Young People's paper* that would more adequately meet the needs and best interests of this group. *The Junior Messenger,* now an adjunct of *der Kinderbote,* could probably be enlarged and published in the interests of the children in these States, and *der Kinderbote-Junior Messenger* made to conform to the needs of the children in Canada. To do all this requires money, and as long as only a comparatively limited number of our churches support the Education and Publication work with regular voluntary offerings, this work will lag behind.

The all prevailing need to carry on, improve and expand our work of publication is a conference printing plant. And we hope and pray that the coming conference will unite to supply this need beyond a doubt. To facilitate the work further, a good brother has suggested a change in the boards, thus: Let the Board of Education confine its functions to the promotion of our schools and the Board of Publication be superceded by a Board of Christian Literature whose function would be the planning, publication and dissemination of the literary needs of our Conference. The suggestion has merit and deserves serious consideration.

May we all pray God to give us wisdom to properly carry on the work of publication to the advancement of His Kingdom.

NOTE: Four more articles on Education to appear in next issue.

Mennonite Song Festival

at Bethel College, Kansas, June 5, 1938

AFTERNOON PROGRAM, 2:30

Invocation

Congregational Singing: "All Hail the Power of Jesus Name"—Mr. John Unruh, directing.

District No. 1, Hillsboro group of churches — "Herr! Dir ist Niemand zu vergleichen"; "Mercy and Truth are met Together"—Bortniansky. Mr. Sam Ewert, director.

District No. 2, Goessel group of churches—"Come Holy Ghost"—Palestrina; "Let Us Crown Him"—McGranahan. Mr. Herbert Franz, director.

District No. 3, Moundridge group of churches—"The Heavens are Telling"—Hayden; "Come Thou Almighty King"—Giardini. Mr. H. J. Block, director.

District No. 4, Inman and Buhler group — "A Mighty Fortress is Our God"; "From Grief to Glory"—Christiansen. Mr. Richard Herzig, director.

District No. 5, Newton, Wichita and Halstead group—"Now the Day is Over"—Shelley; "Nun Danket alle Gott"—Cruger. Mr. Walter Hohmann, director.

District No. 6, Pretty Prairie and Kingman group—"Ave Maria Stella"—Grieg; "Wonderful Grace of Jesus." Mr. Clarence Graber, director.

District No. 7, Whitewater and Elbing group — "Christ the Lord is Risen"; "Gloria from the 12th Mass"—Mozart. Mrs. Glenn Fuller, director.

Young People's Choir—"Rest in the Lord"—Lorenz "Great is the Lord"—Lorenz. Mrs. Ferd. Voth, director.

Men's Chorus (Combined) "Ach Mein Herr Jesu" "So Nimm denn meine Haende und Fuehre Mich"; "Seliger Friede". Mr. Ben Zerger, director.

Closing Prayer

EVENING PROGRAM, 8:00

Invocation:

Ladies' Choir (combined) — "Sanctus" from St. Cecilia Mass, Gounod; "Immortal Love." Mrs. Glenn Fuller, director.

Group Singing (Combined choirs)—"Grosser Gott wir Loben Dich"; "Ich Bete on die Macht der Liebe"; "Harre Meine Seele." Mr. Sam Ewert, Hillsboro, director.

"When I Survey the Wondrous Cross"; "Rock of Ages"; "How Firm a Foundation." Mr. Walter Graber, Pretty Prairie, director.

"Beautiful Saviour"; "God So Loved the World"; "Knight of Bethlehem"; "Open Our Eyes." Mr. Walter Hohmann, Bethel College, director.

"Es is noch Raum"; "Nun ruhen alle Waelder"; "Oh Haupt voll Blut und Wunden." Mr. Alvin Reimer, Inman, director.

Men's Chorus (Combined)—"Softly and Tenderly"; "My Anchor Holds"; "Prayer of Thanksgiving." Rev. David Wedel, Halstead, director.

Closing hymn by the congregation, "Ich weiss einen Strom." Mr. Walter Hohmann, directing.

Benediction.

NOTE WELL: The Women's Association will serve lunch to the guests, the proceeds to be applied on the College chapel organ fund. This group of ladies has done almost a miracle. Two years ago they undertook the project of raising the money, $5,000.00, to pay for this organ. They have paid all but $200.00.

CONFERENCES-CONVENTIONS

A CORDIAL INVITATION is extended to attend the *Middle District Conference,* to be held in the Trenton, Ohio, Church, June 16-19.—See program in last week's *Mennonite.*—J. E. Amstutz, Pastor.

Kansas Mennonite S. S. Convention, Monday, June 6, at Mennonite Church, Inman, Kansas, 2:30 in the afternoon and 7:30 in the evening. S. S. superintendents, teachers, and all others interested are cordially invited to attend.—Hulda Dyck, Sec.

Northern District Conference, June 11-14, at First Mennonite Church, Mountain Lake, Minnesota. — See program in *Mennonite* of May 9 (10).

Pacific District Conference is to be held in connection with the General Conference session, at Saskatoon, and not as previously announced at Monroe, Washington.

Mennonite Song Festival, Sunday June 5, afternoon and evening, at Bethel College.

Washington Mennonite S. S. and C. E. Convention, June 10-12, at Monroe, Washington.

Oregon Mennonite S. S. and C. E. Convention, June 19, at Portland, Oregon.

Twenty-eighth General Conference, July 31-August 7, at Saskatoon, Saskatchewan, Canada.

EDITORIAL
STAFF
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B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Moundridge Boys Win in Oratory Elimination

Harley Stucky, Paul Goering, and Edwin Stucky, three Moundridge youths, won the privilege of representing Kansas in the Western District Christian Endeavor oratory contest to be held on June 5, at Bethel College, in connection with the Mennonite Song Festival.

Harley Stucky, representing the Hopefield C. E., won first place in the Peace section of the contest with an oration entitled: United for Christ. Paul Goering won first place in the missions section of the contest using the title: The Decisive Hour of Christian Missions. He represented the C. E. of the First Mennonite Church at Christian. Edwin Stucky won in the retreat division with: Christ as a Retreater. He represented the C. E. of the Eden Mennonite Church.

The judges were Dr. E. L. Harshbarger, Rev. P. K. Regier, and Rev. David Wedel. The winners of the final contest will receive an expense paid permit to the Elmdale retreat which is sponsored by the C. E. Convention of the Western District Conference.

How Propagandists "Put It over on Us"

Matt. 12:1-14; 15:1-11

Young People's Topic for June 19, 1938

Meditations:

M., June 13. Propaganda appeals to ignorance. Jer. 4:22.

T., June 14. Propaganda is based on falsehood. Ps. 78:35, 36.

W., June 15. Propagandists are the false prophets of today. Matt. 7:15-20.

T., June 16. Propagandists *intend* to deceive. 2 Thess. 2:1-12.

F., June 17. Test propaganda by character. Tit. 1:7-16.

S., June 18. Smoke-lies from the pit. Rev. 9:1-5.

Suggested Hymns:

"Let there be light, Lord God of hosts," "God of the nations, near and far."

Program Suggestions:

Prepare an exhibit of different types of propaganda. Begin with an open forum on the subject. Here you will want to discuss such topics as:

A. The Vehicles of Propaganda
   1. The Newspaper
   2. The Radio
   3. Motion pictures, the stage, and art
   4. Pamphlets, etc.
   5. Billboards, placards, etc.
   6. Magazines
   7. Books
   8. Meetings
   9. Rumor
   10. Parades

B. The Methods of Propaganda

1. Attract attention

This is accomplished by means of color, size, intensity of outline, illumination, position on the page. The last-named factor is very important in determining the attention value of an advertisement. The back cover page has the highest preference, because it is more apt to be seen by a large number of persons. Among the inside pages, the front pages are more valuable than the back pages. On any single page the upper half is more apt to attract attention than the lower half.

2. Appeal to the needs and desires of the consumer

First there is the appeal to universal needs such as hunger, thirst, desire for activity, and desire for rest. Then there is the appeal to wants that have developed through training, imitation, custom, fad, fashion, the ambition to excel, the desire for luxuries, and the like.

3. Create mental habits.

This is facilitated by guiding the association of the gullible public. Situations, ideas, and objects are experienced in some realation to each other. It is the business of the propagandist to control the course of people's associations by means of selecting those ideas or events that shall be recalled or remembered together. Herein lies the insidiousness of propaganda. Certain cosmetics become associated with personal

THE COOKIE JAR

It takes a raft of friends to keep one afloat.

glamour; tobaccos and whiskeys, with social success; race hatred, international rivalries, and war, with ambition to excel. War also becomes associated with desire for rest because security and stability are portrayed as being unattainable unless some foe is vanquished in a decisive war.

By means of repetition, suggestion, reasoning, the thinking habits of the public are guided and controlled. Thus many fall prey to the slogans and pictures that carry the messages of false propagandists.

C. How to Counteract False Propaganda

1. Study of the motives of propagandists. Pierce through the attractive appeals. Find the underlying reason for the strong desires of the propagandists to put across their disintegrating ideas.

2. Combat adverse propaganda with constructive appeals, such as an appeal for Christian Education.

Follow the general discussion with short prepared talks pointing out the important features of the types of propaganda on display. Your exhibit may include both destructive and constructive propaganda.

If you have access to them, the following books are suggested as references:

Abrams, *Preachers Present Arms*
Irwin, *Propaganda and the News*

INTERMEDIATE DEPARTMENT

Intermediate Gatherings

The Intermediate Christian Endeavor Societies of the Eastern District Conference held their Rally at Lansdale church on April 21, at 2:30 p.m., with Mrs. Emma Rappold in charge. The theme was "Loyalty to Christ." John Boehr led the song service. After a series of readings and musical numbers by Intermediates, a message was given by Mr. Ernest Cope of Lansdale. Mr. Cope emphasized the difference between being loyal to Christ, in order to make better citizens and the true loyalty that Christ works out in us. The meeting was well attended.

On May 21, the convention of the Eastern District Intermediates was held at Deep Run church. Group discussions were led by Rev. Olin Krehbiel and Margaret Slotter, pastor and member of the Lansdale church. Lloyd Yoder of the Souderton society was the third group leader.—By Wilmer Smith, Lansdale, Pa.

* * *

DEPENDABILITY

Intermediate C. E. Topic, June 19, 1938

For Daily Study

June 13. Ready for service.—Ps. 123:1-4.
June 14. Reliable souls. Matt. 24:45-47.
June 15. A man to be trusted. 2 Cor. 12:1-10.
June 16. Steady and true. 1 Cor. 15:58.
June 17. The dependable Christ. 2 Tim. 1:12
June 18. Only the dependable chosen. Luke 9:57-62
June 19. Topic—Dependability. Matt. 26:36-46.

Advance Preparation

With this topic it would be interesting to try a plan something like this: get a package of cheap envelopes. On the outside of each print: "Topic: Dependability. Can we depend on you? Keep a secret. Do your part." These should contain the assignments and handed out one week in advance. Number them so that you can call on them by number at the meeting. Give everyone something to do, even though it may only be announcing a song. You will need to explain your plan somewhat as you give out the envelopes.

Appropriate Songs

"I Know Whom I Have Believed," "'Tis So Sweet To Trust In Jesus," "Great Is Thy Faithfulness," "Jesus Never Fails."

For the Leader

This is a world in which there must be dependence and trust. We could not live if it were not for the dependability of God's laws in the world. We could not get very far in any one day if we could not depend upon people. Give examples of how many people you depend on from the time you get up until you go to school.

It is human to fail. It is God-like to be dependable. Refer to the Scripture lesson. The disciples failed Jesus at the most desperate moment of His life. They slept when they should have been praying. Jesus knew what it would cost to save men from sin. He never wavered, but "set His face steadfastly" in the direction that He knew would lead to death. What if He had turned back or chosen another course?

A teacher moved into a new community and went to church. She hadn't been there very long until she said of one of the workers, "I have already found out that you can't depend on Vivian." How do you suppose she discovered this? How do we show this weakness? How can we grow more dependable?

Presenting the Topic

1. Bible Illustrations (Give these to different members) Were the following people found dependable? Give reasons for your answer. Daniel 6:4; Joseph, Gen 39:6; Moses, Heb. 3:5; Judas, Luke 22:3-6; Demas, 2 Tim. 4:10.

2. How does "dependability" rank among the qualifications for a worker? Assign to someone the task of interviewing several business men or foremen, and your pastor or Sunday School superintendent how they would rank dependability among the necessary qualifications of a worker. Let him make a report of what they say, at this meeting.

3. What does it mean to be dependable? How do people find out if they can depend on us or not? Make a list on the blackboard. A dependable person: a. Is on time; b. Keeps his promise; c. Does

a job thoroughly; d. Is regular in attendance; e. finishes what he starts; add others.

4. Count the cost. Many people fail to make good because they do not count the cost before they begin something. Jesus said people laugh at the man who starts to build a tower and is not able to finish it, because he ran out of building material. He didn't count the cost before he started. Why is it a good rule to be slow in making and breaking promises?

5. How can we grow in dependability? Is forgetfulness an excuse? How much is dependability due to habit and how much to a live conscience?

A pencil and pad can be a wonderful help in making us more dependable, if we have the habit of just forgetting. The minute you make a promise, an appointment or something else for which you are responsible, jot it down where it will serve as a reminder.

Do It Now

"If you've found a task worth doing,
Do it now.
In delay there's danger brewing,
Do it now.
Don't you be a by-and-byer
And a sluggish patience tryer;
If there's aught you would acquire,
Do it now.
If you'd earn a prize worth owning,
Do it now.
Drop all waiting and postponing,
Do it now.
Say "I will!" and then stick to it,
Choose your purpose and pursue it,
There's but one right way to do it,
Do it now." —Author Unknown

Closing Moments

Five minute talk: Col. 3:23 "Doing Everything As To the Lord."

Song: "I Would Be True." Benediction.

JUNIOR CORNER

"ONLY BELIEVE"

Program Suggestion for June 12, 1938

Call to service by voices grouped about the piano singing "Come Ye That Love The Lord." Let those of the group already seated join the singing of verse two.

Opening Service:

1. Five minute song service in charge of chorister.
2. Devotional: Scripture reading by a junior. Mark 9:17-24.
3. Group singing the chorus softly, (twice) "Only Believe"
4. Prayer
5. "Only Believe." This could be the usual mission minutes. Using the verse Mark 11:24, have a brief prayer service in behalf of specific workers or needs on our mission fields.

Announcements

Study Period

1. Bring the minds back to the subject of the evening by singing in unison "Standing on the Promises" after the chairman has mentioned the subject by using the verse in Mark 9:23.

2. Rich or Poor, Which? Minute meditations by juniors.

    a. By "only believing" all things are possible for me. Read Mark 9:23. (It doesn't matter to have used it before.)

    b. By "only believing" I become a child of God and heir of His riches. John 1:12 and Gal. 4:7.

    c. By "only believing" I shall behold wondrous things. John 11:40.

    d. By "only believing" I receive eternal life. John 20:31.

    e. By "only believing" I shall be saved from all my sins and receive life as reward. Acts 16:31.

    f. By "only *not* believing" I shall die in my sins. John 8:24.

3. Which shall it be? Let the group bow heads in meditation while a verse of a hymn is played softly. Then lead in a prayer that God might lead us to believe on the Savior and so enter the life abundant. At the close sing softly one verse of the hymn you have chosen.

4. What others chose. Minute talks by juniors retelling Bible incidents:

    a. Two blind men chose to believe in Jesus. Matt. 9:27-31.

    b. Jairus chose to believe in Jesus. Mark 5:21-24; 35-42

    c. Another blind man chose to believe in Jesus. John 9:1-38.

    d. Martha chose to believe in Jesus. John 11:1-44

    e. The sinner on the cross chose to believe in Jesus the crucified Savior. Luke 23:39-43

    f. The 3000 and 5000 and more chose to believe in Jesus the Savior. Acts 2:41; 4:4; 5:12-14.

    g. An Ethiopian chose to believe in Jesus the Savior. Acts 8:26-39.

    h. A jailor and all his house chose to believe in Jesus the Savior. Acts 16:23-34.

5. Poem: "Only Believe?"

Only believe?
And nothing more
To find the way to Heaven's door?
Only believe
There flowed for me
The crimson blood of Calvary?
That there God's love
So freely gave
His only Son my soul to save?

Only believe
And I shall be
Cleansed from my sin eternally?
Only believe?
Oh can it be
Thus comes the Christ to live in me?

Only believe!
Yes, nothing more
To have the Way to Heaven's door.—A.

6. Sing in unison: "Whosoever Will"

7. Closing prayer by leader or a guest asking again that God might lead us to believe in Jesus that we might become His sons and daughters.

Extract from a Junior-Leader's Letter

The week before May 1st we decorated a box with pink crepe paper and also made flowers to decorate the handle that would lay flat on th top for sending. We collected quilt patches for this Maybasket which we planned to send to Mrs. Petter. Mrs. Petter wrote back such a lovely letter telling how pleased and surprised she was. She even took her Maybasket to Sunday school and told the story of how it came to be. She also wrote us of some experiences with Indian boys and girls that were very interesting to the Juniors. I read the letter to them Sunday. Mrs. Petter suggested that our society send "Redbird," a one-year old Indian baby, a gift. The children are now planning what it shall be.

We are still collecting quilt patches for we saw in the News and Notes that Fred Johnson was calling for them, too. Sincerely, Helen A. Penner, Junior leader, Beatrice, Nebraska.

(Do we have such a vital touch with our mission stations? What a joy for these little ones to be given the opportunity to help in God's great Kingdom work! *What can we do?)*

◆

—*Mennonite Publihsing House Changes Location.*—The Herald Publishing Company of Newton, Kansas, has moved from its former location on Main street to its own building on 129 West Sixth street, Newton, Kansas. Their new store has a floor space of 25 by 60 feet, and their printshop one of 70 by 100 feet.

THE MENNONITE

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Dedication of the First Mennonite Church, Aberdeen, Ohio

The Lord willing, the First Mennonite Church of Aberdeen, Idaho, is to be dedicated on June 5th beginning at 2:00 p. m.

We take this opportunity to extend a hearty invitation to everyone to join us in giving thanks for the many blessings that have been ours to the extent that our new church building can now be dedicated for greater service in the Kingdom of God.

The program prepared for the occasion will recall some thirty years of faithful service on the part of many, and a consecration to the sacred use of God's people our place of prayer and of worship. After the dedication program we welcome our guests to a fellowship dinner which will be served in the basement of the Church.

PROGRAM

(On lawn outdoors before the opening of doors)
"Unfold Ye Portals"—Gounod, Choir
Reading of 100th Psalm
Unlooking of doors and handing over of keys.
(Entry into the new Church edifice while the anthem 'We Praise Thee Oh God" is played).
Invocation—Rev. Edgar Toevs
"Open the Gates of the Temple"—Knapp, Choir
Sermon - "Reasons for Gratitude,"—Rev. Edgar Toevs.
Reading of the History of the Church—Mr. George Bartell
"The Lord is in His Holy Temple" — Church Quartet.
Dedication Sermon - "The Temple of God" - 1 Kings 9:1-5—Rev. Phil. A. Wedel.
Dedication Ceremony and Prayer—Rev. Phil. A. Wedel
Special Music—Ladies Mission Societies
Talk: Representing the Building Committee—Mr. John L. Toevs
Talk—Representing the Sunday School, Supt H. C. Wiebe
Talk—Representing the C. E. Societies—Mr. John D. Becker
"Hallelujah Chorus"—Handel's Messiah—Choir
Benediction—Rev. Phil. A. Wedel.

In the name of the First Mennonite Church of Aberdeen, Idaho—Mrs. Gertrude Crippin, Corr.

« « JOTTINGS » »

—*Methodists Claiming War Indemnity.*—It is reported that the Methodist Church has placed a claim for $500,000 with the U. S. government, against Japan, as compensation for the missionary property which its army destroyed or badly damaged during the undeclared war in China. Twenty-four mission stations are said to have been ruined.

—*Commencement Week at Bethel College.*—Sunday, May 29, at 4:00 p. m., Open-air Concert by College Band, directed by Prof. David Suderman.—Sunday evening, at 8:00, baccalaureate sermon by Pres. E. G. Kaufman.—Tuesday evening at 7:30, Senior Class exercises.—Wednesday afternoon, Reunion of Classes of 1898, 1903, 1908, 1913, 1918, 1923, 1928, 1933, 1937.—Wednesday evening at 6:30, Alumni Banquet.—Thursday evening, June 2, at Newton City Auditorium, the forty-fifth Commencement Exercises, Hon. Walter A. Huxman, Governor of Kansas, giving the address. Forty-three seniors will graduate.

—*Freeman Junior College Choir at Bethel.*—This A Capella Choir of 28 voices under the able direction of Prof. Gerhard Toevs gave a splendid program of sacred and secular songs in the Bethel chapel, on May 13. Though Freeman Junior is rather new in this line of a work, their singing was quite on par with the efforts of older organizations we have heard.

—*Second Church, Philadelphia,* which lost its pastor a few months ago through death, has extended a unanimous call to Brother Erland Waltner of Freeman, S. D., and the call has been accepted. Mr. Waltner is a Bethel graduate, class of '35, and his work was so outstanding that he received a fellowship at the Biblical Theological Seminary, New York City, where he has studied the last three years and expects to continue doing part-time work, while serving the Philadelphia church. May God bless this new relationship abundantly!

—*Rev. J. J. Balzer, Mt. Lake, Minn.*, writes, among other things, "We often have rain and it is too cold for May. The farmers cannot make headway with their cornplanting. Alfalfa is about ready for the first cut and the fields of small grain look beautiful. With God's blessings, there will be a good harvest." On May 7-8, Minnesota had a five inch snowfall, and people think the old saying, "A snow in May, brings a lot of hay," appears to be coming true.

—*Grace Church, Dallas, Oregon.*—The exercises of cornerstone laying for the new Mennonite church, were held recently. Rev. J. M. Frantz of Pratum, Oregon, assisted in the program, opening the service and giving the history of the church, while the pastor, Rev. H. E. Widmer, preached the sermon on 1 Cor. 3:11 and Rom. 9:32. All help on the building so far has been voluntary, a fine spirit of cooperation prevails. The motto of the church is, *Our Unfailing God.*

—*The Bethany Messenger,* weekly Sunday bulletin of the Bethany Church, Freeman, S. D., Brother Harold Gross, editor and acting pastor, usually contains one or two meaty and interesting articles that should be read by a wider circle. We hope to bring one now and then, when space permits. Mr. Gross reports that he plans to enter Hartford Seminary next fall.

—*Happenings in Eastern District* (from ' Rev. Swartz's "Church Messenger").—The Eden church at Schwenksville has authorized its choir to raise money for an organ.—The congregations of the District have again invited Prof. Russell Lantz of Bluffton to direct their united choirs and conduct a music festival this summer.—The Conference budget, $2500 for general purposes and $2500 for the Old People's Home, total $5,000.00, was oversubscribed at the Conference, though the home drive reached only $3600.—The Conference mourns the loss of these three leaders: S. D. Yoder, S. M. Grubb and N. B. Grubb durnig the past year.

—*First Church, Allentown.*—This year it was surely "Happy Easter." Splendid services through the day. The S. S. offering was $238.45, the Ladies' Aid turned over $60.00, the church offerings were :Plate offerings, $64.74, envelope offering, $116.35, making a total of $479.54.—The Annual C. E. Convention is scheduled to be held on Memorial Day.—The Eastern District Brotherhood is planning for an old fashioned picnic and get-together at Deep Run June 11.

—*First Church, Bluffton, Ohio.*—One of the richest Sunday bulletins that comes to us regularly, is the one from this church. If we had more space we would like to make use of parts. The last page, entitled "Bluffton College Page," is devoted to things about Bluffton College or Christian college work in general.

—*First Church, Philadelphia.*—From a *Brief History of the Sunday School* by the Pastor, we glean the following: It had its first session May 10, 1868—original membership 28—enrollment at end of first year 73 with 11 teachers—until 1873 congregation elected the S. S. officers then the school—school conducted in German until 1875, some classes using the teaching period for the study of German. Today the school is organized into departments as a standardized school. Present enrollment 268.

—*Mrs. Barbara Habegger, wife of Missionary Alfred Habegger, Busby, Montana,* who had to undergo an operation some weeks ago and was confined at a Methodist hospital, Billings, Mont., for about a month, is now well recovered and back at the station, busy with her husband to catch up with the work. God be praised for her recovery. Marden Habegger, their son, graduates from Bethel College, Thursday June 2. His parents expect to be present.

—*St. John Church, Pandora, Ohio.*—The Pastor, D. J. Unruh, recently spent a number of days in Kansas, being one of the speakers of the Bible Conference at Newton, and holding a series of meetings at the Hoffnungsfeld Mennonite Church, near Moundridge. It has been a real joy to all concerned to see such fine turn-outs of the Young People's Bible class, the attendance averaging 25-30. This class had charge of the service at the County Home last Sunday afternoon.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JUNE 7, 1938 NO. 23

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

A Thought on Pentecost

The first Christian Church has very valuable lessons for us. They were united and acted as one man. "They continued steadfastly in the Apostles' doctrine and fellowship, and the breaking of bread, and prayer." How different today! *One doctrine* then, now a multitude, and consequently confusion, uncertaintly, doubt. *They were steadfast in fellowship.* Today we isolate ourselves. We do not know each other, and as a result so much misunderstanding between Christians. *They broke bread together and prayed together.* What a power could the Christians of today develop, if they could make up their minds to pray unitedly for certain causes, as for instance, the cessation of war, and then act accordingly. But we do not seem to be able to do that. And what was the result of this unity, this harmony, this continuing in the doctrine of the apostles, fellowshiping, and praying together of the first Church? "The same day (Pentecost Day) there were added unto them about three thousand."

Our Mennonite Hymn Book

At a special meeting of the Board of Publication held in July 1936, the Board had become convinced that the new Hymn Book did not sell as it might have been expected, and that a revision of some kind was necessary. The chief fault found with the book lay in the medieval titles of many of the hymns, which had no meaning to the great majority of the people. It was plain, that if English titles—the first line or the opening phrase of the hymn—could be substituted for the foreign ones, the book would find much more favor, and would be worth a great deal more. It was also said, there was not enough variety of hymns or at least of certain types, and not enough gospel hymns and songs of the revival pattern. These faults were due largely to the fact that for some reason rather difficult to explain, the plans of the Hymn Book Committee, which had compiled a splendid list of hymns were not carried out as intended. Thus, for instance, seventy hymns in the list did not get into the book, and the Barnes Publishing House that made the plates ventured other changes and substitutions. That was unfortunate, for these plates cost the Book Concern the greater part of $3,000.00, which capital, due to the small sale of the book, is still largely wrapt up in the metal.

Since it is possible to remove the objectionable titles from the plates and substitute titles in plain English, the Board of Publication felt that this change, with some additions that would meet other wishes, would not add greatly to the cost already incurred, and so decided on a revision. The then manager of our Mennonite Book Concern was instructed to plan and direct a revision along the lines indicated. And the following persons were asked to serve on the Revision Committee: Prof. W. H. Hohmann of Bethel College, chairman; Prof. Russell Lantz of Bluffton College, Rev. C. E. Krehbiel, Newton, Kans., Rev. L. Hostetler, Upland, Calif., Mrs. Wilhelmina Bixel Fuller, instructor in organ and piano, Bethel College, and Brother F. J. Wiens, manager of the Book Concern, as members.

The members of the Committee have done a great deal of individual study on this project, especially the chairman, who has, among other things, sent out questionnaires to church and other leaders, to ascertain their views as to what constitutes a serviceable church hymn book. They will now hold a meeting at Newton, Kansas, June 7 to 10, to prepare a report, which is to be submitted to the coming General Conference for consideration. May God bless their efforts.

Sometime ago a leading member of the Revision Committee put the following questions to the Publication Board, and the Committee. Since they are interesting we list them here:

1. Is the Hymnal to be adapted for all our religious meetings, or only for the church service?
2. Should we consider other branches of Mennonites in compiling it?
3. What was the real weakness of the present Hymnal, why is it used by so few churches, and why the lack of enthusiasm among those who do use it?
4. Upon what basis shall we discard hymns now found in the hymnal and upon what principle shall we add new material?
5. How shall we keep the matter before the whole

church and enlist the interest of a large number of our people so that they will understand the process by which a new hymnal is compiled, accept it and adopt it?

6. Who is to give the final literary touch to translations, and OK the hymns from the point of view of their literary quality and religious content?

7. How large a section for scripture readings, and aids to worship?

8. How many Chorals shall be included and how shall they be selected?

9. How many Gospel Hymns, and upon what basis shall they be selected?

10. How is our committee to work?

* * *

REPLY TO ABOVE QUESTIONS

The sanest and most practical answers to the above questions were given by Brother E. W. Baumgartner, Treasurer of the Board of Publication, as follows:

1. Personally, I desire a Hymnal which can be used for all religious meetings. I worship the same God in all religious meetings.

2. If we can adopt a book agreeable to General Conference Mennonites, I believe other branches would take to it quite well because we have all kinds of Mennonites in our General Conference. By this I mean all kind of tastes and opinions among our people.

3. The weakness of the present Hymnal is, as far as I have heard, the titles of the hymns which are not understood by the rank and file of our people. I believe one reason why so many churches are not using the Hymnal is due to the fact that the English has overtaken our churches to the extent that the sound and solid flavor of our old German Hymnal has been lost in a generation which is not acquainted with the fine and staple spirit of the old German Hymnal, even though many of the old hymns are translated into the English language and found in our present Hymnal. Then, sorry to say, many of our churches have been caught in this wave of emotional evangelism and complaint is made by these people that our present Hymnal does not contain enough of these so-called Gospel Revival Hymns. I say this kindly.

4. The basis upon which we should discard or add material is first of all a collection of hymns and songs which when they are sung will not go to the feet of our people but to their hearts. By this I mean get rid of any song which has the slightest tint of jazz. Let me explain. Our Berne church a few years ago during our annual union meetings engaged, together with the other churches, an evangelist who brought with him some gospel singers and players and most of their singing material was of the kind which, except for the words, one hears in questionable places. It got so bad during those meetings the authorities had to place church police around the house of God to keep people quiet. One night I was asked to serve as one of these police and I refused to serve, because as I said when I was asked to serve, if this evangelistic party will sing and play hymns which will not shoot to people's feet but rather to their hearts, there will be no need of police.

5. I believe a frank presentation of this matter should be brought before the Conference. Also, if the appointed committee and our board can finally accept a revision then make use of our church papers and make that known continually to our people. Something along the line of making our S. S. Quarterly a reality.

6. I know of no one better qualified than our own Bro. Thierstein to give the Hymnal the final literary touch to translations and if the job is to big for one man let him call in any one he chooses to help him.

7. Sections for scripture readings and aids to worship should not take up to much space. Enough for most any occasion or activity of the church.

8. My personal taste is for more Chorals than Gospel Hymns. At least Hymns should be of the highest type so that when we go from a Choral just sung to a Gospel Hymn our souls do not feel a sudden drop in worship. Let all Chorals and Gospel Hymns absolutely be of the type which invite and touch the sinner to repent and to accept the free Gift of God and lift the saints as it were to the very portals of heaven. This kind of song produces Christian worship and gives men anchor. I cannot stress this too much. Every preacher should desire such siging in his church. This paragraph really answers question nine also.

10. The committee should work through mail as much as that is possible but work to a point where probably a final get-to-gether of the committee is practical and necessary.

To me, a real Mennonite Hymnal means an invaluable part of the church and I have been disappointed because of the fact that my own church has not adopted the Hymnal even in its present form.

E. W. Baumgartner.

Regarding Our Hymn Book

Lester Hostetler

Our Hymn Book is not as popular as one might wish. A recent editorial in the Bundesbote informs us that it is used by only a small per cent of the Mennonite churches and that those using it have a good deal of fault to find with it.

It has some obvious defects and the Publication Board has authorized its revision. I do not know when the work will be completed but I think it is safe to say that within a year or two we will have a new book to sing from, one that is better in every way than this one we are now using.

While our Hymn Book is not perfect, I personally hold that it is better than it looks or that the extent of its sale indicates. I have a suspicion that many of our churches which turned to other publications, got something that is worse. Our Hymn Book is criticised for having poor binding, for being high in price, for omitting many old favorites, for including many unfamiliar and difficult tunes, for using poor translations, and in some cases setting old hymns to different tunes than the ones generally associated with them. No one, however, has said that the hymns and tunes are undignified ,or trivial, or unworthy of being used in the worship of God. Most of the selections, I am quite sure, have beauty and depth and power to inspire true worship, providing they are sung correctly and enthusiastically by a congregation or choir.

Many people do not like the titles which appear at the top of the hymns. They have a strange sound and are meaningless and unfamiliar to most people. I recently conducted a discussion group in church music. We turned to the first hymn on the first page of the Hymnal. I asked what the name CANONBURY L. M. meant. Out of thirty-five young people of high school and college age, only one or two were certain they knew what it meant. The rest were quite sure they did not know. A few understood that L. M. meant Long Meter but they did not know what Long Meter was. As to the word CANONBURY there were various guesses. Some thought it was the name of the hymn, others that it was the place where it was composed, or where it was first sung. Of course these guesses were wrong. CANONBURY is not the name of the hymn but of the tune to which the hymn is set.

I proceded to tell this group, and I am quite sure they will never forget, that every hymn-tune has a name and that the purpose of the name is for easy reference and for identification. The name in itself has little significance. The tune may be named after the composer, as for example "Webb"; or it may be named after a friend, or a great person, or a town, a street, a country, an historical event, or an idea.

Tunes, like roses, are identified by their names. To one acquainted with church music the term DUKE STREET means a fine and well-known tune to which a number of different hymns have been set. The name itself is not pretty and has no meaning except that the composer happened to live on Duke Street in a town in England. But the name serves to identify the tune so in speaking of it one does not have to sing it through in order to make oneself understood as to which tune is meant.

Next to the Bible, the Hymn Book of the church contains, or should contain, our finest devotional literature. The music should be of a high grade so as to fit the words. I believe that our present Hymn Book can be greatly improved and I heartily favor its revision. I have accepted a place on the committee which was appointed to revise it and I hope that many suggestions will be forth coming from many sources to make our next Hymnal more serviceable.

But in my opinion we need something more throughout our churches than a revised Hymn Book. We need more training and more education in worship. We need a better understanding of the book from which we sing—its hymns and its tunes.

HOME MISSIONS

A. J. Neuenschwander

Rev. and Mrs. Emerson F. Slotterback, 2204—11th Avenue, Altoona, Penn., have been laboring in this field since last September. These laborers have entered into the work with such devotion and consecration that soon new life was noticed. During the winter many homes were visited in the neighborhood of the church and as a result many have been coming to attend the Services regularly. Some who attend hold their membership elsewhere, but are regular in their attendance at Sunday School and Young People's Services as well as Worship Services.

Early in April, Rev. John S. Raugh, E. Freedom, Pa., conducted a week of Evangelistic meetings. As an immediate result of these meetings, 18 children made their decision for Christ. Of this number three had made professions earlier but had drifted back into sin. We trust that they might all remain true to Christ whom they accepted as Lord and Saviour.

In a letter written by Rev. Slotterback, dated May 16th we learn of more results of the special meetings that were held. "Six adults were baptized. Four were received into the Church by the Right Hand of Fellowship and two by letter. There were about 125 present at this meeting." The letter goes on and says that on May 8th, 114 were in Sunday school. At another meeting five men, professing Christians, openly reconsecrated their lives unto the Lord.

Such reports should fill our hearts with praise and thanksgiving and also intercession that the same Spirit might be given freedom to operate in many other places.

—*The Immanuel Mennonite Church of Los Angeles* has recently called Wilbert Regier to serve as its pastor. Mr. Regier is the son of Mr. and Mrs. J. J. Regier of Whitewater, Kansas, and a grandson of Rev. Gustav Harder, for many years treasurer of the General Conference Board of Foreign Missions. In past months the church has been served very well by Rev. Albert Jantzen. Last Sunday Dr. Entrickin of the First Fundamental church of Los Angeles closed a two-weeks series of evangelistic services here.—A. J. Richert.

CHRISTIAN EDUCATION NUMBER

Concluded from last week

OUR COLLEGES AS I SEE THEM

Erland Waltner, Student Theo. Seminary, New York

When we think of our colleges, we think of the needs of Mennonite youth. Peggy Joslyn, in "Modern Youth" magazine, sums up the present-day youth problem thus: "We have little to live for because we have found nothing to die for." Here is a keen cognition that the problems of modern youth are primarily spiritual.

Are our colleges giving our youth something to live for and something to die for? The swirl of modern education is dominantly centrifugal, extending the horizons of mind and personality. This is needful. A Christian college, however, must also provide a centripetal dynamic which integrates the loyalties of its students in a center higher than themselves.

The Mennonite faith provides such a center—Christ—for whose principles our people have lived and died. The cravings of restless youth can be satisfied only as they know Him as Saviour and Lord. Youth challenges our colleges to provide means whereby students may know for themselves the integrative and dynamic power of Christ.

To learn how to scout, a boy consults the Scout Handbook. To learn how to live, youths need the Bible—the great handbook of the Christian faith. They need a technique of study and prayer so that the Holy Spirit may become operative in their experience. Let us give our colleges every encouragement in the construction of a vital spiritual program.—Erland Waltner, Bethel College '35.

OUR COLLEGES AS I SEE THEM

Harry Sawatzky, Student Freeman College

The high standing of our Mennonite Colleges and the remarkable records of prominent graduates cannot be ignored. They compare favorably with the best schools of the nation. The opportunities offered to the students for acquiring an adequate training are as many and as varied as any other college has to offer. The comparative value placed upon their standards has been aptly stated by our former state superintendent of public instruction of Montana, a state with very high educational requirements, when she answered my inquiry with: "We find your credits from Freeman Junior College to be fully acceptable to the state board of educational examiners."

However, getting at this subject from the angle of greatest concern, that of the cost to the student, I find that for us scattered Mennonites our colleges connot even begin to compete with the state institutions. Had I attended our nearest Normal School, I would have received an equal amount of training for approximately two-thirds the cost. And, our Mennonite college teachers are shamefully underpaid! There is, no doubt, much left to be desired in the administration, improvement and development of our various plants, but all that in due time. Our colleges are only in their infancy yet, as it were, and they must needs suffer some "growing pains." Our prerequisite is to keep pressing on. Every zealous Mennonite will see our colleges as I see them—absolutely essential to the preservation of our moral, civil, and religious liberties. Mennonite parents and their sons and daughters will find it well worthwhile to sacrifice considerably in order to have our Mennonite youth attend the nearest Mennonite college.

BLUFFTON COLLEGE AS I SEE IT

Don E. Smucker, Bluffton Alumnus

It is a sad but obviously true fact of the modern world that all the unchristian forces are largely and heavily subsidized. Yet, the most potent Christian influence in my life has been Bluffton College—small and inadequately financed. This institution offered me the dynamic resources (the use of which depends on myself) to combat the major evils of our day, namely, personal disintegration, poverty, racial intolerance and war.

If the Bluffton students of my generation failed to equip themselves for living in the Twentieth Century, it was not the fault of the College. For the campus was a community of Christians—not perfectionists, to be sure—commonly seeking the personal and professional development necessary for effective living in a complex society. Naturally, there were differences of conviction and opinion within that fundamental quest toward the Kingdom of God. But that was the variation which made impossible the easy-going acceptance of our faith. Bluffton had standards which made a student develop a faith which really *belonged* to him. The members of the faculty knew that once the undergraduate had gained contact with Reality on that basis, the world could be faced with confidence and courage. No one ever purchased or inherited the Christian faith at a bargain price!

Finally, Bluffton college deepened my faith in the precious heritage of Mennonite pacifism, the pacifism which includes the infinite implications of the Sermon on the Mount. Any institution which can do these things (and my experience can be multiplied 800-fold!) deserves our interest, prayers and sacrificial support.

Learning, to be of much use, must have a tendency to spread itself among the common people.

—Henry Ward Beecher

Why Maintain Bible Academies?

Rev. J. B. Frey

Speaking of Bible Academies, it is understood that high school education is meant in which the Bible is systematically taught like any other high school subject, by qualified teachers who "have a pattern of sound words" (II Tim. 1:13), who are able to "distinguish the things that differ'" (Phil. 1:10), and who are "rightly dividing the Word of Truth" (II Tim. 2:15)—teachers who show themselves approved unto God (II Tim. 2:15) and who teach the Word of God faithfully and without fear or favor.

Christ said, the sons of this world (eon) are more prudent, for their generation than the sons of light (Luke 16:8). Can this rebuke of our blessed Lord and Savior also be applied to His church in regard to their work of training the young people for His kingdom and service?

The high school, or early adolescent period of life is the period in which decisions are made for life. That being the case, it follows, that they who have the young people under their influence decide the destiny of their lives, and therewith the weal or woe of the home, the church, society, and the nation.

May those who have been bought with the precious blood of Christ and who are called by His name weigh and ponder the following facts: On the average in America sixty-five per cent of girls, and seventy-five per cent of boys drop out of Sunday School during early adolescence. And while this is different in our Mennonite communities, yet it has a tremendous bearing on the religious situation as a whole.

In the ages from 12 to 18 the possiblities and probabilities of conversion, according to statistics, are the greatest by far. It is stated on good authority, that seven times as many are converted at the age of sixteen as ten years later. And multitudes in their teens could be reached if the church were alive to the situation and would exert itself. Dr. Geo. Baily, an authority in this field, has stated, that less time and energy are necessary for the winning of twenty children to Christ than one adult. And the tragedy of the church is, that it does not only permit the young people to drift from Sunday school and church, but turns them over to schools where they spend five days a week, not only without any care for their spiritual well-being, but under the influence of teachers, many of whom in our day hate the word of God, its Christ, and the church, and that at the very time when God speaks most directly and persuasively to these precious souls. And it is not surprising that these boys and girls become the religious derelects in every community. And it is sad beyond expression that only a small percent of these are brought back to the church through revivals and personal work.

What about the criminals of today? The following facts should startle many a sleeping conscience of parents and guardians into remorse and new activity: Early adolescence is not only the time of making converts, but also the time when criminals are made. Clarence H. Benson says: "More than two-thirds of all delinquent boys brought into court are from twelve to fifteen years of age, on the other hand, the first crime is seldom, if ever, committed after sixteen. A life of crime, then, must date its beginning from the early teens."

It is stated that Supreme Court Justice Fawcett, of Brooklyn, has decleared that of the four thousand boys brought before him in twenty-one years not more than three were members of the Sunday school when their crime was committed. County Prosecutor O'Brien, of the city of Omaha, is credited with the statement, that of the eight thousand cases committed to him, less than 3 per cent had the benefit of any religious educaion in home, school, or church. When the crime that we see in our country at every hand, will become full blown, then the question will be asked: How did it all come about? Will not then consciences begin to smart, and will not the church that feigns to worship the Christ of Calvary's cross then feel the awful guilt that king David did when Nathan had to say to him, "Thou art the man"?

You ask the question: What can be done? We answer: Get Christian teachers for your high school, if at all possible. And get the best Bible teacher you can, who knows the Word of God, and is able to teach it. A teacher who is consecrated to the Lord and who has the spiritual welfare of the boys and girls at heart.

Or, better yet, make the high school a Bible academy, if at all possible, where the Bible has the most prominent place and is systematically taught like any other high school subject. And if you have a Bible teacher anyway, you can have a Bible department for those who want to study mostly Bible. And then to realize what the effect will be upon these boys and girls in the years when God speaks to them most directly and persuasively. The high school student will study the Bible one whole period of 40 minutes each day and be under its blessed influence. And those who just take Bible subjects mingling with the other students, and all the students under the instruction of Christian teachers all day long, creates a wholesome Christian atmosphere and environment.

Because of the handicap in teaching the Word of God in the state high schools, and the possible opposition of some high school teachers, it is far better to have a church-owned-and-controlled institution, where you really can teach the Word of God. And if all the high school students take 1 unit Bible each year, they have 4 units of systematic Bible work, besides their high school work on graduation. The Bible students on the other hand, will have an excellent preparation to enter a Bible College or Seminary.

Sunday School Lesson

A. S. Bechtel

June 12, 1938

FACING THE SUPREME TEST OF SERVICE

Mark 14:32-46

Jesus Sorrowful, Even Unto Death vs. 32-34

Jesus and the eleven disciples left the sacred atmosphere of the Upper Room and in the moonlit night, went out of the city, across the Kidron valley and came to Gethsemane (v32) where Jesus met God in earnest prayer. Gethsemane was a sacred spot for Jesus, a place of agonizing prayer and victory. The word means, "the place of the olive press", and here the weight of the world's sin so pressed upon Him that his blood came out like drops of sweat and fell to the ground.

Jesus took the three of the inner circle with Him into the deeper shadows of the garden (vs33,34). As He came closer to the agony of the cross, He longed for the sympathy of understanding friends. Great souls are usually lonely. Jesus told the three of his deep soul distress, of his overwhelming grief. The great weight of the world's sin pierced his tender soul. He was driven by the desire for solitude alone with God, yet He wished the three to be near him.

Jesus Prays, the Disciples Sleep vs. 35-42

The three were asked to "watch and pray", while He went a little farther alone. Part of the way in the garden and to the cross, He must go alone. Jesus desired companionship and yet He wished to be alone with God. In our deepest distress of heart we, too, wish to be with Him who alone can soothe the breaking heart. Jesus' agonized soul poured out itself in heart-rending prayer (vs35,36, see also Matt. 26:39-44 and Luke 22:42). His prayer was not a plea for deliverance from the terrible. He never drew back from that (John 12:27,28). He prayed that He might be delivered from the anguish and agony of soul-suffering—revealed in drops of blood—that was upon Him. The intensity of his suffering was as great as His love.

In his prayer He was submissive to the Father's will—"Not what I will, but what Thou wilt"—and His prayer was answered. God strengthened Him (Luke 22:43) and He went to the cross and finished His work. He won the victory by full submission to God. When we do that, we are prepared to face any test that may come.

While Jesus agonized alone in prayer, those three nearest to Him slept. He did not have the moral support of these. They probably heard some of His pleading with God. Their own sorrow overcame them (Luke 22:45). Jesus prayed and stood alone, without human help and sympathy, but He did not turn aside. Jesus' earnest warning (v38) was much needed and it went unheeded (v40). Sleep again overcame them. Jesus gave to them and to us the secret of victory over all temptations. Prayer guards the soul against temptation's wiles and power. It is the secret of progress and essential to spiritual conquest.

Jesus comes to them after the third time of prayer (v41). Now the intense struggle of the soul is ended. He no longer needs their watchful sympathy. The time for preparation was ended—"it is enough". In his prayer hour, He was made stronger and his spirit calm. The disciples may sleep and rest now for soon the betrayer will come. Jesus arouses them to go and meet him (v42).

Jesus' Betrayal vs. 43-46

Led by Judas, one of the twelve, the mob organized by the highest religious leaders, came as though seeking a dangerous criminal and at night time, when people were asleep in their homes. Judas betrayed his Lord with a kiss, the token of allegiance and loving friendship. He failed in the supreme test. He followed his will, not God's. He chose to serve the enemies of Jesus.

SUNDAY SCHOOL LESSON

June 19, 1938

THE SUFFERING SERVANT

Mark 15:22-39

Jesus Crucified vs 22-39

In the crucifixion of Jesus we have the supreme manifestation of man's sinfulness and God's holiness. The unfathomable depth of human depravity and the infinite heights of divine love meet on Calvary. Sin has made a moral monster of man. The general attitude of man toward Jesus has not changed essentially today. They who reject Him today, treat Him in practically the same manner as those who favored His being crucified. After Pilate had given consent to His crucifixion, preparations were hastily made for the execution. He was taken to the appointed place without delay (v22). A merciful provision was made to ease the torture of those crucified (v23). Jesus chose to endure the cross in the full possession of his powers and with a clear mind. The heartless executioners gambled for His garments at the very foot of the cross of agony. Many today are similarly unmoved by His sufferings, and give Him scant consideration. Jesus, the Son of God, the King of the Jews, was crucified and numbered with the desperate criminals. His cross stands alone today in the thoughts of His followers.

Jesus Mocked vs. 29-32

The callous-hearted throng was utterly unmoved by any feeling of sympathy. All the good He had done to the many was forgotten. In the cruelest of mockery, they now taunt Him (vs 29, 30), believing He was entirely helpless. They heaped insult upon

His dying agonies. Love does not spare, save itself. Jesus' love endured unto death. On the cross, He made the supreme sacrifice of love. Even the chief priests gave vent to their bitter hatred (vs. 31, 32). Jesus saved others, having come for that purpose. He lived for others and now was dying for others. The gospel of Christ thinks first of others. Jesus couldn't save Himself and at the same time save others. Man's sin made a Savior necessary. The Good Shepherd must lay down His life for the sheep. Those who refused to believe in Him, knowing of His life and works, would not believe even if He did descend from the cross. These religious leaders were wholly insincere. Their impenitent hearts prevented their beliving in Him. The taproot of unbelief is in the sin in the heart.

Jesus' Death vs. 33-39

Jesus had been exposed for three hours, to the mocking gaze and ribald ridicule of those who should have been His friends. Now God draws a curtain of supuernatural and awe-inspiring darkness over the scene, in the middle of the day. When Christ was born, the "glory of the Lord" turned night into day. When He died, God turned bright noon-day into black midnight. The last hours of the cross agony were not for human eyes. At the last, Jesus uttered a loud cry of agony and loneliness, but not a cry of despair (v34). It was the cry of a soul burdened with the weight of man's sin, while conscious of personal innocence. In His lonely suffering He held fast unto God.

The end soon came, all was finished (John 19:30) and Jesus cried with a loud voice—not the expiring gasp of a dying man—and "gave up the ghost" (see Luke 23:46). His enemies crucified Him, but He yielded up His life. Jesus' death opened the way for all who will, to enter into the holy of holies with God (v38). God's hand rent the veil, opened the way through Jesus. The centurion who saw and heard all, was convinced of the divinity of Jesus.

The Neglected Teaching

Prepared by the Bethel College Tithing Band

4. CAN A MAN AFFORD TO TITHE?

One of the very first objections raised by Christian people against the tithing system is that they can't afford it. One reason for this objection is that people often see only the money side of tithing.

When a man is considering the tithe, let him, as much as possible, forget his money for the time and face himself. Can the Christian afford to put God first in his life? The fact that he is a Christian presumes that he is dedicated to the work and program of the Lord. He has confessed Christ, he has promised to be His disciple, his name is recorded on the church records. Now, at this point, can he afford to give Christ a proportion of his possessions? Jesus teaches that a man's attitude to the Kingdom of God is often revealed by his attitude to his property.

The principle of the tithe fortifies the faith of the Christian and gives him a sense of oneness with God's purpose. To establish the tithing principle as a habit is to encourage a life of cooperation between oneself and his God. This is the starting point of the tithing system.

Some advocates of the tithe have considered it as the "taxes of the heavenly Kingdom, which every honorable citizen wants to pay." Others consider the tithe a guide—a standard which they accept for a lifetime of sincere generosity and love for God and their fellow-men.

FOREIGN MISSIONS

P. H. Richert, Sec.

MISSION WORK BY THE YOUNG CHRISTIANS

By W. F. Unruh

A Christian church will become vitally alive for Christ only when it makes evangelism central in its activity. The Lord has opened the door for the Gospel all around us. From different villages comes word that the people want to learn. They invite us to come and teach them. The motives may not always be pure but the invitations are there nevertheless.

At present we have a group of 24 men and women out in village evangelism. They are divided into five groups and teach in five different villages. A little over a week ago we began this work with a Two Day Training Retreat in camp. Most of these workers are villagers with very little education. They must be trained for this work. A number of them are leaders of different village groups and have had some expeprience. That is a great help. We must train men and women to take a leading part in evangelistic and church activities and this village work is an excellent training for them. That is why we take many into this work who are rather inexperienced. We insist however that they must be right with God, because a person who has sin in his heart and quarrels is of very little value. Day after to-morrow the whole group will again meet at th central camp for another day of training and for a check-up on the work which we hope will come to a real fruitation. In several villages the workers are already preparing certain people for baptism. We hope and pray that a large group will confess and accept Christ as Lord and Savior.

This task is too big for one man. Dr. Dester and Misss Augusta Schmidt are almost "snowed under" with work in the hospital and that leaves the load on us. We must have new recruits soon. May the Lord provide them soon is our hope and prayer.

Gratify or Satisfy

Psa. 17:15

Man is a bi-world creature; he lives simultaneously in two worlds, the physical and the spiritual. There are motives which move the physical; there are motives which move the spiritual. By the five senses—the sense of sight, hearing, touch, taste and smell, man is moved physically. By the senses of inspiration and appreciation he is moved spiritually; his soul is moved.

Generally the experience of *gratification* is used in connection with the physical, and *satisfaction* in connection with the spiritual. To *gratify* the physical is one thing; to *satisfy the spiritual* is quite another.

Literally thousands of people consume their energies in gratifying the demands of the flesh; now and then one is found who gives himself to satisfying the soul.

Sin means gratifying the flesh: The Christian religion means satisfying the soul, the nobler self. Gratification is temporal, an emergency relief. Satisfaction is eternal and a permanent process.

When men awake from the slumbers of sin, are converted to God and to godliness; when they awake in the likeness of the Master, they shall be Satisifed. Sin gratifies; godliness satisties. J. E. Hartzler.

More About Vovlume II - The History Mennonite General Conference

With thanks it is herewith reported that the Questionnaires on the member Churches of then General Conference, of the Schools, Colleges and benevolent Institutions as also of the Foreign Mission Fields have nearly all of them been sent in. The account of the direct activities of the General Conference itself at its sessions as also the great work done under the immediate supervision of the Boards and Committees has been prepared and is now in type.

The aim in preparing this historical account of the General Conference is for completeness. It was discovered several months ago that in pursuit of completeness the quantity of matter accumulated became too much for one volume. The matter now in type, as mentioned above, will make a book of about 700 pages,—a size already somewhat too bulky. Consistent with the above stated aim it was decided to divide the matter into two volumes. The matter now in type covers the direct activities of the Conference in great detail. This leaves the subsidiary and other related activities of the General Conference for the third volume. That makes it possible to give a much more complete presentation of the mission fields, subsidiary institutions and other related activities than was originally intended. Besides it offers the opportunity to include in the third volume brief histories of the six District Conferences covering the entire territory of the General Conference.

In order to make the third volume still more valuable the plan is to give in Part One of the volume a brief synopsis of the history of the General Conference of the Mennonite Church of North America from its very beginning on to the year 1938-39. Also in this volume are to be included important statistics, some biographical sketches, and the revised constitution of the General Conference. Volume III is expected to appear in the year 1939.

It is expected that Volume II is to be completed by the printer by about July 10, of this year. Perhaps some copies will be available at the General Conference session which meets in Saskatoon, Saskatchewan, July 31, 1938, under the auspices of the Mennonite Book Concern of the Conference.—H. P. Krehbiel, Newton, Kansas.

CORRESPONDENCE

GRACE MENNONITE CH., DALLAS, ORE.

On May 15 we had a very big day here. After the regular services in the morning, we went to the city park for a basket dinner. Every one enjoyed it very much. Then at 3 o'clock we had a meeting at our new church, the laying of the corner stone. Rev. and Mrs. J. M. Franz from the Pratum Church were here and a number from the Albany Church too. Brother Rev. Franz read the opening Scripture and led in a word of prayer. Then Brother Widmer, our pastor, read the church history since he came here to Dallas. Then the members of the Board which consists of John Rupp, Nick Neufeld, and Leonard Schmidt all signed the paper. Then it was put into a bottle and sealed up with the corner stone. The closing song, "Blest be the Tie that Binds," was sung by the audience and closing prayer offered by Brother Widmer.

We have very warm weather here. Yesterday, May 22, it was 86 degrees. Last year at this time we were having lots of rain.

We are temporarily having church in the Adventist church. The basement of our new church is finished now and the main part is progressing very nicely. We are planning on having services in the basement the 26th of June. The 19th of June our Sunday school and C. E. convention is to be held in Portland, this year we have quite a few from Dallas that can go.

With greetings from Dallas. — Mrs. Leonard Schmidt, Corr.

WICHITA, KANSAS, MAY 24.

Former Bethel students and friends of Bethel, living in and around Wichita, had a reunion in the Mennonite church, May 22. After a basket lunch and a social hour in the basement, folks gathered in the church for a program. Several musical numbers were given. Rev. J. M. Regier, Bethel field secretary, gave a very interesting report on the strong and weak points of our college. It was based on a chart prepared from a report of the North Central Association. A Bethel fellowship was organized with the following persons as officers: Mr. Paul Kliewer, 240 N. Topeka, president; Mrs. Elmer Schowalter, 833 Perry, secretary; Mr. Ben Frey, 1542 N. Market, treasurer.

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FIRST MENN. CHURCH, BEATRICE, NEBR.

We as a church have been richly blessed by God, both spiritually and materially. It was our privilege to have Missionary H. J. Brown in our midst, who gave us a very interesting report of the mission work in China. He showed very clearly the great need of the gospel of Jesus Christ in that very heavily populated country. Only comparatively few in our district have accepted so far Christ as their personal Savior. We also enjoyed a visit of Missionary Wiens of India and his story of their work in the far east very much. He pointed out what a great hindrance the casts are, that they keep India poor and away from the true Gospel of Jesus Christ. It is very hard for a Hindu to believe that salvation is free. He would like to earn it or pay something for it.

The Bethel College Gospel Team recently visited both Beatrice churches. The program that the young men rendered in our church on Sunday forenoon consisted of several quartet numbers and two talks. The theme of both of these was "An Abundant Life." They emphasized how Christ should live in us, the purpose of His living in us, and the result of His living in us. It was a great pleasure to have these young men with us. The two Mennonite choirs had a social evening with the Team.

It was a great shock for Brother Henry Penner and the congregation to hear that his wife on her way home from Florida took sick on the bus. She was taken to a hospital, but passed away very soon.

The weather this spring has been very favorable. Soaking rains have filled our subsoil. In most places wheat and oats look very promising. We are very thankful for the moisture, and we pray God that he may protect our crops from harm.

* * *

FIRST CHURCH, HALSTED, KANS., MAY 23

On May 22, at a special meeting, thirty-three children were consecrated. Rev. Wedel's theme, "What Jesus Saw in a Child," was based on Matt. 19:14, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A ladies' trio sang, "Tender Little Branches." What an inspiration to see so many parents bring their children and dedicate them to the Lord. May they grow up to be useful Christians, a blessing to the community and the church. Sister Clara Kuehney, our missionary, is visiting here with relatives and friends. She gave an interesting talk before both of our mission societies.

Adorned in the aprons of their wives the younger men's Sunday school class of our church served a bountiful dinner to their wives and families, about 75 people, on Sunday, after the worship service. A short program followed, during which Oscar Erdman, teacher of the class, gave a short address, later followed with another by Rev. Q. B. Roth, who emphasized the fact that before one can do anything worthwhile, one must be something. In between there were fine musical numbers. E. D. Miller was in charge of the dinner and A. J. Nighingale served as chairman of the program. Rev. D. C. Wedel gave the closing prayer.—Corr.

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FIRST CHURCH, PASO ROBLES, CALIF.

On Sunday, May 22, about 45 young people from the San Marcos and Paso Robles churches visited the Shafter church. After Sunday school and services, a luncheon was served by the Shafter young people. In the afternoon, all of the churches participated in a combined Young People's Christian Endeavor meeting, under the topic, "We Need Christ."

We hope that this get-together will become a semi-annual custom. Last October the Paso Robles church entertained the San Marcos and Shafter churches.—Miss Elsie Heer.

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MENNONITE CHURCH, ALSEN, N. D.

Since some time has passed again, many things have happened in our church. On April 5 some of my relatives came from Margin and brought a young minister and a song leader with them. We had ten days of revival meetings, and the Lord blessed this time in that many confessed their life's sins and made a new bond with the Lord to henceforth serve Him more faithfully. The Holy Ghost had a great influence among our youth, and we now have a very fine catechism class for which we thank the Lord.

On Good Friday, April 15, we observed Holy Communion; the church was well represented. Brother Duerksen drove to Arena, N. D., on April 18. On May 1, Missionary Wiens served in the Salem Church, Munich, in the forenoon, in the Bethel Church, Langdon, in the afternoon, in our church in the evening.

We have had more rain this spring than we have had in the past few years, but even so it has dusted quite frequently. In April and May it was quite cold, and many people had colds and were sick, but now everyone is better. Thank God for this.—Mrs. Jacob Kunkel.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Peace Making

Harold Ratzlaff

Blessed are the peacemakers: for they shall be called the children of God. — Matt. 5:9.

Peace is so often considered to be a negative state, in which war or contention are absent. We are in danger of thinking that the peacemaker is merely one who refuses to fight or at best simply makes wars to cease. But the Hebrew term which is here translated as "peacemakers" has a much deeper and positive meaning than just refusing to fight. It means harmony and order. It means to make for the general welfare and the healthful cooperation and unity of human society.

Our real problem is the *making* of peace. "Blessed are the peace*makers:* for they shall be called the children of God." They shall live the divine life, which, instead of destroying differences, harmonizes them in a whole that makes them significant.

Unfortunately, our use of the word "peace" is very indefinite. We apply it, so often, to opposed facts. "Peace like a river" and "the peace of a stagnant pool" have little if anything in common. Yet we often refer to them in speaking of "peace." To many, "peace" means the maintainance of the status quo so that there is no war or social revolution. We keep the peace and wonder why anyone should want to disturb it.

Then our usage of the term "peace" includes different, but related, sense of the word. "Peace" can mean the *status quo,* while it can also be made to mean a constructive harmony in the relations of individuals or social groups to each other. The conquest of disease, the cooperation of nations in defeating famine, rescuing of victims of storm and flood, all these are peaceful activity of the highest kind.

Again we think of the inward poise and calm of a spirit stayed on God. We heard Christ say, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." In the kingdom men find peace, and feel it to be the distinguishing mark of their life. This was so true of the early church that "peace be unto you" became the normal salutation among its members.

Then, pathetically, the term peace is applied even in one other manner. It is illustrated in the Roman peace under which the world was living when Jesus came. It was based on force and as such was foreign to the spirit of Jesus. At best it was a short-cut that achieved no real solution. Physical force is always inadequate in the realm of the spirit. Even after its successful use, humanity's "head is bloody but unbowed."

It is clear, then, that between the inward peace of which the New Testament speaks so much, and the outward peace, which is created rather than maintained, there is an abiding relation. The people who know that inward peace are the ones who bring it to others, and thus make peace in the external affairs of life. In short, peace is a harmony between elements which may be, and often are, at war, whether those elements reside in the heart of an individual, or whether they are found in the wider life around us. It is essenitally activity, not passivity. It is life, not disease or death. It is the making of creative wholes, not stagnation, or the mere absence of war. Jesus offers the hope of peace as a creative task and a cooperative effort.

How then, can we be makers of peace? Obviously we must begin with ourselves.

Bertrand Russel, in speaking of this says, "It is difficult *not* to hate those who torture the objects of our love. Though difficult it is not impossible; but it requires a breadth of outlook and a comprehensiveness of understanding which are not easy to preserve amid a desperate contest."

There is a great deal of personal estrangement among us as people. So frequently we fail, because we try to keep the peace, instead of digging down to the foundations of trouble, and so making real and permanent harmony. There are hurts which can not be healed except by patience and firmness. True peace, the peace of reality, costs a lot and so few of us are prepared to pay the price. It involves self-giving every step of the way, and a constant readiness to realise new conceptions of our duty to others.

Jesus says he did not come to send peace. I think He meant that peace is to be attained by the constructive social forces of the Kingdom of God. And in so doing, the opposition of evil is to be automatically removed and the differences between men will be reconciled. It was this kind of peace making that Jesus practiced and blessed. The peacemakers may be merely inconspicious individuals who furnish the spirit of good will and cooperation. Sometimes they have the gift of reconciliation, or the knack of restoring an atmosphere of good will and good humor, or they are the people who hold tenaciously and devotedly to high ideals and hold them so winningly before men's eyes that men forget pttey differences in thir desire to work together for the greater ends. It is the peace maker who does the work of rebuilding the world. The peacemakers are all those through whose influence human life and organization are coordinated, reconciled and maintained. The peacemakers are statesmen and diplomats who seek ways of reconciliation between conflicting interests and desires. Teachers, ministers, writers, and publicists who build up progressive public opinion and the spiritual good will are peacemakers, and so are all those who constructively organize business, labor and promote the larger welfare of mankind.

The way forward is never an easy one. Peace calls us on and on. We cannot forget those who failed because the rope of trust broke. We must take up their task with new ardor, and without bitterness. We have for our guide One who knows every step of the way, and who is with us always even unto the end. Jesus Christ "is our peace," and to love and to serve Him is to be a maker of peace, and to know His blessedness. For individuals and groups and nations, for this tired, war-weary world of ours, there can be no real peace outside of God's purpose of fellowship for all. There can be no real peace outside of God's will to constructive and creative harmony.

They who share the all-inclusive love of God, who have the overcoming constructive spirit of benevolence and good will—these show the fruit of the divine Spirit in their own lives. The fruit of the spirit is love, and they who are born of the spirit exhibit a spiritual likeness of their Father; therefore peacemakers shall be called sons of God.

Making Up Our Minds Intelligently

Matt. 5:17-20; Rom. 10:1-10

Young People's Topic for June 26, 1938

Meditations:

M., June 20. Follow the Truth. Prov. 23:23.
T., June 21. Gather the Facts. I Cor. 15:1-14.
W., June 22. Investigate Carefully. Acts 17:10-12.
T., June 23. Seek for Proof. John 20:21-29.
F., June 24. Consult Others. Mal. 3:16-18.

Suggested Hymns:

"More about Jesus Would I Know," "I'm pressing on the upward way."

As we develop from adolescence to maturirty, our responsibilities increase. We can no longer depend on parents and teachers for guidance. We must make our own decisions. At times we are as baffled by conflicting courses of action as we would be where we asked to duplicate the spider's intricate web. If we choose one, the web will assume one pattern; if we choose another, the pattern will be entirely different. Although we at times lament the complicated web of our lives, we would not want to be deprived of the challenge such a life holds for us. If we consecrate our lives, meet each problem as it arises, strive for a *dis*interested (not *un*interested) attitude, life will remain challenging but not overwhelming.

Program Suggestions:

Select beforehand several groups of three or four. Each group is assigned one of the problems which Youth is facing and concerning which Youth must make decisions. Let each group arrange a meeting during the week or on the previous Sunday when they can discuss their topic. Then at the regular meeting of the Young People, each group can report its findings on that problem. The following might be some of the problems discussed:

1. The liquor question and other moral issues.
2. The choice of an occupation.
3. The selection of a partner in married life.
4. The location of a home.
5. Our attitude toward the question of war and peace.
6. What stand to take on national issues.

This outline or a similar one may be used as a common base for unifying the discussion on the various problems.

A. A definite understanding of the question at issue

Define your terms accurately and state your point exactly. For instance, if the question is, "Will I enlist in a possible future war?" one answer might be, "Only in a defensive war." That necessitates an explanation, for it might refer to defense of our coastlines, or defense by battleships in mid-ocean, or a vigorous offense as an assurance of defense. In order to arrive at a satisfactory solution of any problem, we must have a clear understanding of the issues involved.

B. What facts are available?

Hasty decisions are dangerous. Experience, tested, findings, statistics, interpretations of history are essential for arriving at an intelligent solution of any problem.

C. What are the direct and contributing causes of the trouble?

1. What desires stimulate drinking among young people?
2. What factors make it especially difficult to choose an occupation?
3. Why cannot one select a life-partner as casually as one selects hats?
4. Why should it be difficult to choose a suitable location for a home?
5. What "fogs" the issue of war and peace?

6. What factors tend to confuse matters of national policy in the public eye?

D. What are all possible solutions and answers?

E. Evaluation of solutions and answers.

1. What will be the immediate effect?
2. What will be the ultimate effect?
3. What will be the effect on the majority of people involved?
4. What will be the effect on the minorities involved?
5. What seems to be a course most closely in harmony with God's will and purpose?

F. Deciding on immediate practical steps.

A mere mental decision is useless without a definite course of action to pursue. A few steps should be decided upon immediately before the matter is forgotten. The completion of those will merge gradually into the planning of the following steps.

G. Aids in stimulating decisions.

1. Clear thinking
2. The Bible
3. The reading of good books
4. The advice of others
5. Prayer

INTERMEDIATE DEPARTMENT

Cheerfulness

Intermediate C. E. Topic, June 26, 1938

June 20. Cheerfulness good medicine. Prov. 17:22
June 21. Singing in adversity. Acts 16:25-33
June 22. Cheerful because trustful. Ps. 32:1-11
June 24. Peaceful happiness. Phil. 4:4-7
June 25. Songs in the soul. Eph. 5:18-20.
June 26. Topic—Cheerfulness. Matt. 6:25-34

Spreading Good Cheer

Let those who plan this meeting determine to make it an experiment in good cheer. Have someone at the door to greet those who come with a smile and a genuine word of friendliness. Let the atmosphere of the room radiate good cheer by means of flowers and some pictures on the walls, if possible. See how much of your good cheer is reflected in the faces of those who come. Have some practical plan of bringing good cheer to one in need, by means of songs and flowers after the meeting.

Suggestions for Worship

Mymn: "Joyful, Joyful, We Adore Thee"

Leader: "We know that all things work together for good to them that love God"

Hymn: "The Lord Is My Shepherd"

Scripture reading and leader's talk: Matt. 6:25-34

Sentence prayers expressing gratitude for God's goodness to us.

Hymn: "Wonderful Peace," stanzas 1-3

Quotations on Cheerfulness.

Discussion of Topic.

Closing Moments

Hymn: "Come, We That Love The Lord"

Prayer: (after a moment of silent prayer read)

"Dear Lord,
I only ask that I may touch and bless
Some life today;
I care not be it rich or poor;
That some one may be thrilled with friendliness
Upon the way,
The richer having passed my door."

Benediction: Ps. 19:14.

To help the Discussion

1. Let someone tell the story of Paul and Silas, Acts 16:25-33, mentioning the outward reasons they might have had for discouragement, and the inward reason for their joy.

2. Questions for short talks.
   a. How would you define cheerfulness? How does it differ from the "laugh it off" spirit? On what is genuine cheerfulness based?
   b. What are some things that make people feel discouraged and defeated? What part does selfishness play in our feelings?
   c. How much is cheerfulness a habit? How can one cultivate it?
   d. What reasons can you give that a Christian has for cheerfulness that others do not have?
   e. "Of all the things you wear, your expression is the most important." How does it affect our inner feelings. How is it reflected in those we meet?
   f. How can we spread good cheer through music? Mention other ways.

Blackboard Talk

Ask someone to give a five-minute talk on the acrostic on J-O-Y, putting it on a blackboard as they talk.

Jesus First
Others Next
Yourself Last

Quotations on Cheerfulness

"If you keey your face to the sunshine the shadows will fall behind you." Admiral Dewey.

"A cheerful heart is a good medicine" Prov. 17:22.

"Doing good is the only certainly happy action of a man's life."—Sir Philip Sidney.

"Cheerfulness is what greases the axles of the world: some people go through life croaking."

"A pleasant smile brings the largest return on the smallest investment."

"Rejoice in the Lord alway: and again I say, Rejoice." St. Paul.

For the Leader

Someone has said, "Nothing costs less than cheerfulness." Judging from the faces of people you would not think so. Worry is written all over them. "What to eat" and "What to wear" occupies much of their thought. They would imagine themselves very happy indeed if someone told them they would be fed and clothed the rest of thir lives.

Yet that is what Jesus said about the Father, who knows that we have need of these things. There is one condition however that we must meet if we would be free from worry over material things. Matt. 6:33. "But seek ye first the kingdom of God and His righteousness, and all of these things shall be added unto you." Most people turn this around hoping to find God after they have all they want.

JUNIOR CORNER

COME UNTO ME

Program Suggestion for June 26, 1938

Quiet Music

Call to Worship: By chairman saying: "Come unto me all ye that labor and are heavy laden, and I will give yo urest." Matt. 11:28.

Response: By group which rises and sings verse one of "Just As I Am" (Remain standing)

Period of Worship:

1. Prayer for nearness: By a voice speaking:

"Come, O Thou God of grace,
Dwell in this holy place,
E'en now descend.
This temple reared to Thee,
Oh, may it ever be
Filled with Thy majesty,
Forevermore."

2. A voice speaking: 'Draw nigh unto God, and he will draw nigh to you." Jas. 4:8.
3. Sing in unison: "The Lord Is in His Holy Temple." Be seated.
4. Responsive reading by group: Psalm 147:1-12
5. Sing in unison: Praise Him! Praise Him!
6. Leader's prayer of thanksgiving

Mission Minutes:

Are we allowing the children a part in the great conference that shall take place at Saskatoon? We have faith that it shall be *great*, — great in its eternal value which God shall weave into it through His nearness, through His revelation of tasks yet to be performed and through His love, born again in the hearts of men which shall send them forth with new zeal to perform those tasks. Isn't this a wonderful opportunity to make Youth feel it is a part of a big, moving body. Youth likes to *move*. There is a certain "family" pride that we need to instill in Youth. Could there be a better opportunity for this?

What Can We Do?

1. Interest your group through acquaintance with the place of the conference. There has been some information in our publications. Other material could be found through Travel Bureaus or a friend living at Saskatoon.
2. Interest them through acquaintance with leaders that will be there.
3. Interest them by making them co-workers in prayer.
4. Interest them by making them co-workers in the sharing of the financial burden.
5. Interest them through a "surprise project."

Penny - Raising Projects

Whether the pennies you raise should be sent to the Conference mission treasury or expense fund, or any other fund would be as you decide. These thoughts have come to me: (Money thus raised would be appropriate for the Kitchen Fund).

1. *One Potato Each*. This every child could surely share in. For your next program night, ask each child to bring the largest potato he can find in the cellar. This would make a choice peck of potatoes or pecks which even your kind hearted grocer would not mind buying from you. You could repeat this project once or twice letting a week or two pass between repetitions.
2. The same could be done with an onion or a carrot. Also apples.

More project suggestions will follow in next issue.

Announcements

Study Period. Aim: To help the child to realize that he can come to Christ in any circumstance of life; that Jesus is a loving Friend who waits his coming.

1. Sing in unison verses 1, 2, 3 of "Jesus Is Calling"
2. The wonderful invitation: By two juniors who, seated on opposite sides, now rise and speak these two verses:
   a. Voice one: Matt. 11:28
   b. Voice two: Isa. 55:1, emphasizing the words "come"
3. Special music: Voices singing verses 1 and 2 of "Softly and Tenderly Jesus Is Calling"
4. *When May I Come to Jesus?* Talks by juniors
   a. When I am ill. Luke 5:12, 13
   b. When some one else is ill. Luke 7:1-10
   c. When I am unsuccessful. Luke 5:1-7
   d. When I am successful. Luke 10:1-20
   e. When I am in sorrow. Luke 7:11-17
   f. When I am selfish. Luke 14:7-11
   g. When I love Jesus. Matt. 26:6-13
   h. When I want to learn to pray. Luke 11:1, 2
   i. When I need to have my sins forgiven. Luke 7:36-50
   j. When I want to know the way to heaven. John 3:1-3
5. Special music: The same voices singing verses 3 and 4 of "Softly and Tenderly Jesus Is Calling"
6. Heart-talk by leader: "Him that cometh to me I will in no wise cast out"
7. Sing in unison verses 4 and 5 of "Just As I Am"
8. Parting prayer.

CORRESPONDENCE

WATERLOO, ONTARIO, MAY 19, 1938.

The Waterloo-Kitchener United Mennonite Church is carrying on as best it can under the circumstances, with regular services every Sunday and religious Holidays, with the Choir singing, the Missionary Societies working, and with the preaching of the Gospel in and out of season. Twenty one students are attending our Catechism Instruction Class, of whom two have applied for baptism on the confession of their faith.

We had not much of a "Youth Problem" a few years ago, but it has developed by and by, and now we are having our difficulties in getting our C. E. on its feet again. We are not quite sure as yet what the roots of the problem may be. Is it the language?

It is true that sometimes, in instructing my class, I must turn to the English in order to explain what I have said in German. But generally the attendance as well as the attention and the interest in the subject are quite satisfactory, only the response could be better. We would, perhaps, although with a troubled heart, be willing, to yield to the pressure of conditions and introduce a gradual change from the German to the English if it were not for the fact that two languages are two times as much as only one, and mastering two languages gives one quite an advantage in life over such who speak only one, especially if the latter fancy themselves topmost top on everything in the world, just because they know a little less.

Further, our German Christian periodicals are read and payed for a little better than the English, although, according to published statistics, our English speaking churches outnumber the German speaking ones considerably. This is not at all encouraging.

But above all, there is a certain feeling that the English speaking churches move just a little faster toward the Sodom of Modernism than the German. It seems curious, but it is nevertheless true that all German Mennonites know something about the Englishman Charles Darwin and his Theory of Evolution; but very few know of the German Haeckel who carried Darwin's theory much farther into the realm of atheism than Darwin ever dreamed of. I do not quite understand how it happened, but this is the situation today: Regarding the German we think of the valiant Dr. Martin Luther, the great reformer of the Christian Church, while, regarding the English, we think of Charles Darwin, the founder of the theory that has been employed as the most dangerous weapon against our faith in the Tripersonal God.

Somewhere it was said the German speaking members of the Mennonite Church were at present on the graveyard. This may be true, but then, at least, they are where they belong. If dead members remain active in a church, well, there is something ghostly about it.

Be that as it may, on Sunday, May 8, A. D., the Bluffton College Men's Gospel Team visited with us, conducting the morning service in our church all in English, with just a few exceptions. In beautiful hymns as well as in the spoken word they proclaimed the Gospel of the Lamb of God, that taketh away the sin of the world. The service was conducted in the American way, much different from our language and methods. But it was resting on the same foundation, and making for the same goal, and issuing from the same faith in Jesus Christ, the Redeemer and and Lover of our souls.

Visiting in our homes the young men proved that there was nothing ghostly about them, that they were lively, living men who had flesh and bones, and did not despise the food that was prepared for them by our humble housewives. I must say that our Congregation fell in love with them, and one of the weightiest arguments of those opposed to the English language in our services was considerably shaken. But thanking the Bluffton College Men's Gospel Team from the bottom of our hearts, we still maintain that two languages are twice the value of one. And did not the young Brother Shelly, who brought us the message that morning, command both languages? We are even prone to believe Brother Rosenberger played his trombone in German, as many could follow his tune with the German words to it.

We still remain very much German, but we have turned English also, and do not even regret to have done so. We have seen with our own eyes that among the English are people besides Darwin, and theories besides and above his Theory of Evolution.

And when at the evening service Rev. A. S. Rosenberger, President of Bluffton College, spoke to us on the subject "The Wisdom of God," our doubts faded more and more away. If this is the stand that our English speaking brethren are taking then there can be no diversity between them and us, even if we preach the same Kingdom of God on the same foundation, JESUS CHRIST.

We are very thankful, indeed, to have learned this from our brethren of Bluffton College, who have contributed so much to the strengthening of our faith in Christ, the Redeemer of mankind, and in bringing the hearts of those closer together who work toward the same end, the building of the Kingdom of God.

Yours in His service

Jacob H. Janzen.

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EAST SWAMP CHURCH, PENN.

The Eastern District Junior Conference was held May 14, at East Swamp Church. Mrs. Clarence Kooker, Supt., led the meeting and Rev. A. J. Neuenchwander the song service. In the morning there were four conference sessions, followed by a talk on *Tithing* by Mr. Gregor. During the noon hour the Juniors had recreation in charge of Mrs. Weidener of Allentown.

In the afternoon the service opened with devotion in charge of the Souderton Juniors. There were special numbers by the Schwenksville, Allentown, Second Church Philadelphia, Perkasie, West Swamp, Deep Run and Lansdale. The Juniors sang a few choruses, followed with an address by Miss Catherine Niswander. Eight societies responded to roll call. The banner was presented to West Swamp, for having the largest percentage, and the picture went to Lansdale, for having the largest number present. *167 Juniors were present. (This is a splendid showing.—Editor).*

The mission project that the Junior Conference had decided on was then presented to the group. They are going to support a little boy in China for his education, through Miss Fast. The amount agreed on was $20.00 a year for two years. At the end of the meeting we had $24.50, $4.50 more than needed, but we are going to send the entire collection for this little boy.—Lillie Reeves, Sec.

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MENNONITE CH., RANSOM, KANS. MAY 30.

On Sunday May 15, the following young people were received into the church thru baptism: Otis Sidebottom, Wilma Oppliger, Dale and Ruth Huxman, Virgil Klitzke, Thelma Dubbs, Ben Cowan and Marshall Biggerstaff. The following Sunday Holy Communion was observed. — Rev. and Mrs. Alfred Habegger were with us on Wednesday evening and told about their work among the Indians of Montana. We are always glad to have missionaries with us and we hope Rev. an dMrs. Habegger can be with us again.

The Community Daily Vacation Bible School will open on June 2nd and continue until June 17. It will be held in the M. E. Church with Rev. Abr. Albrecht as superintendent.—The Ladies' Missionary society will hold their yearly business meeting on June 8, at the Home of Mrs. Ernest Jalhde. They will also have a mite box opening at this time.—Rose Ummel

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PANDORA, OHIO, MAY 23, 1938

As the Missionary Society of the St. John Church closes this month, I shall give a brief report of the year's activities. Our meetings are usually held the first Thursday of the month. A pratical topic theme is the basis of our programs, or we enjoy talks by mission workers. Among these were Miss Inda Sprunger, Miss Fannie Baumgartner, Miss Irma Schneck, Miss Etta Davis and Mrs. S. T. Moyer. The annual April Union Meeting of the neighboring Mennonite Churches, First Mennonite and Ebenezer Churches of Bluffton, Ohio, Grace and St. John Mennonite Churches of Pandora, Ohio, was held April 7, at the St. John Mennonite Church. Mrs. S. T. Moyer was the speaker of the meeting. Our society also gave money and merchandise gifts to various stations and people, home and foreign missions.—Mrs. Cora Welty.

MENNONITE CHURCH, BUHLER, KANS.

At the Sunday morning services, April 3, Rev. J. M. Regier of Bethel College delivered the sermon in the German language. That evening Rev. David Wedel, pastor of the Halstead Mennonite Church, filled the pulpit and preached in a very inspiring manner. Good Friday morning the church members observed Holy Communion, with Rev. J. M. Suderman, the church pastor, in charge.—On Easter Sunday morning Rev. D. J. Ediger of the local church brought the message, and at this service a choir composed of the middel aged members of the church sang under the direction of Mr. John G. Unruh.—The annual service for the consecration and dedication of babies and children was held on Mother's Day at which time eleven infants and their parents received the blessing of the church.—Rev. P. P. Wedel of Moundridge delivered an impressive sermon in the interests of peace at the Sunday evening services, May 15th. —On Pentecost Sunday the church is planning to observe baptism and the reception of new members.

The four women's missionary societies of the church held a joint meeting on Thursday afternoon, May 5th, at which time Rev. and Mrs. August Ewert, returned missionaries from China, were the guest speakers. A most inspiring and profitable afternoon was spent by the ladies present receiving the messages which were so ably delievered.

Five young people, students at Bethel college, were present during th Sunday School hour, May 15th, and taught various classs. At this time the regular teachers observed their methods.

A union summer Bible School has been organized by the churches of Buhler to be held in the grade school building and to last for a period of three weeks. There will be nine grades beginning with the kindergarten. The school is to be conducted by five teachers secured from the churches of the community. No tuition will be charged, as the expense is being cared for by the respective churches.

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BETHESDA CH., HENDERSON, NEBR., May 31

Our Field Secretary, Dr. H. A. Fast was with us and gave us a few of the Conference works. By this time the various choruses of the colleges are about on their homeward stretch. Dr. J. F. Balzer of Crete, Nebr., delivered the commencement address to the local high school. His theme was well chosen, "Whither Bound?" The All-Mennonite S. S. Convention was well attended. As usual we had rain that morning. Baptismal services will take place, June 5. Thirty-one young people are to be baptized. June 6 will be communion. The Senior Mission Society sale, held May 26, was well attended. The articles brought a fair price.

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The greatness of God is the true rebuke of the littleness of men. The greatness of Christ is the true rebuke to the littleness of Christians.—Dean Stanley.

« « JOTTINGS » »

—*BETHEL COLLEGE CONFERS 38 DEGREES* at its Commencement, Thursday night, June 2, as follows: Twenty-five A. B. degrees, six B. S. in Home Economics degrees, three B. S. in Industrial Arts degrees, three D. D. degrees, and one L. L. D. degree. The last four were honorary degrees. Upon the following three the degree of Doctor of Divinity (D.D.) was conferred: Rev. P. H. Richert, pastor of Tabor Church, Goessel, Kans., and for many years efficient secretary of the Board of Foreign Missions; Rev. David Toews, elder of a large Mennonite Church at Rosthern, Sask., godfather and counsellor of about 21,000 Mennonite immigrants from Russia; Rev. A. H. Unruh, long time Bible teacher in Russia and now Principal of the Pniel Bible School at Winkler, Manitoba. Lastly the College honored itself by conferring the L. L. D. or Doctor of Law degree upon Hon. Walter A. Huxman, governor of the State of Kansas, who also delivered the commencement address.

—*From Rev. John Lichti, Medford, Okla.*—"Wish to announce that on March 13, I told my congregation to look around for a younger pastor. Last Wednesday, June 1, at a meeting of the congregation is was decided to extend a call to Rev. A. G. Schmidt of Cordell, Okla. Whether or not Brother Schmidt will accept the call remains to be seen. At the same meeting I was made *Pastor Emeritus*. We hope to get a pastor who will preach us Jesus the Crucified."

—*Mennonite Church, Wadsworth, O.* — Nineteen persons have recently come into the fellowship of this church, 14 by baptism, two by the right hand of fellowship, and three by letter.—On communion Sunday, 197 were in attendance, 157 communing. Eight members were served communion in their homes, making a total of 165 participants. The Young Men's Brotherhood sponsored by the pastor, is doing well.

—*Mennonite Ministers appear on Commencement Programs.*—Rev. C. H. Suckau preached the baccalaureate sermon to the graduating class at Berne, Indiana, and Rev. A. W. Friesen performed the same service at Henderson, Nebraska, and Rev. John Bartel, pastor of the Bethel Church, Mountain Lake, Minnesota did the same thing before his local community audience.

—*Menno Mennonite Church, Lind, Wash.*—"We had the pleasure of having Rev. Harley King of Colfax, Wash., with us Sunday May 8, bringing us the message that morning. After brief services at the cemetary on Decoration Day, Rev. Felix Schrag of the Pasco, Wash., congregational church gave us, at the church, the message entitled, "Honor the Dead by Helping the Living.—Corr. D. H. F.

—From *Monthly News Letter, Salem Menn. Church, Freeman, S. D.*—Bro. Harold Gross of Freeman had a choice text and sermon for the people of the Salem church, May 15, in the pastor's absence. Text, Acts 3:6. Leading thought: The world expects something from the church that the church has to give.—Two enterprises, rather uncommon for rural communities, featured by members of this church, have become little Meccas. The "Pine Hill Printery," owned and operated by the John C. Gering family, is a mail order establishment out in the open country with a nation wide list of customers. "The Kaufman Museum," Chas. J. Kauffman owner and curator, has been built up to such proportions that hundreds of strangers are attracted to it annually.

—*Rev. S. P. Preheim of Freeman, S. D.* after soliciting parts of the Northern district for funds for a Conference printing plant, has now been visiting the membership of the Middle district with the same purpose, and is just finishing the work. As always in such matters, some churches gave well and some didn't come up to the expectations. The brother solicitor reports he has not pressed the issue unduly but left the people with a friendly attitude toward the cause with a willingness to do more if necessary. All givers have the hearty thanks of the Board of Publication.

—*West Zion Menn. Church, Moundridge, Kans.*—In connection with Mother's Day services are infant consecration was held. Dr. Klaassen of Hillsboro recently addressed the Senior C. E. and many others in attendance on the subject, "Peace." Rehearsals of the choirs of this district, for the Mennonite Song Festival have been held in this church.

—*A Veteran S. S. Superintendent Honored.*—At the recent 70th Sunday school anniversary in the First Church, Philadelphia, Mr. Charles H. Moyer's long service as superintendent was gratefully remembered. He served from 1875 to 1894 and 1901-1902, and is still an inspiration and a blessing to the school. An inspiring anniversary message by Dr. H. Cornehlson was much appreciated.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JUNE 14, 1938 NO. 24

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A Word from Canada Concerning the General Conference

As the time for the convening of the General Conference of Mennonite Church of North America is approaching, the thoughts of many Mennonites in Canada and in the United States are, no doubt, often occupied with this important event. So a word from a representative of the Mennonite Church in Canada in the *Mennonite* would seem appropriate.

I can truly say that the people here in Canada have great expectation regarding this Conference, not only those belonging to this organization, but also Mennonites not associated with it, are expecting great things, very worthy and special blessings from this gathering.

The meeting of friends and getting acquainted with others of the same faith, from both sides of the International Line, also getting acquainted with the various congregations, undertakings, customs, habits, conditions, opinions, etc., at this conference, is important for the carrying on of the common work in the Kingdom of God and of our denomination in particular.

No doubt the brethern from the United States will find many things and conditions somewhat different here from what they are accustomed to. And the brethern in Canada may find the brethern from the United States in some respects somewhat different from what they are accustomed to. Among these differences the language is to be noted particularly. The Mennonites in Canada, especially those of Western Canada, the old-timers since 1874 as well as the newcomers since 1923, still speak the German language. And all, with very few exceptions in new or mixed settlements, have their religious services entirely in the German language. This includes Sunday Schools, Young People's Societies, Conferences and other meetings.

Therefore it will be necessary for the brethern and sisters from the United States, where English is used quite extensively, when coming to this conference, to bring, if possible, the German language with them. They will need it here. But if there should be any, who are unable to speak or understand the German, they shall nevertheless be welcome. I can assure them, and all the others, that they will all receive a hearty welcome, and that they will find very friendly people and true Christian fellowship here.

It is the desire and expectation that many brethern and sisters from the United States, as well as from the Canadian provinces, will attend this conference session in Saskatoon. It is also desired and expected that the delegates and friends from the United States will reserve enough time for this visit to stay at least two days in Manitoba, to go through the great Mennonite settlements and get a general knowledge of them, and also see the rich wheatfields. It will then just be harvest time. They should also stop a day at Winnipeg, to visit the Mennonite Girls' Home, the Concordia Mennonite Hospital, the Mennonite churches and other places of interest here.

Preparations will be made here to make it possible for those who come, that this can be carried out, if we are informed whether and when they intend to come and how many. Information should be given to the undersigned directly or through Rev. C. E. Krehbiel, Newton, Kansas, the secretary of the Conference.

The officials of the Canadian Government have given us assurance that there will be no difficulty for delegates and other friends coming into Canada. The officers at the International Boundary will be informed in this respect.

In anticipation of great blessings through the coming General Conference, and with hearty greetings,

Benjamin Ewert,

Winnipeg, 286 River Ave., June 1, 1938

Conference Visitors

Will You Go to Conference per Automobile?

Upon inquiry at the Immigration Department at Ottawa, Canada, I received the appended very kind letter from Director Blair concerning those who plan to drive to Saskatoon, Sask., from the States to attend the conference session.

It should be added that it is important that one have with him "Certificate of Title" to his car as it will be necessary to show this to the United States Officers when returning home.

Then do not overlook the last sentence in Mr. Blair's letter. Our first conference session beyond the borders of the United States takes on international significance and offers opportunity to make a contribution to mutual international goodwill. We certainly do not want to ignore this opportunity, the more so because Canada offered asylum to so many of our co-religionists who fled for their lives from Russia, and further because Canada accorded fullest freedom of religious convictions to non-resistants during the war.

Brother David Toews received a similar cordial reply from Mr. Blair to his inquiry.—*C. E. Krehbiel,* Conference secretary.

Department of Mines and Resources
Immigration Branch
Ottawa, Canada, May 27, 1938

Dear Sir:

I am in receipt of your letter of the 9th instant advising that the General Conference of the Mennonite Church of North America will hold its next triennial session at Saskatoon, Sask., beginning July 31st, and that there will be a number of visitors attending the Conference from the United States, some of whom will travel by automobile.

This letter is to assure you that the Canadian Government welcomes all tourists and visitors from the United States, and we desire that entry at our ports shall be with the least possible delay and inconvenience. Delegates who are not American citizens should carry with them evidence of their Immigration status in the United States, so that our officers will be sure that they will be able to return without difficulty at the conclusion of the Conference.

Tourists' automobiles are admitted without charge and may be used for pleasure in Canada under their State licenses for a period of sixty days, which period may be extended upon application to a Canadian Customs Officer.

If you will let me know the ports of the International Boundary through which the delegates will enter, I shall gladly notify our officers at these ports to extend every courtesy.

May I express the hope that your Conference will be most successful and that it will further cement the friendship between the United States and this Dominion.

Yours very truly,
F. C. Blair, Director.

Announcement and Invitation

The Lorraine Avenue Mennonite Church of Wichita, Kansas, is planning a special service on Sunday, June 26, to give our people an opportunity to become better acquainted with the work of this church, and we herewith extend a hearty invitation to everyone to come and worship with us. Rev. J. N. Smucker of the Bethel College Church and the pastor of the local church will deliver messages in the morning. A complete program of the morning and afternoon services will be published at a later date.

A basket dinner will be served in the basement of the church. Everyone is asked to bring a basket and spend the day.

CHURCH AT WYMARK, SASKATCHEWAN

A part of the Emmaus congreation of Swift Current. Membership 150. Cost $1400. Seating capacity 200.

FOREIGN MISSIONS

P. H. Richert, Sec.

29 Cheung Chau Island, Hong Kong, April 30, 1938

Dear Mission Friends:

We are happy to hear from the missionaries on furlough that the Mission Board and the churches at home are not losing courage for Missions in China in the face of the present difficulties, but are continuing to support the work in prayer and gifts. You will be glad to see how valiantly Chinese Christians, though surrounded with unrest, are keeping courage and faith and how workers are going courageously about "the Father's business." We have had letters from Taming, written March 29th and 30th by Mr. Ts'ao Chien Hsun and Mr. Li Kuang Ming. Mr. Ts'ao, as secretary and language teacher, was with us at Kikungshan and returned with the Pannabecker brothers to the field. Mr. Li is evangelist at Taming and was the last to leave when the Japanese entered Taming and one of the first to return.

LETTERS FROM CHINESE COWORKERS

Mr. Tsao writes: I arrived at Taming from Tung Ming Feb. 18th. First went to my home and found all well. When I came, no civilians were allowed to cross the Yellow River, but by special arrangements I came over on an officers' cart. However, I brought none of my baggage. On the way I experienced the Lord's protection and beyond all expectation reached home safely. I stayed at Tsingfeng Mission one night, it is peaceful there. Wu T'ung Tang, Ma Shou An, Mrs. Lu and Mrs. Shang, regularly stationed workers there, are all there.

The Tsingfeng Church was just having a Short Term Bible School of one month. There were between 40 and 50 enrolled and not a few were young people. I led one meeting and taught the singing twice. Response was very good. The Gao Tsun Church is also doing well. It is peaceful at Nanlo. I also went personally to the Pien Tsun Church and asked them whether they could open an instruction class. They said they could, but after two days there were bandit disturbances again. Shwangtsing is also troubled with bandits, and it will be difficult to open classes there this spring. The same is true of Fengku. At Lung Wang Miao Church is on. The day school has opened with many pupils enrolled. Mr. Sun thinks they can begin instruction classes in a few days. At Taming I led the meeting in the south suburb residence compound. There were over 100 worshippers. A large number of newcomers. A lot of people were sitting outside the door, because the room was full. Before Chinese New Year there were meetings every evening. Now a devotional meeting every morning. Mrs. Hsu and Mrs. Li help with the women and go out to preach. As I visited the churches all were heppy and were hoping Fu mu shih (Rev. Voth) would soon come back.

Mr. Li writes that he brought his family back from Kai Chow the latter part of February and that all workers were back at Taming. Some came back very soon after the Japanese occupation, others, in order to be with their families, remained longer at Tung Ming or Kai Chow. They convened the annual church meeting, March 20th, in connection with which they had a service of Thanksgiving. They thanked God for the protection and guidance experienced throughout the fall and winter. $35.00 were brought together in thank-offerings. They had a Thanksgiving meal together and enjoyed a time of happy fellowship and consecration.

Concerning this Mr. Li writes: "All Taming workers agree with one accord, that in this time of helplessness and stress we want to go forward trusting in the Lord and work for Him. Please pray much for us that we may have courage, may have faith, may have the trust-God-heart and be used of Him. We live in our former places and are well, so do not be anxious but, please, continue to pray for us *that we may in this unusual time accomplish unusual things for God.*"

He further reports that the school teachers, Mr. Li Ch'eng Lin, Mr. and Mrs. Wang Shun T'ing et al have returned and opened the Mission schools in both suburb and city. The church committee had decided that station classes be conducted in both suburb residence compound and city from April 10th to 17th. My husband will be able to report more in detail about conditions as he found them. Through a letter from Mr. Pannabecker we learn that Mr. Voth and Miss Kuyf and missionaries of the Nazarene Mission arrived at Taming on Good Friday, April 15th. That was just three weeks after he left Hong Kong. We thank God for journeying mercies.

Your Coworker,

Mrs. Wm. C. Voth.

Young People's Program

for the Middle District Conference
Trenton, Ohio—June 18, 7:30 p.m.

Key Verse— 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though Christ did beseech you by us; we pray in Christ's stead, be ye reconciled to God."

Devotionals—Miss Elva Schrock, Nappanee
Music—Salem, Dalton, O.
Talk—"The Ambassador—His Credential and Call"—Grace, Pandora, O.
Talk—"The Ambassador's Book of Instructions"—Wadsworth, Ohio
Music—St. John's, Pandora, Ohio
Talk—"The Message of the Ambassador"—Ebenezer, Bluffton, Ohio
Offering—Missionary Offering
The Cost or Price of Ambassadorship—"The Challenge of the Cross"—Presented by a group from the Berne Society
Benediction

"We who are Christ's have the work of ambassadors to do."

A Letter from Pennsylvania

ALLENTOWN, PA., MAY 31, 1938

Dear Brother Thierstein: Since I have been elected conference secretary at our recent Eastern Conference, it becomes my duty to report the activities of the various organizations, even though you may receive a detailed report from their secretaries as well.

(This has actually happened in the case of the Young Peoples' Convention, the secretary of which has sent in a rather full report which is found on first page of the Y. P. section in this issue. So we will just skip that part of Rev. Nyce's good report but give the rest.—Editor.)

Continuing Brother Nyce says: The Annual Song Festival will be held at Perkasie Park, Sunday afternoon and evening, July 24, under the direction of Prof. Russell A. Lantz of Bluffton College. Miss Etta Davis, waiting for orders to be sent to our mission field in China, in her address before the Y. P. Convention said, *The first part of the Christian's program* is to hear the Great Command. The command is given by One in authority as we see in the preceding verse, 'Jesus said, All power is given unto me in heaven and earth.' There are two pre-requisites in the command: (1) 'Come, follow me' and (2) 'Tarry.' We are to tarry for the power promised before we enter the Christian program. In Acts 1:8 we have this promise. *The second part of the Christian's program* calls us to enlist in the great campaign. 'Go' and disciple all nations, 'baptize' those who come and (3) 'Teach' the new convert to observe all things. We are not called upon to share in other faiths, we are called upon to Teach, Baptize and then again Teach. *The third part of the Christian's program* is the result because of the promise. Not only have we a great command, but a great Companion. The promise is in the present tense and perpetual. It does not say, "I will" or "I shall" be with you sometime, but *"I am with you alway.* Following is:

THE PROGRAM FOR THE FIRST QUARTERLY CONFERENCE

to be held at Richfield, Monday, June 20th

AFTERNOON PROGRAM—STANDARD TIME

2:30 Devotional Period—Rev. B. S. Graybill
2:45 Lantz Chorus Committee report—Rev. F. H. Swartz
3:00 Paper—"Our Conference"—Rev. J. J. Plenert
3:20 Discussion led by Rev. Olin Krehbiel
3:45 Period for Meditation
4:00 Closing

Time for Fellowship and Supper

EVENING PROGRAM

7:30 Song Service in charge of Local Leader
7:40 Scripture and Prayer—Ernest Leitzel
7:45 Special Music—Minister's Quartet
7:50 Paper—"Spiritual Application of the Book of Philemon."—Rev. S. T. Moyer
Special Music — Local Church
8:20 Paper—"The Practical Application of the Book of Philemon."—Rev. D. D. Eitzen.
8:50 Impressions—Rev. A. J. Neuenschwander
9:00 Closing.

The Richfield Congregation will serve the meal between the afternoon and evening sessions and will be prepared to entertain those who desire to remain overnight.

The Young Peoples Retreat will be held at the University Boys Camp, Friday, June 17th to Sunday, June 20th, inclusive. Rev. Olin Krehbiel is Retreat Chairman. The following will appear on the Retreat Program: Rev. D. D. Eitzen, Rev. S. T. Moyer, Rev. Sylvan Lehman, Mr. and Mrs. Kenneth Wells, Mr. Walter Temple, Miss Eleanor Temple, Mrs. BuBois, Rev. F. H. Swartz, Mrs. P. J. Boehr and Rev. J. J. Plenert.

Fraternally yours, Howard G. Nyce, Sec.

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SONNTAGSCHUL KONVENTION

Abzuhalten am 19. Juni 1938, in dem Bethel Bethaus, Volt, Montana

Hauptthema: "Die Zukunftsbedeutung einer guten Sonntagschule fuer die Gemeinde."

FORENOON SESSION

9:30—Allgemeiner Gesang, geleitet von Bethel, Volt
Eroeffnung vom Leiter—Rev. Albert Ewert
Lied von—M. B. Volt
Thema: "Die Notwendigkeit der Fundementallehre des Wortes Gottes." (20 Min.)
Freie Besprechung (5 min.)
Lied von—Bruderthaler
Gedicht—Larslan
Allgemeiner Gesang
Thema: "Welche Einrichtungen fuer die besondere Pflege des Missionssinnes koennte eine Sonntagschule haben?" (20 min.)—Bruderthaler
Freie Besprechung (5 min.)
Lied von—Bethel, Lustre
Ansprache—Gastredner
Bekanntmachungen
Ernennung des Beschlusskomitees
Schlusz

AFTERNOON SESSION

1:00 General Singing with Music in charge of Albert Fachner
Invocation in charge of chairman
Song by the Bible School Students in charge of the chairman of the Bible School Board
Song—Grand Prairie
Topic: "Shall we as Teachers declare or discuss." (20 min.) Bethel, Volt
Discussion (5 min.)
Song—Bethel, Volt
Message—Rev. Blythe McLean
Offering for the American Sunday School Union
Report of the Resolution Committee
Benediction

Rev. Albert Ewert, Chairman
Calvin Reddig, Secretary

SONG FESTIVAL WELL ATTENDED

Favored with ideal weather the Kansas Song Festival, held in the bowl of Kidron Park, on the Bethel College Campus, June 5, was attended by the largest audience ever. The parking lots on the campus looked like a sea of autos, of which there were about 1300. Counting four persons to the car there must have been at least 5,000 people in attendance at the festival. Close to 500 singers sang, first in eight groups representing different geographical districts, then in mighty mass choruses, some of the old favorite hymns and chorals as well as contemporary anthems. A fine loud speaker system carried the music out over the large audience and far beyond.

Sunday School Lesson

A. S. Bechtel

June 26, 1938

SHARING SERVICE WITH THE LIVING CHRIST

Mark 16:1-8, 14-16, 19, 20

Introduction

In this lesson we study our Lord's resurrection, the fundamental fact of our faith, a key proof of the gospel. It has a logical place here at the conclusion of our six month's study of Christ, based on Mark's gospel and woven around the theme of service. Christ's resurrection and the Great Commission are closely related.

The Open Grave vs 1-8

The Jewish sabbath ended at sunset on Saturday. Then the shops opened their doors and Mary Magdalene and her friends (v1) bought "sweet spices" to anoint the body of Jesus early the next morning. (Read the resurrection accounts in the four Gospels). Very early in the morning—our Sunday—while still dark (John 20:1), they came (v2) to complete the anointing which the hasty burial preparations had prevented. They came, sad at heart, yet eager to give to Him the final token of their love. Love is thoughtful and finds a way to express itself. Part of their faith was gone, but all their love remained.

While hurrying along, they recalled the large stone placed at the door of the tomb (v3). Impulsive love urged them on as love always pushes on, hoping, trusting that obstacles will vanish or else be overcome. As they came near and looked up, they saw the open tomb (v4). God rolled away the stone—not to permit Jesus to come out of the grave, but for the women to enter in and see and be convinced. God rolls away stones of difficulty for us when in love and faith we go on at His call. On entering the opened sepulcher (v5) they saw God's messenger there where they had expected to see the Lord's body. He greeted them with an amazing message (v6) and a comforting message. The enemies of Jesus thought they had finally silenced Him in death. Now the amazingly glad news—"He is risen." Death was powerless over Him. What great things the disciples and friends of Jesus missed in failing to believe that He would rise again!

The women were to go and tell others (v7). Peter, who denied his Lord, whose heart was heaviest of all, was singled out to receive this special message of comfort. Jesus is risen, is still the message of the Church.

Christ's Commission vs. 14-16

In the evening, the disciples, excepting Thomas, "sat at meat" together (v14) and Jesus came into their midst. They had been slow to believe those who said they had seen Him (vs 9, 12). He reproved them for this. We too are so slow to believe, at times, the honest reports of others. Now He gives to them the great commission to tell the gospel message as they knew it, to the world. It is for all people of all nations, and as many as believe and receive shall be saved. This is the only way of salvation. Our highest privilege is the carrying of this message to others.

Disciples Go Forth vs. 19, 20

With this final message having been given, Jesus was ready to return to His place in heaven with the Father. He went there (v19) and sat down on God's right hand, our High Priest forever, having made the ONE perfect sacrifice for all mankind. The disciples went forth (v20) carrying this message of the Savior who died, who arose again, ascended and now was seated at God's right hand. They were faithful and God, the Lord, helped them. They went out in their new-born faith in their living Lord. This same Lord is our helper and close friend—not in the flesh, but in the Spirit. We serve a living Christ.

Bible Conference at Newton, Kansas

Before us lies a thirty-page report chronicling the Bible Conference recently held at Newton, Kansas. It was painstakingly prepared by the veteran ex-editor Rev. C. H. Van der Smissen, at the request of the committee that sponsored the conference. To bring the article in one issue would be impossible because of its length. So *The Mennonite* would have to publish it either in installments, running through different issues, or bring the essence of the addresses in condensed form. We shall do the latter.

The conference lasted from Sunday, May 15, through Sunday, May 22. Dr. Max Reich, the main speaker, a converted Jew, was lent to the conference by the Moody Bible Institute. Other out of town speakers were Dr. P. R. Schroeder, Freeman, S. D.; Rev. A. H. Unruh of the Pniel Bible School, Winkler, Manitoba; Dr. H. W. Lohrenz, professor of Bible, Tabor College, Hillsboro, Kansas; Rev. D. J. Unruh, Pandora, Ohio; Rev. J. D. Minninger, Kansas City; Rev. P. P. Tschetter, Pretty Prairie, Kansas; Rev. H. V. Wiebe, former missionary to China; Rev. A. E. Kreider and Dr. A. Warkentin of Bethel College, and Missionary Fred Johnson, Moencopy, Arizona. Mr. Otto Richert of McPherson, Kansas, was the capable, inspirational song leader throughout, ably assisted by his wife at the piano.—Editor.

At the opening session, *Rev. P. R. Schroeder* spoke on man's relation to different spheres of influence: Spiritual things, Ethics, Philosophy, Science. Some ignore the spiritual, God. But with us, as Christians, God is the center, the others have their bearing in their relation to God. *Dr. Reich* gave an interesting discourse on Christ's last addresses to his disciples, based on John 13:13-17, and continued thus in the address next day.

Rev. A. Unruh spoke earnestly and impressively on the theme "Regeneration," John 3:1-16.

Dr. Lohrenz lectured on "The Life of Holiness," Lev. 11:44; I Pet. 1:15; Matt. 5:48, and Eph. 4:1-3: God's holiness in the O. T. is the introduction to our theme. Holiness means separation for a special service, in relation to the eternal, invisible God. Holiness is separation from sin and the world. It governs our whole life, our thinking, feeling and will. Christ taught sanctification, as shown in His presentation of real Christian life in the Sermon on the Mount. Sanctification is not regeneration. God regenerates, then we work out what God has worked in us with the help of the Spirit. Sanctification begins in the heart. Our inmost being, our thoughts, our feelings, our wishes must be sanctified.

Dr. Reich.—Theme from Psalm 62. In the O. T. God speaks to Israel. Here the true Israel speaks to God. In heathendom the individual has no right, it is the family, the tribe. God evaluates the individual highly. In Israel we find a search for righteousness as in no other nation, a deep sense of penitence. God's holiness shows our sinfulness. Where the knowledge of sinfulness is missing, God's presence is missing.

Rev. Wiebe.—Matt (?) 9:65 (?), Jesus gives His program. We have a great gospel. It saves and makes workers. Why do we conduct missions? Because Jesus believed in missions. Jesus commands it. "I must." And so must we. Go into the world! I could not pray, "Our Father," if I did not believe in missions. *Our* Father, not *my* Father. I believe in foreign missions, because they have such a blessed, vivifying influence. The need is so great.

Dr. Reich.—The secret of happiness in the book of Psalms. Mercy is loving-kindness, love in action, Psalm 32. A Pauline psalm, quoted in the letter to the Romans. Happiness and pleasure are two different things. Do not seek happiness, but the conditions for happiness, in God's word. Humanity, estranged from God, is the source of all unhappiness. You cannot break the law of the state with impunity, but neither the laws of the Spirit. The sins we cover, God uncovers. The sins we uncover, God covers, and forgives. To commune with God, to side with God, knowing God as our hiding-place, to follow God as our guide, that is happiness.

Dr. Schroeder.—Rev. 19:11-16. The names of the Lord Jesus Christ in the New Testament, and their meaning, make one marvel. I. He is the *Word,* the name in the divine trinity. The Word brings truth. II. Jesus of Nazareth, is the human name. III. Jesus Christ, the Lord. He earned this name by His humilation and glorification. "Jesus" is used 596 times in the gospels, in the other books 49 times; Jesus of Nazareth 17 times. IV. Son of Man, 88 times in the gospels, three times in the rest of the N. T. V. Son of David, 16 times in the gospels. VI. Master, 66 times in the gospels. VII. Son of God, 73 times in the gospels, 28 times in I John, 61 times elsewhere in the N. T. VIII. Christ, 60 times in the gospels, 509 times in the rest. His appearance was that of a human being; his ministry, that of God, the son of God. IX. Jesus Christ, 6 times in the gospels, 242 times elsewhere in the N. T. X. King, King of Kings, 42 times in last part of the gospels, elsewhere 7 times. XI. Lord, 189 times in the gospels, in the Acts 104 times, in the rest of the N. T. 460 times.

Dr. Reich.—Ps. 75. God is nothing but good to the true Israel. Do not publish your doubts, tell only what you know, because of God's little ones. Why do the unrighteous prosper? Asaph understood it when he had been to the sanctuary of God. My prosperity consists not in earthly things. I put my trust in the Lord, my God in heaven. No book is more human than the Bible, no book more divine. The mystery of suffering is brought out in Job. Satan's challenge to God was, Job is pious because it pays. But Satan was allowed to deprive him of all. His friends argue, God is god, if Job were a good man, God would have protected him. So Job must have been a hypocrite. Job protested. He could answer his friends but not God. He became penitent, confessed, and prayed for his friends. They thought God's blessings were external; Job, that it is to have God. In this he rejoiced and God blessed him.

Rev. D. J. Unruh.—The cross is our subject. The preaching of the cross is old fashioned, out of date, but we know that it is the power of God. It was God's plan from the beginning that Jesus should die on the cross. The old sin-offerings are no longer necessary. Jesus came as a sin-offering for the sins of the whole world. There is a divine necessity, a "must" in the Crucifixion. There was no other way to save mankind except by the cross, Gal. 3:13. The curse which sin deserved rested upon Him. Jesus took my sin upon Himself, II Cor. 5:20-21. There is a divine attraction in the cross. It is the greatest exhibition of God's love. We ought to show the love of God in the cross to sinners.

Dr. Reich.—Exod. 3. While Moses was herding the sheep in the desert, the angel of Jehovah appeared to him in a flame of fire. The fire of His holiness consumes. God promises to liberate the children of Israel. But Moses was not the same now as he was forty years ago. He was diffident. God's name is, "I am who I am," which implies eternity, the unchangeable one. You cannot understand the N. T. without the O. T., nor the Old without the New. God is the father of Abraham, Isaac, and Jacob forever. He is the God of individual men, not of clan or tribe. We can say, Thou art my God. God takes interest in the details of life of every individual, nothing is too small. Abraham was the father of the faithful. Isaac was the conservative. He would have made a good Mennonite. He is the picture of regeneration. Jacob stands for sanctification. His crisis was at Pniel. There he became an "Israel," for he had striven with God and men, and prevailed. If you meet God face to face, if you test Him in time of temptation, then He is your God.

Rev. Minninger.—Lessons from the life of the Apostle Peter. Biographic studies are very educating and interesting. God, by His grace, made out of Simon, the reed, a rock. Andrew never preached a sermon but brought his brother Simon to Jesus. In first and second Peter we learn to know the man. Jesus had said to Peter at the last supper, "Simon, Simon, behold Satan has desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Mother's prayers are a power and Jesus never ceases to pray for us. Peter likes the word *precious.* There is something more precious than gold, that is trials. Trials precious? Yes, they are often the greatest blessings. We are redeemed by the precious blood of Jesus. So He must be precious to us. Is He precious to you? Lessons to be learned from the study of the apostolic church are: Old things have passed away, all has become new. New life, new joy, new plans. The early church members were regenerated, their lives brought the fruit of the Spirit. They received power. They were peaceful, non-resisting, because spirit-filled. They were persecuted people. They constituted a word-filled people. God's word brings joy and peace. They were a united people, and thus united they were a strong missionary church. They were a praying people. Jesus Christ was the center and foundation of their life.

Dr. Reich.—Suffering in the book of Psalms. Death was a mystery to the O. T. saints. Job describes death in a pitiful way, but later he says, "I know that my redeemer liveth." Jesus says, "I am the resurrection and the life." Hezekiah dreaded to die, Is. 33:10-16. How different was Stephen. He knew his redeemer and died joyfully. Psalm 16 is messianic. Jehovah is my inheritance. We are not there yet, but we have a cup of joy every day. God in His love has drawn me in his circle. There are pleasures for evermore. There must be another bigger life. At the captivity Jehovah seemed to be defeated. But He had a purpose in this. The God of Israel was in Babylonia as well as Palestine. Ezekiel in his vision learned that the glory of God had gone with Israel. God is Spirit and is everywhere. Psalm 131. There is a mystery. Our joy becomes meagre. It is the weaning process. It is hard, but necessary. We must learn to obey God without joy. It is the winter of the regenerated. It is needed. But spring is coming for the life of the soul. This is grace, nothing but grace. Then we love Christ the more. He lives in us, we delight in Him. God, the merciful who gave His beloved Son for us, is now the center of our religion.

Rev. D. J. Unruh.—The book of Amos is one of the prophetic writings. He being of the southern tribes and sent to the northern tribes, had difficulties. Amos shows the sins of eight nations, especially of Israel and threatens the judgment. If you point out the sins of your own people, city, or church, you are not welcome. If men worship God without having a righteous life, it is not accepted. Chapter 8:4, 6, God threatens to punish sins. We cannot connive sin. We cannot be servants of God and Baal. It is more important to provide for our children's spiritual needs than to provide for them financially. Amos said, "God took me, sent me, and gave me the message, therefore I am the messenger of God." The minister must be the messenger of God, otherwise he has no business in the pulpit. God must speak through us, we are springs of living water.

Rev. Tschetter. John 5:24. With the Lord our salvation is first. He will never rest until He has saved mankind. Christ has four witnesses: *John the Baptist* points to the annointed one to follow him. *Jesus' works* show Him to be the Messiah. *The witness of the Father* is the third. *The resurrection of Lazarus* was a testimony of the Father. The scriptures testify for Christ.

Rev. D. J. Unruh.—I John 1 and 2:1, 15. Fellowship and its meaning. In an intimate fellowship with God, we have a feeling of His presence. Fellowship is something between two. God wants His children to have close relationship with Him. God came in the flesh. The incarnation is the foundation of fellowship. The Son of God came down to fellowship with us. The purpose of God was joy for us. The first epistle of John treats of this fellowship. A separated life is demanded. We have to walk in the light, not do works of darkness nor love the world. Professing is not possessing. There are those who are outwardly members of the Christian church, but in spirit they are not. They put the fundamentals of salvation aside. They are willingly unbelieving and deny Christ. God's children have an anointing. God calls to a closer walk and fellowship with Him.

Missionary Johnson from Hopiland.—Rom. 1:16ff. We were heathen before the white people came, and we thought we had the truth, we were religious. We expected some one to come. We thought the white man would come with a book. They came and brought us Jesus. We are rejoicing in Christ. He is sufficient for all nations. It is He whom we need. Our government was good, but now they want to make us heathen again. J. B. Frey and J. B. Epp, former missionaries to the Hopis, and Johnson sang a Hopi song out of the Hopi song book.

Dr. Reich.—The 23 Psalm. It is a psalm of David. Jehovah is the name generally used. Comfort does not mean to make feel good, but to strengthen the weak. Goodness means prosperity and mercy. What does the psalm tell us about God. He is a living God. His name expresses eternity, individuality, a personal experience. What kind of a personality? The God of the N. T. is love, but God was that always. Shepherd and sheep share their lives, they live together day and night. The sheep know the shepherd; he knows the sheep and calls them by name; they hear his voice and follow him. The Psalmist speaks of spiritual experiences under beautiful, visible pictures. Our surroundings are given us. They influence our development. But in spite of them we can be happy. This is the language of faith. Faith begins with appreciation, then acclamation, then conformation, and adoration. We live by faith. This is a present day psalm. The Lord is my shepherd, that is faith. The shepherd provides. The Psalmist has a golden day. Some people have a golden yesterday, and think of a golden past. Here is a living experience. This is a messianic psalm. The lamb is in the bosom of the Father. The psalm shows the way to go to our Father's house, our home. The unchanged Jesus is coming to take us there.

Rev. Kreider.—The Gospel of Luke. Called the most beautiful book. The announcement of the angel is beautiful. Luke gives us the story of the twelve-year old Jesus in the temple, tells of His visit in Nazareth and the effect of His preachnig, the visit at the home of Mary and Martha in Bethany, and the visit in the house of Zachaeus in Jericho. On the day of crucifixion Luke tells us of Jesus' prayer for His enemies, of the repentance of the malefactor, and on Easter of the disciples of Emmaus. In Luke we find also the parable of the prodigal son, of the good Samaritan, of the rich man and Lazarus. Here we find also a report how Jesus wept over Jerusalem, the hymn of Mary, the prayer of Simeon, the song of the angels, and the story of the sinful woman anointing Jesus' feet. Luke mentions especially the prayer life of Jesus. The disciples were so impressed with it that they asked Jesus to teach them to pray.

Missionary Johnson.—John 3:13-17. It was at first hard for me to understand the word the missionary brought, that Christ was made sin for us, and that through Him we could be cured of sin. Our medicine men cured a serpent bite with a serum which they make from the poison. I was baptized with my parents. Father was a great smoker. On becoming a Christian he burned pipe, tobacco, and all heathen paraphernalia. We suffered persecution. That is what white people need—persecution. At first it was hard for me to confess Christ, but God helped me, and now I rejoice doing it. Educated boys and girls are heathen yet; the head is changed, the heart is the same.

Dr. Warkentin of Bethel College. Hebrew 1. God spoke first, men afterwards. Revelation comes from God and works out in history. Generally God revealed Himself to individuals, He did it also through prophecy. First period: Enoch, Noah, Abraham; second, Moses, Miriam, and Deborah; third, Samuel and others; fourth, the school of prophets, of which there were five. They looked upon their teachers as their fathers; the pupils were sons of the prophets. There are 29 or 30 prophets in 250 years. They were sent to God's people, but sometimes to kings and leaders. Return to the Lord was their message. The people would not listen and Israel was sent into captivity. The prophets promised the Messiah. The prophets should be seers, the enlightened ones, the gazers seeing God. The seer only foretells the future, but speaks God's will and message. How did God commune with the prophets? Sometimes verbally, sometimes through trances, visions, dreams, or symbols.

Dr. Reich.—Acts 6. Everyone of the deacons had a Greek name. Stephen reviewed before the Sanhedrin the history of Israel and how they refused to listen. He prayed for his murderers. He saw the glory of God and the Son standing at the right hand of the Father. Where is the Son now? Still there. The Holy Spirit is now on earth, living in all who are reborn. He convicts men of sin. He does not make organizations, but works through them. We get our orders from our King at the right hand of God. Paul at the death of Stephen did not see the glory of God, but saw it reshine from the face of Stephen. We ought to bring Christ to the people before we bring the people to Christ. The Holy Spirit, a divine person, makes room for Christ in man.

Sunday evening, May 15, Brother E. M. Harder spoke in the name of the committee which had arranged the Bible Conference. He thanked the different speakers, especially Dr. Reich, for their spirit-filled messages; also the choirs of the colleges and churches, and the audience for their prayers and their support in a material way. Rev. P. H. Unruh offered a resolution to send greeting to similar conferences in Germany. It was adopted by a unanimous rising vote. A season of prayer followed.

Dr. Reich.—Matthew 7. What is the kingdom of God? We must become like little children to enter this kingdom of unity and love. The kingdom of God is like a merchantman who sells all to buy the best pearl. The pearl is righteousness through the knowledge of Christ. Paul gave the good for the better. Jesus is the good shepherd, the light of the world, the lamb of God. He has 365 names showing His character. The pearl is fallen humanity. Christ gave Himself to save it. Is fallen man a pearl? God values it so highly that He gave His best, His only begotten Son, to save it. God made man out of dust and His breath of life, and man became a personality, the very image of God. Man is not happy without God. The ceaseless craving for God and the knowledge that it might have been, that is hell. The pearl is without will and feeling, but God wants willing, loving children. It is for us to open the door of our heart.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

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175 Cypress St.
Newton Centre,
Mass.

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Eastern District Convention

The forty-third annual convention of the Eastern District Mennonite Young People's' Union, was held at the Deep Run Church, May 30th, 1938, with about 500 persons attending three sessions.

Centering about the Theme "I must work the works of Him that sent me" was a well planned program, in charge of Norman Geissinger, retiring president. John Boehr, son of Missionary P. J. Boehr, led the singing throughout the day, while Charles Wasser, led the devotions and Theodore Moyer, local chairman, welcomed the convention. Special music was furnished by the Springfield Society, the newest member of the Union.

Reports of the various officers indicated a busy year on all sides. Dr. H. A. Fast, our Field Secretary, and D. D. Eitzen, Chairman of the General Conference Y. P. Committee, addressed the Fall and Spring Rallies, respectively. The Mission project of $400 with $40.00 over, to help send Miss Etta Davis to China, as missionary, was raised. Active members totaled 528 Seniors, 107 Intermediates and 292 Juniors. Separate reports for the latter two groups will appear later. Each group had a Mission project of it's own, as well as a convention.

Prayer Fellowship Cards, with the Missionary personnel were distributed and Mr. Clarence Shelly gave a comprehensive report on "Good Citizenship" with reference to Peace, Labor and Temperance.

The new project for 1938-9 will be to assist the Sunday School Union to raise $1000 to equip and develop our New Retreat grounds; pledge to contribute $100 to the Boys' Home in Winnipeg and $75 to the General Conference Peace Society. Invitations to attend the General Conference sessions at Saskatoon were extended by John E. Fretz, E. D. represntative of the Y. P. Committee, who also thanked the convention for their gift of $25.00 to the work of the Field Secretary, Dr. Fast. A Retreat Constitution was adopted, to go into effect at the coming Retreat, to be held June 17-19, at Green Lane.

Officers elected for the new year were: President, DeWitt Temple, Germantown; Vice president, Norman Geissinger, Zionsville; Recording Sec'y, Mabel Clymer, Souderton; Corr. Sec'y, Betty Greger, Saucon; Treas., Mr. Earl Hallman, East Swamp; Mission Sec'y, Tina Klaassen, Bowmansville; Int. Supt., Mary Hunsberger, Deep Run; Junior Supt., Margaret Slotter, Lansdale.

The afternoon sessions opened with devotions in charge of the Bally (Hereford) Society, followed by a vocal trio, from Richfield, entitled "Tell Me Who?" The attendance banner held by the Richfield Society during the past year was won by East Swamp, with 97% present.

The popular group conferences "Presenting the Gospel" were led by (1) Miss Katherine Niswander, on "Presenting the Gospel to the unsaved in our communities"; (2) Rev. Sylvan Lehman, on "Considering the methods used by Jesus"; (3) Rev. H. G. Nyce, on "Needs on the Mission Field at present." Discussion followed the presentation, and summaries were given when the convention re-assembled.

The message of the afternoon was delivered by Miss Etta Davis, accepted worker for our Mission Field in China. The subject based on Matt. 28:19-20, "The Christian's Program" mightily stirred the audience, and one felt God's very presence, as we were led to consider, once more, our responsibility to the Lord's commission, through (a) The Great Command, (b) The Great Campaign, (c) The Promise; closing with Isaiah 6:1-8.

The evening sessions opened with devotions by the Flatland Society and a selection by Bethany Society, Quakertown. Rev. J. J. Plenert, president of the Conference, installed the officers. During this service members of First Philadelphia Society sang "Let the Beauty of Jesus be Seen in Me." Bowmansville members offered another selection in closing.

The address of the evening was delivered by Rev. Emerson Slotterback, Pastor of the Altoona Church, before another large audience. We regret that space does not permit a full report of the proceedings, nor include the resolutions adopted. Mennonite youth in our section has thus again taken steps to assume responsibility and prepare itself for greater service in the Lord's work.

C. E. Tree Planting Service

On Saturday afternoon, May 14 the Junior, Intermediate and Senior C. E. Societies of the Hereford Mennonite church, Bally, Pa., held a very effective tree planting service. The three socities planted a Douglas Fir tree as a Christian Endeavor Tree on their church property to beautify the grounds. About 40 people were present and each one put a shovel full of ground in the hole. and thus actually helped to plant the tree. We hope and pray that this tree will be a living monument of youth for many years to come. M. L.

* * *

A Singing Religion

Eph. 5:19; Col. 3:16; Acts 16:25

Consecration Meeting

Young People's Topic for July 3, 1938

Meditations:

M., June 27. A new kind of song. Ps. 40:1-8.
T., June 28. Sing for joy. 1 Pet. 1:3-9.
W., June 29. Praying in song. Eph. 3:14-21.
T., June 30. Singing our gratitude. Heb. 13:14-16.
F., July 1. Singing with the saints above. Rev. 5:8-14.
S., July 2. A song for the ages. Ps. 145:1-21.

Program Suggestions:

The topic and the fact that this is another consecration meeting make this an ideal time for a real worship service. If possible, you should hand out printed or mimeographed copies of the program. This avoids confusion and the break in the atmosphere always caused by announcements. Exercise the most care in selecting the persons who will furnish the music. Music is very important for a worship service. Candlelight is more effective than electric light. Of course, these external details are not necessary; but they do help in guiding thoughts and attitudes.

1. Prelude: Ten or fifteen minutes of soft music by the organ, piano, or violin. The performer is preferably hidden from sight.

2. Leader (has been sitting on the platform and now takes his place at the pulpit): "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. Col. 3:16.

3. Response: The choir or a smaller musical group sings, while hidden from sight, "All People that on Earth do Dwell."

4. Leader: "Oh sing unto Jehovah a new song: Sing unto Jehovah, all the earth. Sing unto Jehovah, bless His name; show forth His salvation from day to day. Declare His glory among the nations, His marvellous works among all the peoples. For great is Jehovah, and greatly to be praised." Ps. 96:1-4a.

5. Choir sings "All hail the pow'r of Jesus' name"

6. Leader reads the following poems while the pianist, organist, or violinist is softly playing meditative selections. The leader should pause for several minutes after each poem while the music continues.

WHO BIDS US SING?

Who bids us sing? What need has the world for song,
What need of the spring when autumn is harsh and strong?
The winter comes, the winter drear,
The year is dead, the marvellous fruitful year:
Who bids us sing? What need has the world for song?

What need? Under the earth the blossoms hide
Through all the cold of the winter tide;
Who shall waken them, who shall call
When the first sweet days of the springtime fall?
Who else? Under the earth the blossoms hide.
—Rhys Carpenter

THE POET

Why hast thou breathed, O God, upon my thoughts
And tuned my pulse to thy high melodies,
Lighting my soul with love, my heart with flame,
Thrilling my ear with songs I cannot keep—
Only to set me in the market place
Amid the clamor of the bartering throng,
Whose ears are deaf to my impassioned plea,
Whose hearts are heedless of the work I bring?
And yet—dear God, forgive! I will sing on.
I will sing until that shining day
When one, perchance, one only may it be—
Shall turn aside from out the sordid way,
List'ning with eager ears that understand
Until that day—thy day—help me to bear
The hurt of cold indifference and the pain
Of seeing all the multitude rush by,
Drowning thy music with their cry for gold!
—Angela Morgan

7. Leader and speaking choir read Psalm 145 responsively. The leader reads one verse and the same choir that sang the response responds in unison with the next verse.

8. Audience rises to sing "For the Beauty of the Earth"

9. Prayer. Audience remains standing.

10. Postlude by piano, organ, or violin.

INTERMEDIATE DEPARTMENT

Showing Patriotism

Intermediate C. E. Topic, July 3, 1938

For Daily Study

June 27. Loving our country. Ps. 137:1-6.
June 28. Serving our country. 1 Sam. 12:1-5.
June 29. Working for justice. Mic. 6:8.
June 30. Working for peace. Mic. 4:1-4.
July 1. Working for religion. 1 Kings 18:20-26.
July 2. Just administration. Ps. 24:1-6.
July 3. Topic—How to show our patriotism? Luke 7:2-10.

Consecration Meeting

Place a standard with a Christian flag and one with an American flag in the front of the room. After the opening song service of suitable hymns, have the group give the flag salute for each one. These should be written on the blackboard, or copies placed in their hands, unless they are very familiar. Then let each one give a verse of Scripture, which expresses the spirit of good citizenship, and tell how it would show our patriotism. A list of such verses can be prepared by the committee if necessary. Rom. 12:11; Rom. 12:21; Rom. 13:8; Rom. 13:10; Rom. 14:7; Rom. 14:19; Rom. 15:1; 1 Cor. 15:58; 1 Cor. 15:13; Col. 3:23; Acts 5:29. Add others.

Patriotism

Our idea of PATRIOTISM has had to be revised in recent years. During the World War, the man who made the most noise about his patriotism and succeeded in stirring up the greatest enmity against the real or imaginary foes was considered the most patriotic. Today our conception of patriotism has changed somewhat. We are not so sure that the man who is most ready to kill the enemy by physical power is the most patriotic. We have discovered that that kind of patriotism does not result in the welfare of our country and its citizens. National selfishness is as great a sin as individual selfishness. "Thou shalt love thy neighbor as thyself," applies to nations as well as to individuals. We are beginning to realize that the spiritual power of love is far more effective in destroying any enemies we may have as a nation than force. Constructive rather than destructive thinking and living promotes the welfare of a nation.

Christian Statesman

"This country constantly and consistently advocates maintenance of peace; we advocate national and international restraint, the abstinence by all nations from use of force in pursuit of policy and from interference in the internal affairs of other nations."—Cordell Hull. Have someone report on the article, "Christian Statesman" in Christian Herald, May, 1938. We should know how our statesmen are representing us before others nations.

Topics for Talks

How a Christian shows his patriotism:

1. Through law observance
2. By the development and use of his talents
3. In his attitude toward war
4. In his school and business life

* * *

TWENTY-THREE INTERMEDIATE C. E. SOCIETIES

Some interesting facts have been discovered about our Intermediate C. E. societies through a questionnaire that was sent out recently to the churches of the General Conference.

Twenty-three Intermediate Societies have been reported in the churches of the General Conference in the United States. They are distributed in the districts as follows:

Eastern District	7
Middle District	5
Western District	6
Pacific District	5

The Twenty-three societies have a total membership of 892. The largest society has a membership of 205 and is located in the church at Berne, Indiana. The smallest society, and probably the newest one, which has 7 members, was recently organized in the First Mennonite church in Philadelphia.

Twelve of the 23 societies hold weekly meetings, on Sunday evening, and the others meet bi-weekly or monthly.

The Northern District reports no Intermediate societies, but an interested worker in that district writes, "I realy feel the need of such an organization for the Intermediates in our church and do pray that the same may be made possible."

The generally accepted age of Intermediates is from 13-17, corresponding to the high school classification. Fourteen of the societies are approximately within this age limit, the others varying all the way from 5 to 25 years.

* * *

DOES YOURS?

Your church needs an Intermediate C. E. Society:

If you have young people of high school age who are eager to train in service for Christ and the church.

If you have a Junior society that has begun this training.

If your Intermediates hesitate to take part in a meeting with adults present.

If the size of your society prohibits them from taking some part aside from singing in every meeting.

If the committee work is all being done by older members.

If they would rather sit in the parked cars or listen to the radio than attend the C. E. meeting.

If you believe that expressional training needs to be adapted to the age of the person as well as the impressional training.

JUNIOR CORNER

Making our C. E. Practical

Program Suggestions for the Summer Months

Outline for July

July 3: The Mennonite Junior and His Country
(Placed here because of national holiday)
July 10. The Mennonite Junior and His Past
July 17: The Mennonite Junior and His Church
July 24. The Mennonite Junior and His Conference

July 31: The Mennonite Junior and His Future

Verse for the month: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.

Song for the month: "The Church's One Foundation" Verses 1, 2.

Outline for August

August 7: Every Junior a Tither
August 14: Every Junior a Bible Reader
August 21: Every Junior a Prayer Partner
August 28: Every Junior a Christian

Verse for the month: "Lord, I will follow thee whithersoever thou goest." Luke 9:57.

Song for the month: "Onward Christian Soldiers"

THE MENNONITE JUNIOR AND HIS COUNTRY

Program Suggestions for July 3, 1938

Quiet music

Call to Worship: A voice from the group:

"From all that dwell below the skies,
Let the Creator's praise arise!
Let the Redeemer's name be sung,
Through every land, by every tongue!"

Worship Service:

1. Sing in unison as a response to the call: "I will Sing of My Redeemer." Verses 1, 3, 4
2. Special music with chorus in unison: Let a quartet which is seated sing the verses 1 and 2 of "Oh, How I Love Jesus" and the group join in on the chorus
3. Prayer: Rise to speak in unison:

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!
Grant us Thy truth to make us free,
And kindling hearts that burn for Thee;
Till all Thy living altars claim
One holy light, one heavenly flame."

4. Responsive reading (Can be put on the blackboard)

Leader: "We will rejoice in thy selvation, and in the name of our God we will set up our banners." (Ps. 20:5)

Group: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." (Ps. 20:7)

Leader: "Let the people praise thee, O God; let all the people praise thee." (Ps. 67:3)

Group: "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth." (Ps. 67:4)

5. Sing in unison: "Praise Ye the Lord, the Almighty." Verses 1 and 4

Mission Minutes: Tell of some "harvest" on our mission fields

Announcements:

Study Period. Aim: to acquaint the child with the Biblical teaching concerning the government and our relationship to the same.

1. Leader's introduction to the subject of the evening by using the two flags: the American and the Christian. Quote: "The Christian flag is the only flag that in the United States of America is allowed to float above our country's flag. This is allowed because Jesus Christ is Lord of Lords and King of Kings." Tell your juniors this and set the two flags in proper position before them
2. Rise to sing in unison verse one of "America" and verse four as a prayer unto God for our country
3. Discussion period in charge of leader: Romans 13:1-7
   a. Who chooses all government officials? You will not receive the right answer from the eager boy or girl. Slowly and clearly lead them to understand, *God Chooses*. Dan. 2:21; Romans 13:1
   b. Does God also choose a bad government to rule the people? Show how God sets evil men over a nation to punish a nation, to call it back to serve Him. It is God's love. Example: In Israel's history, those who had closed their heart against God were used as a tool of punishment over others and then they themselves were destroyed, as in the case of Babylon. Ezek. 21; Isa. 21:9.
   c. When I disobey the laws of the government, whom do I disobey? Ans. with Rom. 13:2
   d. In what two ways does God want the government to help me? 1. to praise me when I do good. v. 3 and 4a. 2. to punish me when I do evil. v. 4b
   e. In what ways does God want me to help the government? Verses 5-7
4. What was Jesus' attitude toward the government? Incident of Mark 12:13-17 retold by a junior.
5. Does it sometimes happen that I cannot obey the government. Answered by two juniors with
   a. Daniel's three friends could not obey because King Nebuchadnezzar forgot God and asked the people to worship his golden image instead of God. God is above all kings and Daniel's three friends, inspite of persecution, obeyed God rather than man. Let this junior retell the story of Daniel 3 and also the influence of three men because they stayed true to God. Use God's commandment in Ex. 20 here.
   b. The apostles could not obey, because they were told not to tell others about Jesus the Savior. Let a junior tell the story of Acts 5:12-42. Stress verse 41 and 42, the joy of suffering for Jesus and remaining true to Him. Use the commandment of Jesus in Acts 1:8 here.

6. Special music: I Would Be True to Thee, Lord. Verses 1 and 2
7. Heart meditation in charge of leader who, standing by the two flags shows that the position of the flags is also our position. We must be true to both but when the nation forgets its God, then we must remain true to Him no matter at what cost. We must obey God's commandments first. What these commandments are need not be mentioned here. They will be studied under "The Mennonite Junior and His Church." Close the meditation with prayer for our nation, its leaders and its people and a prayer that God would make us true witnesses of His love that, like through Daniel and his friends and through the apostles, many hearts might be turned to Him through our lives.
8. Quote verse of the month
9. Sing in unison verses 1 and 2 of "The Church's One Foundation"
10. Closing prayer of thanksgiving for Jesus whom God has made to be Lord of Lords and King of Kings,—that all lies in His wonderful Hand!

(Next penny project to appear in next issue)

CORRESPONDENCE

EBENEZER CHURCH, NEAR BLUFFTON, OHIO

Miss Alice Treuschel, instructor in religious education in the Bluffton schools, addressed our S. S. on the subject, "Early Christian Training of the Child." —Sunday, May 8, we had a blessed children's consecration. "And he lifted up his eyes, and saw the women and the children; and said, who are those with thee? And he said, the children which God has graceously given thy servant." Gen. 33:5. In the evening the Girls' Missionary Band sponsored a Mother's Day program.—On May 14, Mrs. Peter Zimmerly, aged 82, died. She was a resident of the Swiss settlement and a member of our church. Five daughters, two sons, a stepdaughter and a stepson survive her. Rev. P. A. Kliewer and Rev. P. E. Whitmer of the Grace Church, Pandora, officiated.—On Sunday, May 15, we had an interesting lesson by Rev. S. T. Moyer who brought us direct information about our charge Ezra Steiner and his wife Elizabeth, who are slowly winning the confidence of the Tibetans. On Sunday, May 22, our pastor preached a powerful sermon on the subject, "A Cake Not Turned."—On Sunday, May 29, we received into our church: Mrs. Harold Burkholder and Mr. Joseph Thompson. On Decoration Day our Ebenezer Bible school commenced. The ordination of Brother Victor Augsburger to the African Mission took place, June 12.—The first Sunday evening in June the Grace C. E. of Pandora, accompanied by Rev. Paul Whitmer were with our C. E.

EAST SWAMP CHURCH, QUAKERTOWN, PA.

June 3. Another conference has gone, but not in the memory of the Swamp folks. On Menorial Day, at the C. E. Convention at Deep Run, our group was awarded the banner with 97 percent attendance. We are happy to see it in our church again after several years.—On June 12 Bro. William Mohr will organize a Brotherhood chapter here. At this writing 14 men have joined. May God richly bless this undertaking. Mr. and Mrs. John Snavely are the happy parents of a son born to them and Mr. and Mrs. Horace Awckland of a daughter. Mr. Awckland, commonly known as "Brownie," is the president of our Y. P. Society. He is especially happy that the members supported him in bringing back the banner for another year. His good wife returned from the hospital May 30, and he was so happy that he could not stay for the evening session, but had to go home to tell his young daughter how happy he was.—Children's day service will be held June 12 at 7:30 p. m.—Rev. W. S. Gottshall's health is slowly improving and we pray for his presence at East Swamp in the near future. We thank our God that He is restoring his strength so that he can again laugh and chat with his friends. May we all say a hearty AMEN to the remark made at the Gottshall home, "We surely have a wonderful Savior."

* * *

HEBRON MENN. CHURCH, BUHLER, KANS.

We were all saddened by the sudden death of Mrs. D. B. Neufeldt, a dear friend and sister in the Lord. The obituary will presently appear in this paper.

Sunday evening, May 29, the Ladies' Chorus of the West Zion Church, Moundridge, gave us a very fine program of sacred music. This choir is under the direction of Mrs. Weldon Rupp.

On Memorial Day, Buhler was not able to have its special program at the cemetery, because of rain. But by afternoon the sun shone nicely and all the local churches had their Children's Day programs and picnics. These festivities are always enjoyed by young and old.

Tuesday evening, May 31, Rev. Seegardel showed pictures in the Buhler High School which portrayed the horrible suffering the people in Russia must endure. How thankful we ought to be, because our dear land gives us liberty and freedom to worship God!

The M. B. Church, the Buhler Mennonite Church and the Hebron Church united in providing a Vacation Bible School for the children of our community. More children than expected came. It was necessary to secure six teachers. The children and teachers enjoy their work. Bible, Memory Work, Catechism, Geography of Palestine, and Missionary stories are taught besides choruses and songs. — Correspondent.

FIRST MENNONITE CHURCH, BERNE, IND.

In our mid-week prayer and Bible study we have just finished the study of the Book of Daniel. This was a very timely study, in the light of what is happening in the world today. Truly, God's Word is a "sure word of prophecy." Following the completion of this book we are taking up the study of the Gospel according to St. John, another precious portion of Scripture. It is a great joy to see so many of our young people coming out to this mid-week service and showing eagerness in the study of God's Word. The joy would be still greater if more of the older people would come.

The Summer Bible School is again in session, the various churches of town cooperating, with the Rev. C. H. Suckau as Superintendent. There is a large enrollment and much interest. Why shouldn't there be? Is there anything more worthwhile than to fill the hearts and minds of our young people with the knowledge of the Bible? How necessary it is, since the Bible is not taught in our public schools, that there should be this opportunity given to the children and young people. It does not pay to neglect the study of God's Word. There has been too much neglect of this in the past, and the results are sadly telling in our nation today, of which we are all aware.

Monday evening, June 6, the church will hold the semi-yearly business meeting. Delegates to the Middle District and the General Conference will be chosen.

Preparations are in full progress for the Centennial celebration in September, the 100th Anniversary of the founding of this church. Much interest is shown and we are looking forward to a time of blessing. One hundred years, a long time and yet how short! It will be most interesting to review what has been wrought during this time. As a church we can truly say, "Hitherto the Lord hath helped us." May we keep true to Him.—Martha Gilliom, Corr.

In Memoriam

FRANK M. CLYMER—*The death of brother* Frank M. Clymer came after several months of indisposed feeling and a growing weakness. A few weeks before his death, Brother Clymer knew that his end was near, and greatly appreciated the numerous friends who came to see him that he might bid them farewell. He had a beautiful faith which enabled him to look forward to his passing with a calm Christian fortitude.

Frank M. Clymer at his death was aged 75 years, 2 months and 7 days. The funeral service was held in our church on Sunday March 20th. All the former living pastors of this church, besides the present pastor, assisted at the funeral. Rev. A. M. Fretz, Rev. Reed Landes, Rev. G T Soldner. Interment was made at the Hillside Cemetery.

MARY SCHUMACHER SHANK was born July 26, 1879, at Bluffton, Ohio, and departed this life, May 17, 1938, at Lomita, California. On Nov. 15, 1903, she was united in holy matrimony with David C. Shank, also of Bluffton, Ohio. To this union were born two children, Oliver J. Shank and Mrs. Alice Stuckey, both of Van Nuys, California. On Oct. 1st, 1916, Mr. and Mrs. Shank located in California as their future home, living at Parlier, Van Nuys and Lomita. Lomita was their home at the time of Mrs. Shank's death. Mrs. Shank was a devoted Christian, a true and loving wife and mother. She leaves to mourn her passing, her husband, a son and a daughter, two grandchildren, two step-daughters, eight step-grandchildren, four brothers, three sisters. After funeral services in California, her husband brought her body to Pandora, Ohio, for burial, where funeral services were held at the Grace church, May 23, 1938, by Rev. Paul E. Whitmer, Rev. A. C. Steiner and Rev. Grabill.

* * *

RUTH ELIZABETH AUGSPURGER—daughter of the late Edward J. and Julia Kinsinger Augspurger, born December 22, 1911, died May 17, 1938, at her home near Hamilton, Ohio, after a lingering illness during which time she was ever patient and hopeful. Her pastor, Rev. J. E. Amstutz, assisted by Rev. Fiers of the Church of Christ, Hamilton, Ohio, conducted the services at a Funeral Home in Hamilton. Interment in The Mennonite Cemetery, Trenton, Ohio. She is survived by her mother, sister, and three brothers.

* * *

MRS. LOUISE FREDERIKA PENNER, NEE WIEBE, was born July 15, 1863, at Marienburg, Germany. Her training and education she received in the school of higher learning for women at Marienburg. The influence of a Christian home, together with instruction in God's Word in school and church, caused her to make a decision for Christ her Savior. And on June 18, 1879, she was baptized upon confession of her faith by Elder David Hamm, and received into the membership of the Mennonite church.

In 1885 she immigrated to America with her parents. Beatrice, Nebr., became the home of the family. On April 27, 1899, she was married to her bebereaved husband, Henry Penner. The couple then farmed until 1917, when they moved to town. Their wedded life was blessed with two children, a son and a daughter. These with their families keenly feel the loss of their beloved mother and grandmother.

In January she went to Florida, to spend the winter in a mild climate. Just started on her homeward journey, she suddenly became ill, and was taken to an hospital at Nashville, Tenn. There, on April 23, she was called to the homeland. She leaves to mourn her loss, her sorrow-stricken husband, the son and daughter, a son-in-law, a daughter-in-law, one brother, two sisters, and many other relatives and friends. She attained the age of 74 years, 9 months, and 8 days. To those who knew her best, the life she lived among them will long be a blessed memory. —Isaiah 35:10.

* * *

GLORIA DAWN, the daughter of Jacob Jr. and Linda Schrag Preheim, was born on August 7th, 1936, at the farm home near Marion, S. D., and died April 11, 1938, having reached the age of 1 year, 8 months and 4 days. Soon after her birth a physical defect became noticeable which proved to be a hindrance to the normal development of the child. Medical aid was immediately sought for her, specialists at Sioux Falls, S. D., and also at Rochester, Minn., were consulted where her ailment was diagnosed as Hydrocephalic head, (Water head) a condition for which humanly speaking there is no cure. Gloria apparently gained in weight until she reached the age of 8 months, after which she gradually lost strength and vitality, until God in his infinite wisdom and love saw fit to relieve her of all suffering, when she quietly passed away Monday afternoon. Funeral services were held Wednesday afternoon at 2 oclock in the (South) Salem Mennonite church. The services were conducted by Rev. Alfred P. Waltner and Rev. Albert Claassen. Interment in the church cemetery.

* * *

MARY FREED—Death came to Miss Mary Freed after about two months of illness at the Eastern Mennonite Home, Souderton, Pa. Miss Freed was always of a cheerful disposition even throughout her illness. She enjoyed coming to the church services until her faculty of hearing became so badly impaired that she could practically hear nothing of the service.

Sister Freed died March 31st, 1938, aged 80 years and 2 months. She was survived by one sister and three brothers. Interment was made at the Salford Mennonite Cemetery.

« « JOTTINGS » »

—*Rev. J. W. Regier of Los Angeles, Calif.* visits relatives and friends in Kansas.—Among others the editor was recently honored with a visit by Rev. J. W. Regier, formerly co-pastor of the Zion Mennonite Church at Elbing, Kans., also member and president of the Bethel College Board of Directors, and now living in retirement with his children, Mr. and Mrs. A. J. Richert, at 6157 Springvale Drive, Los Angeles, Calif. Rev. Regier and daughter came here to see their granddaughter and daughter Louise Richert graduate from Bethel College. Fittingly relatives and friends honored Rev. Regier by celebrating his 89th birthday during his visit here.

—THE REV. C. H. SUCKAU HONORED.—This is the season of the year when it is customary for colleges and universities to bestow honorary degrees. We are happy to announce that the Rev. C. H. Suckau, Pastor of the First Mennonite Church, Berne, Ind., is to be thus honored, having been invited by the Faculty of Weaton College, Wheaton, Ill., to receive the degree of Doctor of Divinity, on Monday, June 13, during their Commencement Season. On Saturday, June 11, he is to deliver the baccalaureate sermon at the Academy Commencement in this same College.

In the bestowal of this honor upon our Pastor, the Church feels that she, too, has been honored, and we rejoice with the Pastor and his family that he has been thus singled out for this special recognition. May Pastor and People be a blessing to each other.—Martha Gilliom, Corr.

—*Bluffton College Professors giving Lectures.*—Recently, at the Eighth Street Mennonite Church, Goshen, Ind., Prof. N. E. Byers spoke on "Fascism, Communism, and Democracy, and their Relationship to Peace and Brotherhood," and Dr. C. Henry Smith on "Dangers Threatening our Mennonite Peace Heritage." Interesting forums followed the addresses.—On Sunday, May 22, the Bluffton College Gospel Team gave a program at this church.

—*Rev. Erland Waltner* who recently accepted the call to the pastorate of the Second Mennonite Church at Philadelphia, after graduation from the Biblical Seminary in New York, May 23, immediately left for a tour of Europe. He will assume his new charge in September.

—*Rev. A. S. Bechtel, Pastor of the Mennonite Church, Hanston, Kansas,* out in the Dust Bowl, writes: We are getting good rains. Things are looking fine here. There are some very nice wheat fields. Of course, many of them did not make any stand last fall. Spring sowing has come along beautifully and there is a fine promise for good feed crops. Pentecost morning we had communion. Next Sunday we have Children's Day. "The Child in Our Midst," will be the sermon subject. In the evening the union Vacation Bible School closing program will be held at the Baptist Church. We are planning Sunday evening union services on the Methodist Church lawn.

—*From Church News, Second Church, Philadelphia.*—Those who are not subscribers to *The Mennonite* miss a lot of news of particular interest to our church and denomination. This weekly publication costs only $1.50. However, new subscriptions are accepted at $1.00 for the first year. Send subscriptions to *The Mennonite Book Concern, Berne, Indiana.*

—*The Young People's Retreat of California* and possibly other parts of the Pacific District will be held at Lake Sequoia, August 22 to 29. Dr. J. H. Langenwalter will serve as Dean and C. F. Mueller as Camp Director.

—*Immanuel Menn. Church, Los Angeles, Calif.*—Sunday, June 19, the Lord willing, has definitely been set as the date for the ordination, installation and reception of our new pastor, Brother Wilbert Regier, and the farewell service for the Jantzens. Rev. F. F. Jantzen, Paso Robles, father of Rev. Albert Janzen, will officiate at the ordination. Dr. J. A. Hubbard will bring the ordination sermon in the forenoon. Pray for this service as it is of great importance to the church and to Bro. Regier. The Service Committee is planning the noon meal as there will be an afternoon meeting and also special services in the evening.—A. J. Richert.

—*The Institute of International Relations,* held at Bethel College, June 7-17, has a larger attendance than the two previous years, about 300 attending the day sessions and double this number the evening sessions. Among those enrolled for the full program are ten Methodist ministers, representing the thirteen districts of their Kansas Conference. They are sent here by the Peace Commission of the M. E. Church, with the plan of using the work done at the Institute as a nucleus for instituting a peace movement in their churches. These ministers and others hold conferences from 2 to 4 each afternoon, to make plans for putting to practical use the service brought by the Institute.

—*The Church Needs You.*—There is always a tendency in Summer to let down on church attendance, for various reasons.... It is easier to sleep long Sunday mornings than to go to church; perhaps the radio preacher does have a better sermon, and the music on the air might be more elaborate. But, suppose everyone yielded to those inclinations; suppose only the catechism class came to church. Where would our church be? The church needs you. The service is what your presence makes it. The music is how you inspire it. The sermon is a result of the encouragement of your presence. *Church is your affair, your business.*—Rev. Harold Gross, in "Bethany Messenger."

—*The First Menn. Church at Bluffton, Ohio,* has chosen Dr. S. K. Mosiman, Prof. E. J. Hirschler and Rev. H. T. Unruh as delegates to the General Conference at Saskatoon, Canada. These with Gerhard Buhler, John Tosh, Mrs. Cal. Steiner and Mrs. B. Smucker will also represent the Church at the Middle District Conference.

—*Führer Adolph Hitler to be married?* According to confidential reports der Führer is to be married to Leni Reifenstahl sometime in August. The lady of his choice, who won the cinema prize during the recent May Day festivities in Berlin, has been seen with Herr Hitler at public functions occasionally during the past few months.

FOREIGN MISSION RECEIPTS FOR MAY, 1938

Christian Ch., Mdge., Kans., $236; Bethel S. S., Inman, Kans., $42.74; Hebron Ch., Buhler, Kans., $37.42; Bergfeld Chs. of Mt. Lake and Delft, Minn., $26; Group at Scudder, Ont., $25; Emmanuel Ch., Canton, Kans., $20.12; S. S. Class, Whitewater, Kans., $9; Menn. Ch., Inman, Kans., $7:14; West Zion Ch., Mdge., Kans., $35; Menn. Ch., Deer Creek, Okla., $25.40; C. W. Claassen, Newton, Kans., $25; Mr. and Mrs. G. G. Rempel, Henderson, Nebr., $20; A. M. Ch., Milford, Nebr., $20; Upper Milford Congregation, Zionsville, Pa., $50; Swiss Ch., Alsen, N. Dak., $20.42; Refunds $7.20; P. C. Goering, Mdge., Kans., $5; Zion Ch., Souderton, Pa., $100.00.

Bethel Ch., Mt. Lake, Minn., $150; Tabor Ch., Goessel, Kans., $40.61; Bethesda Ch., Marion, S. Dak., $35; First Menn. Ch., Geary, Okla., $10.12; Friend, Canada, $1.50; First Menn. Ch., Mt. Lake, Minn., $74.76; Cheyenne Ch., Longdale, Okla., $2.15; Cheyenne Ch., Fonda, Okla., $3.79; Arapahoe Ch., Canton, Okla., $6.11; Johannestal S. S., Hillsboro, Kans., $32.68; Gnadenberg Ch., Whitewater, Kans., $30.20; Eden Ch., Inola, Okla., $27.37; I. I. Penner, Laird, Sask., $22.50; San Marcos Ch., Paso Robles, Calif., $13.77; Brudertal S. S., Hillsboro, Kans., $59.34; Christian S. S., Mdge., Kans., $114.42; Immanuel Ch., Los Angeles, Calif., $47; Menn. Ch., Pratum, Ore., $38.39.

Salem Ch., Dalton, Ohio, $30.05; Swiss Ch., Whitewater, Kans., $28.30; Abe Fast, Salem, Ore., $10; First Menn. Ch., Berne, Ind., $402.15, a friend, $30, S. S. Class No. 38, $10; The Oklahoma S. S. Convention, Meno, Okla., $107.19; Bethesda Ch., Henderson, Nebr., $61.78; Menn. Ch., Richey, Mont., $60.99; Zoar Ch., Goltry, Okla., $9.35; Eden Jr. C. E. Soc., Mdge., Kans., $5.73; Salem Ch., Wisner Nebr., $5; Emmanuel Ch., Doland, S. Dak., $2.16; Bethel Ch., Langdon, N. Dak., $4.78; Group at Warroad, Minn., $6.17; First Menn. Ch., Lostwood, N. Dak., $4.25; Bethel Ch., Lustre, Mont., $8.82.

Bethel Ch., Wolf Point, Mont., $3.50; Zion Ch., Arena, N. Dak., $6.74; Bethel College Ch., Newton, Kans., $25.27; Friendensberg Ch., Avon S. Dak., $23; Salem Ch., Munich, N. Dak., $15.46; First Menn. Ch., Allentown, Pa., $40; Emmaus Ch., Whitewater, Kans., $35; East Dist. Sunday schools, $150; Garden Twp. Ch., Mdge., Kans., $31.55; First Menn. Ch., Butterfield Minn., $27.65; Bethel C. E. Soc. Inman, Kans., $21; C. E. Soc., Friedenberg Ch., Avon, S. Dak., $20; Friedensburg S. S. and C. E. Soc., Avon, S. D., $5.24; Eden Congregation, Schwenksville, Pa., $55; Junior C. E. Convention of East. Dist. Conf., $24.50; Alexanderwohl Ch., Goessel, Kans., $5.

P. A., Hillsboro, Kans., $50; First Menn. Ch., Upland, Calif., $38.40; Menn. Mission Enid, Okla., 30.12; Bergtal Ch., Pawnee Rock, Kans., $15.17; Mission S. S. Class Bergtal Ch., Pawnee Rock, Kans., $10; Fairplay Ch., Peabody, Kans., $25; Menn. Ch., Medford, Okla., $18.10; Menn. Ch., Pulaski, Iowa, $9.50; Pine Grove Ch., Bowmansville, Pa., $7.50; Int. and rents, $33.70; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $331.77. **Total, $3,300.75.**

Balance in Bank, May 1, 1938		$ 423.44
Gifts for General	$2,900.68	
Gifts for Special Support	273.04	
Interest and Rents	33.70	
Pension Fund	93.33	3,300.75
		$3,724.19
Paid out on Orders		679.29
Balance in Bank, June 1, 1938		$3,044.90

Respectfully submitted,
J. E. Regier, Treasurer.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JUNE 21, 1938 NO. 25

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

God's Woman

Blessed one of God's Creation,
Noblest word of Christian Nations;
Highest emblem of the ages,
Sweetest carol of the sages;
So ideal—yet so human:
This describes God's type of woman.

Ever willing to bestow
Help and love where'er she goes,
Building character everywhere
Dropping love-bits here and there.
Gentle, helping, trustful, good—
Virtues of true womanhood.

That she brought sin is very true,
But, she brought the SAVIOUR too! ! !
Blessed, highest privilege, this.
Wondrous thought none can dismiss.
Though she is so very human,
We esteem GOD'S TYPE OF WOMAN.

—*Gracelyn Polstra Augsburger*

Friendship

Friendship—what a blessed word—
Of which we have so often heard;
It to a higher plane does lift
When we possess this wondrous gift.

Friendship—how broad, how real,
Its very meaning we can feel.
It gives courage, hope, and cheer:
And wipes away the bitter tear.

Friendship—what does it show?
That we have friends who love us so
By gifts and help they do bestow.
Help us their love and sacrifice to know.

Friendship—what value and worth
To all mankind on earth
Of which we can give and also receive
And banish much of sorrow and grief.

—*Elizabeth Lingenfelder*

To Our Subscribers in Arrears

DEAR FELLOW CHRISTIANS:

We have a report from our business manager to the effect that the subscriptions in arrear on THE MENNONITE, on June 1, amount to $1176.00, almost double the amount of the arrears a year ago. In spite of occasional reminders that the subscription has expired and that it is time to pay up, a good many of our subscribers make no response. They always have the privilege to drop the business office, the Mennonite Book Concern at Berne, Ind., a card with request to stop the paper, or simply to decline to receive it from the carrier or postoffice. Some think that we should stop sending the paper when the subscription expires or when there is no response to a notice to renew it. Many secular papers, perhaps the majority, do that. But it is a little different with a church paper which the Conference wishes to go into every Mennonite home, because it is needed there. And many of our brethren would seriously resent such treatment by our business office. So, unless there comes a definite *stop notice,* we continue sending the paper, in the faith that our Christian subscribers will pay up in due time, that they will not fail us.

The situation with THE MENNONITE at present is as follows: It has about 2175 subscribers who have either paid or of whom we have reason to believe that they still want the paper. The great majority of this number have nobly paid the paper until January 1939 in advance and have received, as a token of gratitude by the publishers, the 64 page Yearbook. A good many others are credited to January 1938, fewer to a later month of this year. They deserve our sincere thanks.

To all others this S.O.S. is seriously addressed. There are *247 subscribers* whose label reads Jan. 1937, or in a few cases a later month in 1937, meaning that their paper is paid only to that date. The price of the paper for renewals, i.e. to old subscribers, is $1.50 or 12½ cents a month. So, when the paper is marked Jan. 1937, it is 17 months, i.e. 17 times 12½ cents or $2.12 in arrear. If this group would exercise Christian charity to pay up and in advance to Jan. 1939, at $3.00 each, the sum would amount to $741.00.

There are *32 subscribers* whose label reads Jan. 1936 (in a few cases a later month). On June 1, 1938 they are 29 months or 29 times 12½ cents or $3.62 in arrears. If they would graciously pay ahead to Jan. 1939 at $4.50 (3 times $1.50) the sum would amount to 32 times $4.50 or $144.00.

Thirty-two subscribers are behind since Jan. 1935, just 41 months on June 1, 1938, i.e. 41 times 12½ cents, or $5.12. Paying ahead to Jan. 1937 they would help our business in the amount of 32 times $6.00 or $192.00.

Nineteen subscribers have not paid since Jan. 1934 or thereabouts. On June 1, 1938 they owe 53 times 12½ cents or $6.62. Advancing their payments to Jan. 1939, they would contribute 19 times 7.50 or $142.50. Adding all the above sums we have a total of $1219.50, more than enough to offset the shortage reported by the office, and THE MENNONITE—das Unglueckskind—child of misfortune—since its birth fifty years ago would be out of the red.

Will you, dear readers, not kindly examine the label on your paper, and make us happy by paying your paper *at least* up to date, so that we can report better things about this paper at the coming conference. You can easily figure the amount in arrear. Count the number of months from date given on label to June 1, 1938, and take that many times 12½ cents.

May we not hope to hear from most of you by July 1 next? Kindly consider paying for your church papers as part of your mission work. For as the missionaries do their work among the heathen and unsaved, so do the papers their bit in teaching the readers of the home land. And kindly remember that a Christian cannot afford to take the church paper for two, three, of four years, and then stop it without paying for it.—The Editor.

"Have ye not read that which was spoken unto you by God." Matt. 22:31.—The Bible is a truly wonderful book. Though a library of 66 books, written by different men at different times, there is admirable unity throughout, for they all center on *One Person, our Savior Jesus Christ.* The finger prints of God are noticeable on every page of the book. No man would have written the Bible, if he could; no man could have written the Bible, if he would. The riches and mysteries of this book are inexhaustible. It will take eternity to reveal and expound them.

"The Bible is the only Book
On which no human eye can look
And grasp its mysteries;
No matter what you see, there's more,
A boundless and unfathomed store,
Of deep profoundities."

HOME MISSIONS

CHURCH IN SARDIS, BRITISH COLUMBIA

Built in 1931 for $500. Membership 89. Seating capacity 250. The first church and organization of our Conference. The congregation is poor and though still unpainted the church is already too small.

ALBERTA COMMUNITY CHURCH, PORTLAND, OREGON

A. J. Neuenschwander

A few days ago, Rev. S. S. Baumgartner, 3425 S. E. Grant Street, member of the Home Mission Board, in cooperation with Rev. Edmund Miller, pastor, 5520 N. E. 22nd Avenue, made final arrangements for the purchase of the building that has been rented all these years as our Mission. The church is located at 5138 N. E. 23rd Avenue, and is in a fine residential section of the city. Not many years ago the City School Board erected a large school building not far from our church.

The building is a frame structure, 43 x 26 feet, and is located on a lot that has a fine elevation for a basement, and the lot is also large enough to permit enlargement in the future when the need arises. At the present time there is room for about 100 persons.

At the present time the building is heated by a stove and a small room takes off some more space. It is the plan of the congregation to put a basement under the building and put a furnace in the basement as well as make possible the holding of classes in some of the rooms. Other improvements are to be made costing about $250.00 and the group expects to take care of this alone by gifts and volunteer labor. Additional room is needed in view of the growing Sunday school. So far the attendance has been up to sixty-six.

The congregation has enjoyed a fine growth since the Millers are on the field. On Easter Sunday, two more were baptized and received into the fellowship, and five children were consecrated unto the Lord. Forty-seven took part in the observance of Holy Communion.

Earlier workers in this field deserve credit for careful and prayerful sowing of the good seed of the

Gospel. Much personal work was done. There has been a time of growth underneath and not seen by men, but the Lord who giveth the increase be praised for the present visible growth. We trust that in years to come, this church might grow and be an effective testimony for the Lord in Portland.

We as a Board earnestly solicit your intercessory prayers for this Home Mission Church as well as other fields in our care.

"Prayer moves the hand which moves the world."

FOREIGN MISSIONS

P. H. Richert, Sec.

GOD'S POWER TO SAVE WAS NEVER MORE EVIDENT IN CHINA THAN NOW

Hong Kong, China, May 4, 1938

Isaiah 49:12. Truly wonderful is the work being done here in China by God and also through His own: Chinese, missionaries and others. Just last night a Mr. Jackson of the China Inland Mission came from Hankow and reported the marvelous opening up of God's work. High officials are getting deeply interested in God's word. The Religious Tract Society and other such organizations are unable to supply the general, ever increasing demands for Bibles. Marshal Feng Yu Hsiang is coming back to his former spirituality and is donating Bibles to officials. One Chinese gentleman has given $3000 dollars for the purchase and printing of Bibles. Generalissimo Chiang and Madame Chiang spend an hour each day in Bible study. They have read the Bible through and have requested Bishop Roots for a suggestion of a Bible Study Book, which would lead them deeper into their spiritual life. One former communist responsible for the killing of missionaries would not eat a meal in the home of a missionary until he had made confession and received forgiveness for the great wrong he had done the church. And he said, I am changing my idea about Christianity.

Missionaries laboring among the soldiers near the front are reporting that thousands of soldiers, standing in open fields, eagerly listen to the message of Scripture and call for Bibles. Churches are crowded to capacity and many are received into the church. Wounded soldiers, formerly so hostile and rude and unruly, gratefully receive the care and listen appreciatively to the Gospel Message. I have before me a write-up of a radio-message given by Dr. Chester Mieo. When I read it, I was deeply touched and greatly encouraged and thrilled to join again the ranks of those in hard places.

Madame Chiang Kai Shek speaking to the Wuhan Missionary Prayer Meeting on April 6, both for herself and for the Generalissimo, said: "You know how missionaries have succoured the wounded, helped our refugees, faced the bayonets, cannons and bombs, and have stood their ground. The Generalissimo and I feel that no word which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees." At the end of the address Madame Chiang announced that, because of the changed attitude of many people who had been suspicious of the Christian faith, the law wound be amended so that the Bible might be taught in registered Christian schools.

The typhoon which raged along the coast has abated. Hongkong was at the edge of it and the ships in the wharves had to go out into the harbor for safety, and so could not load and unload. They came into docks again and we will leave at midnight. We were supposed to leave this morning at daybreak, but on account of the typhoon were delayed.

Kindly announce in the church papers that my address after this will be in care of American Consul, Tientsin until further notice.—With Christian Greetings, Aganetha Fast.

Christian Education

IV. OUR WANDERING SHEEP!

J. D. Unruh

Two valuable reports recently published bring to light very interesting facts. In *Christian Education* (Oct. 1937) is a report on the religious preferences of students in American Colleges and Universities for the 1936-37 school year. According to the report there were 1,335 Mennonite students. According to the *Mennonite Quarterly Review* (Jan. 1938) our various Mennonite institutions of collegiate rank had 822 Mennonite students for the same year. Apparently then, there were 513 Mennonite students who attended other than Mennonite schools last year. Or, to put it in another way, our Mennonite Colleges enrolled only about 61 percent of the Mennonite students who were in college last year—39 percent were attending other than Mennonite schools.

Granting that some of these students attended other schools because of proximity and economic reasons, granting too that some were interested primarily in special courses (technical) and for that reason went elsewhere, it does appear that our colleges should have had better than 61 percent of the students.

Upon inquiry the writer learned that during the 1937-1938 school year the following Bible schools reported Mennonite students in attendance: (number in each case follows)

Los Angeles Bible Institute	45
Northwestern Bible Institute	43
Moody Bible Institute	42
St. Paul Bible Institute	7
Total	137

These two sets of figures strikingly testify to the need of greater denominational loyalty in our circles. After all is said and done *only on a Mennonite campus can the rich heritage and splendid ideals of our people permeate the atmosphere.*

TRUE RELIGION MUST PERMEATE EDUCATION

D. H. Richert

"We may question whether any individual can be rated as truly educated who has not received instruction in the history and literature of religion."

"Modern scientists have discovered that there exists a small quantity of ozone in the air, and in this ozone regulates the ultra-violet light, which in a mysterious way is necessary to the sustenance of our bones. Without this all children would have rickets and human skeletons would crumble. Religion has supplied, and continues to supply a mysterious moral element in human life without which men and women lose their ability to distinguish between right and wrong and to make wise moral choices, thereby becoming morally invertebrate.

It is of paramount importance that there should permeate our whole educational process reverence for and knowledge of religion."

"If not the major consideration, at least one of the prime considerations is the personnel and spirit of the faculty. Are our faculties such as to give assurance to our constituency? Knowledge can only be united to vital piety in personality. No set of by-laws, nor formula of objectives printed in the catalogue, can atone for a teacher whose attitude toward the Church or religion is one of scorn or unconcern, or whose philosophy of life is not in harmony with Christian ethics or the Christian faith. Neither the zeal of the head of a department for a certain type of teacher from a certain institution, nor the fear of associations or agencies should move us to consent either to employ or retain a teacher whose deficiency at this point is known to the campus and the outside world. Without trace of narrowness and bigotry, we should strive to secure men and women on our faculties who will minister to an intelligent Christian faith. The personality and view-point of the teacher is set forth in the words of President Coffman: 'One may teach the multiplication table so that his students be saints or sinners.' "—Christian Education.

—*Cloudy days* often times cause people to get gloomy, but sunny days bring cheerfulness and joy. Cloudy Christians, or those who never let the joy of salvation radiate to the outside, will never cause the unbeliever to turn to Christ and praise God. We should therefore not keep God's sunshine to ourselves or for our select group, but spread it for tne benefit of men and to the glory of God.—Olin Krehbiel in "Church Messenger."

The Neglected Teaching

Prepared by the Bethel College Tithing Band

5. JESUS AND MONEY

It is a great surprise to many people to learn that Jesus had much to say on the subject of money or property.

Ministers today are often criticized for mentioning money in the pulpit. Yet this was the theme, or in some way entered into the majority of the sermons and addresses of Jesus.

It is asserted that one verse of every six in Matthew, Mark, and Luke is on this subject. Sixteen of Jesus' thirty-eight parables deal with the right or wrong use of money.

If you should take your Bible and place a silver star beside every passage that deals with this theme, you would have a "Milky Way" from Genesis to Revelation, with the galaxy most multitudinous about the "Star of Bethlehem."—John G. Alber.

* * *

6. SPIRITUALITY AND MONEY

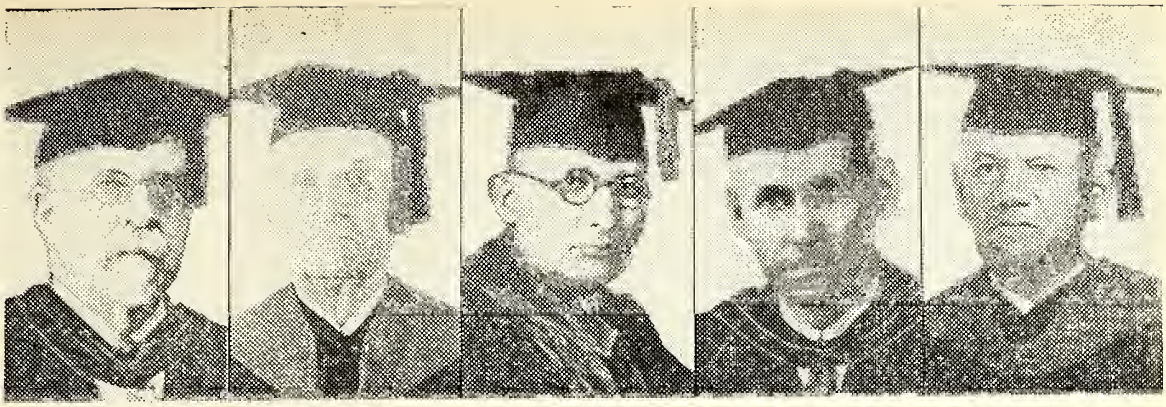
Someone has well said, "The money that belongs by every right to God but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."

To cheat a man out of a dollar is to rob him of more than a dollar. It robs him of your friendship. The same principle holds true in our relation with God.

A restaurant man put up a sign, "Meals Cash. We trusted a friend. He failed to pay. We lost both the price of the meal and the friend." God frequently loses not only the amount that is due Him, but the man.

We hear much these days about when the church gets right with God spiritually there will be no trouble about the money. The Scriptures teach that the reverse is true. You cannot get right with God spiritually unless you are right with Him financially. If you don't believe this, try it on your next-door neighbor.—John G. Alber.

"My meat is to do the will of Him that sent me." John 4:34.—What a depth of meaning, what a wealth of suggestions in this statement! It was love that prompted God to send his Son to save the world. It was love for fallen humanity and obedience to the divine will that induced Jesus to offer himself as a sacrifice. Here in a nutshell is expressed the secret of a victorious Christian life. Jesus conquered death, grave, hell, Satan, because He obeyed the Father. Only as we follow in His steps, seek His will, His glory, will our life be a success. If we seek our own will and way, we will likely experience disappointment, sorrow, distress. What a beautiful figure, *my meat,* my food, my nurture, my thought—daily, hourly, every minute, every heart beat—is to do the will of God. Would not that make a follower of Christ supremely happy?



Here are pictured three Mennonite leaders who, with the Governor of Kansas, received honorary degrees from Bethel College at its commencement, June 2. They are left to right, Rev. Abraham H. Unruh, Winkler, Manitoba; Rev. David Toews, Rosthern, Saskatchewan; (Dr. E. G. Kaufman, president of Bethel College); Hon. Walter A. Huxman, Governor of Kansas; and Rev. Peter H. Richert, Newton, Kansas. The four men were each presented to the president of the College with short citations of their meritorious life. We shall give just brief summaries of these, but quote the presentation paragraph with the name of the person presenting the honorees.—Place: City Auditorium, Newton, Kansas.

Rev. Abraham H. Unruh, Doctor of Divinity. Has devoted his life to the service of the church and God, principally through Christian education. Was for a number of years a prominent leader in the Mennonite schools of southern Russia. In America, since 1925, he is doing a most valuable piece of work as principal and teacher of Pniel Bible School, at Winkler, Manitoba, at great sacrifice. He is editor of the M. B. Sunday school quarterly and president of their conference. "I am very happy to present the Reverend Abraham H. Unruh for the honorary degree of Doctor of Divinity . . . a brilliant scholar, a beloved teacher, and a devoted minister of the Gospel of Jesus Christ."—Dr. John E. Linscheid.

Rev. David Toews, Doctor of Divinity. Has spent his active life unselfishly serving his fellow-men, as a teacher for some years, as principal and member of the Board of Directors of the German-English Mennonite Academy at Rosthern, Saskatchewan, as pastor of the large Rosenort Mennonite Church since 1902; as secretary and chairman of the Canadian Mennonite General Conference. As chairman of the Canadian Mennonite Board of Colonization, he was the directing head in the huge task of bringing 21,000 persecuted Mennonites from Russia to Canada and in getting them settled there. Since 1924 he is a member of the Home Mission Board. "All the services of this educator, religious leader, organizer and colonizer were motivated by the cardinal virtues of faith, hope and charity. I herewith present the Reverend David Toews for the honorary degree of Doctor of Divinity." —Dr. A. P. Friesen.

Governor Walter A. Huxman, Doctor of Laws.—The son of God-fearing, industrious Mennonite parents, immigrants from Russia. Taught school for five years, worked his way through the University of Kansas, became a lawyer, and as such has maintained successful practice in Hutchinson, Kansas, since 1914. Has served his fellow citizens as city and county attorney, and member of the State legislature. In the fall of 1936 he was elected governor of the State, the first man of Mennonite heritage to be thus honored. "As a member of the faculty of a Mennonite college, it is a peculiar honor for me to present . . . a man who has won the esteem of his fellow-citizens as an educator, legal advisor, statesman, citizen, friend—the Honorable Walter A. Huxman, Governor of the State of Kansas, for the honorary degree of Doctor of Laws." —Dr. E. L. Harshbarger.

Reverend Peter H. Richert, Doctor of Divinity. Has devoted his life unsparingly to the Christian ministry and the cause of Christian welfare and education. Was ordained as evangelist in 1886, and since 1898 has been the beloved and successful pastor of the Tabor Church, R.F.D., Newton, Kansas. He has been a rural teacher and for fifteen years instructor in the Bethel Academy; is much in demand as speaker on festive occasions; served as president of the Western District Conference and for many years on the Bethel College Board of Directors, part-time as its chairman. Since 1911 he has been the efficient secretary of the Board of Foreign Missions. Untiring, unselfish devotion to the Lord's work has characterized his whole career. "It is with pleasure that I present the Reverend Peter H. Richert, teacher, pastor, missionary, leader, friend of Christian education for the honorary degree of Doctor of Divinity." —Prof. A. E. Kreider.

The Strong Man

Heb. 11:34

A strong man is never so dangerous as he is the day after defeat, and a weak man is never so vulnerable as he is the day after success.

A strong man is usually more dangerous after his death than he was when alive. A strong man never allows defeat to mean defeat. Defeat for a strong man is but an inspiration, an invitation, to undertake again. In fact, the strong man never knows defeat; he knows only PURPOSE, and in one way or another, in life or in death, that purpose will mature.

St. Paul was a stronger man dead than he was alive. The great prophets have all been stronger men since their death than before. John Huss proved more dangerous to the Roman Church in ashes, 500 years ago, and since, than he did in the lecture room in the University of Prague.

Certainly Jesus on the cross was more dangerous to Caesar and the Roman Empire than He could have been preaching in the little synagogue in Nazareth. Jesus outlived Caesar because He first outdied him. St. Paul outlived Nero because he first outdied Nero.

A weak man may succeed, he may make a "hit" today, but his success today means only his downfall tomorrow. But a strong man, meeting defeat today, goes on to victory tomorrow. Men of olden times "out of weakness", through defeat, have been made strong. It is always dangerous to defeat a strong man of God.—J. E. Hartzler, Hartford Seminary.

Sunday School Lesson

A. S. Bechtel

July 3, 1938

JOSHUA: A CHOICE OF LOYALTIES

Joshua 1:2-6; 24:14-21

Introduction

Our lessons for this quarter will bring us a series of messages from Israel's early leaders. The aim will be, through a study of the success and failure in the lives of some of these, to find guidance and enrichment for our present-day living and inspiration for a closer walk with God.

God's Promise and Charge vs. 2-6

God is speaking to Joshua, the son of Nun, who was born in Egypt, of the tribe of Ephraim. He had been Moses' right hand man through the wilderness journey and now has been called by God to be his successor. God now commissions him (v2) to lead Israel over the Jordan into the promised land. The death of a great leader is no reason for giving up a great work. God calls another to take his place. The people must now go forward across the Jordan, at the time of our lesson—spring time—overflowing its banks and running along with uncontrolled force. Jordan's waters appeared angry and impossible and only a miracle could enable the people to cross. God spoke, the people must venture. This call to go forward was the best cure for despondent worry.

God's promise (vs3,4) is an almost exact repetition of that given to Abraham and "his seed forever." From the river Euphrates on the far east, to the Mediterranean on the west the land was promised to them. However, because of their sins, shortcomings and lack of faith, the "soles of their feet" never possessed most of it. God makes many promises which we fail to take and possess. This venture demanded courageous faith and God gave His definite promise of constant help.

Joshua's Plea for Loyalty vs. 14, 15

Joshua led the people across the Jordan and drove out the enemies before them. Now before they go to their allotted sections, he calls the tribes to Shechem (24:1,2) and asks them to renew their solemn covenant of loyalty, devotion and faithful service to God. The people must choose between serving God and false gods. Every person has some god and the responsibility of choice rests on each one. Israel must choose for themselves. Joshua chose definitely for himself and his family (v15).

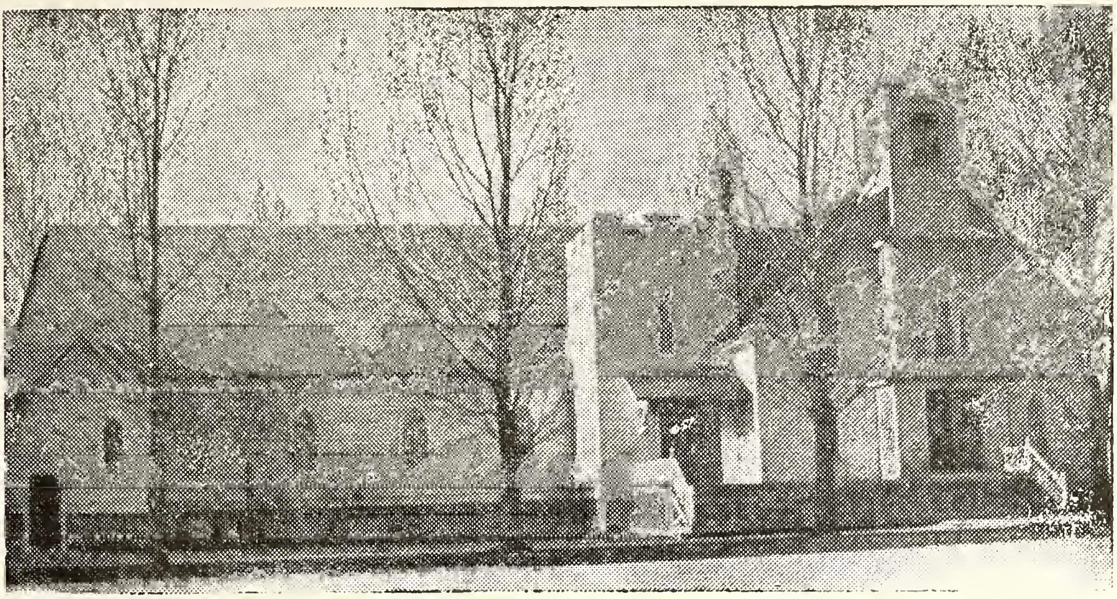
People Declare Loyalty vs. 16-21

Doubtless they were sincere at the time, and they served God, but the next generation began to wander. They acknowledge God's goodness to them (v17, 18) they saw the logic of Joshua's attitude toward God and declared that they "also" would serve Him. The force of Joshua's position is rejected by the many today.

Joshua warns them (vs19,20) for he knew how lightly such an earnest resolve can be made. He demands earnest consideration. Surrounded by outnumbering enemies, they would be severely tested and tempted to sin. God would not protect them if they yielded and then their enemies would destroy them. The holy God will not pass over the unrepented sins of His people. We need to heed the warning of Joshua today, lest we falter in our loyalty to God. Israel, after the deliverance from the bondage in Egypt, lost some of her spiritual loyalty to God. We are in danger of losing much of our faith in God in the over-enjoyment of our freedom. We need a Joshua to keep us from reacting into bondage through unchristian choices.

—*Prof. E. J. Hirschler of Bluffton College* has been very ill in the Memorial Hospital at Lima, Ohio, while the Middle District Conference where he was to preside as chairman, was in session at Trenton, Ohio. We understand that the good brother's condition is somewhat improved. We hope that the many intercessory prayers by friends may help to restore him to better health.

Dedication of the First Mennonite Church of Aberdeen, Idaho



In the presence of some 600 people this church was dedicated Sunday afternoon, June 5. The rich and very fitting program of addresses was interspersed with splendid music rendered by mixed and ladies' choruses and the church's male quartette. Rev. Edgar Toevs brought the first message, basing his thoughts on "Reasons for Gratitude." Those stressed were: The rich heritage of our forefathers, many of whom have passed to the Great Beyond. This building stands as a memorial to them. The freedom of worship without disturbance and the splendid spirit of unity that prevailed throughout the building of this sanctuary. Rev. P. A. Wedel, pastor of the church, gave the dedicatory sermon on I Kings 9:3-6. The Lord has heard our prayers and supplications. Man can dedicate the house of worship, but God alone can hallow it. To make it a house of God, we must hallow our thoughts and dwell in unity. It must also be a house of prayer, not only to prepare us for eternal life, but for greater service to humanity. There have gone forth from this church: missionaries, pastors, nurses, and superintendents of hospitals. We must come to the altar in faith, where Jesus can be glorified and His cross presented. We must not only dedicate the outer house, but build for a stronger inner church.

The history of the church was read by G. A. Bartel. Some of the main points brought out were as follows: In 1906 the first Sunday School was organized, which met in the different homes, and in 1907 the first church was organized in a school house, with 36 charter members. Rev. Jacob Hege was the first pastor and J. P. Wedel the first deacon, who is still serving in that capacity. In 1910 the First Mennonite Church was built, with Rev. J. B. Baer as pastor, who also dedicated it. The church has now grown to a membership of 320. Then followed three minute talks by John L. Toevs, Supt. H. C. Wiebe and John D. Becker. A fitting climax was the Hallelujah Chorus which was beautifully rendered. After the program the ladies of the church served light refreshments to about five hundred members and guests, in the spacious new basement.

Much of the success and spiritual growth of the church must be attributed to the ever-active and faithful pastor, Rev. P. A. Wedel, who has just completed his second year of service here. May God grant him many more years of useful and joyous service in this large and beautiful house of worship.

Setchen Leisy, Corr.

VISION

If we could see beyond a present sorrow,
Beyond a present grief, as God can see,
We would be braver, knowing some tomorrow
Will still hold happiness for you and me.

If our blurred eyes could see beyond their weeping,
The sunlit hills that someday we shall climb,
We would be stronger, and we would be keeping
A tryst with Hope through every darkened time.

If we could see beyond a fresh disaster,
The road smoothed out again before our eyes,
We would be calmer, and we would learn faster
The lessons life unfolds to make us wise.

We are so blinded by a moment's grieving,
So hurt by any sorrow, any pain,
That we forget the joys, beyond believing,
The peace that some day will be ours again.

—*Grace Noll Crowell*

A New German Song Book for the Brethren In Canada

During the past few weeks some of us have received printed lists of "Auswahl und Angabe der Lieder und Strophen fuer das neue, einheitliche Gesangbuch" (Selected List of Songs for the new, unified Songbook). This is the nucleus of a hymnbook which the Mennonite leaders in Canada wish to have published for use in their religious worship. The list comprises the opening lines of 706 hymns and songs. Of these 420 are contained in the "Gesangbuch mit Noten", 369 in the "Russland Gesangbuch," 159 in "dem alten Gesangbuch", 178 in other songbooks.

The desire for such a book was first brought to the attention of the Board of Publication at the conference session in Upland, Calif. through its Canadian member. The Board immediately suggested the use of our "Gesangbuch mit Noten," which has served our churches so well for nearly fifty years, and is still a general favorite with old and young, where worship in German continues.

But the Brother from Canada said, it was not what they wanted. Often the tune was not the accustomed one, or the words and tune not in good harmony, or the choice of stanzas unsatisfactory. Asked what the Canadian brethren really wanted, he replied he hardly knew, for they were not united in their views. Some wanted a book with the poetry only, some preferred one with "Ziffern" (numbers 1 to 8), and still others one with notes. After considerable discussion he was told they should work out a plan for a suitable book and present this to the Board, which would then see what could be done in the matter.

Their Songbook Commission, composed of J. H. Janzen, Benj. Ewert, John P. Classen and David D. Klassen, has now taken the first step. They have made a selection of songs and the list is before the churches for approval, suggestions, or general criticism. Since many of the congregations in Canada do not have a satisfactory book to sing from, they are anxious that action looking toward the publication of the proposed songbook should be pushed.

The book is to have notes. Such a book necessitates much work and considerable expense. The Commission has taken two steps toward the consummation of the project. (1) It has made the selection. (2) It has classified the songs under 37 headings. It will (3) have to proceed with the preparation of a "dummy", i.e. the songs with notes will have to be cut from the books in which they are found, page for page, and arranged in the desired order. When all leaves are placed together, the resulting book is called a "dummy." (4) Next the songs will have to be photographed one by one. And, in order to make size of text and notes uniform, some will first have to be photographically enlarged or diminished. (5) From the photographs, then, the plates will have to be made, and (6) the book printed, bound, etc.

Making musical plates requires painstaking workmanship and is costly, $5.00 or more a plate. With 706 songs—we think this is too many, 500, well chosen, would answer all purpose—the plates for the proposed book would cost in the neighborhood of $3500 to $4000, most of which the Board of Publication would have to borrow. And with such a risk ahead the price of the book would have to be placed pretty close to $2.00. Would the brethren north of the Divide, many of whom are struggling hard to make a living and pay their debts, be able to buy the book at such a price in paying quantities. The brethren on this side would very probably choose to continue using our favorite "Gesangbuch." The sale of the new book would therefore have to be made practically exclusively on the Canadian side.

As ours is the General Conference of the Mennonite Church of *North America,* we owe it to the brethren in the northland to help them acquire the means for fostering their worship. The Conference Board of Publication is keenly conscious of that fact. But it hesitates somewhat to make an investment of, say, $4000.00 just for plates and then a couple thousand more for getting the books printed, bound and ready for the market, with no very definite assurance of a timely return of the funds.

Since the "Gesangbuch mit Noten" contains 420 or 70 percent of the songs selected for the new book, perhaps the Canadian churches could be induced to use it, until their situation improves. In that case the Publication Board has even thought of making them a donation of the plates of the Gesangbuch, with the possibility of getting a book just for the price of printing and binding. Of course, since some twenty reprints have been made from these plates, they are somewhat worn. But the last run was still pretty good.

Another possibility would be that they guarantee the purchase of, say, 3000 or more copies of the new book within a reasonable period of time.

The Board of Publication intends to work on this songbook problem seriously, when it meets before and during the coming conference. May God guide its efforts to act wisely and do what it can to assist the brethren in the north in their desire to advance the upbuilding of the Kingdom through song.—T.

—*The Mennonite Weekly Review* last week brought pictures of its new home and store building, as well as of all of its employees and members of its Board of Directors. It is a good looking, interesting group. The firm employs nineteen workers. Mr. Gerhart Willms is business manager. The new building affords ample and healthy space for all departments of the enterprise, and the book store is particularly well arranged and inviting.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti Sec.
1808 Fifth St.,
Sanger, Calif.

Finals of Oratory Contest

Newton, Kansas, June 6.—The final contest of the Western District Christian Endeavor Oratory was held in the Bethel College Chapel yesterday, June 5, and resulted in expense-paid retreats going to Paul Goering, Harley Stucky, and Edwin Stucky all of Moundridge.

Paul Goering won first place in the *Missions* section of the contest with an oration entitled "The Decisive Hour of Christian Missions." Harley Stucky won the *Peace* division with "United for Christ." Edwin Stucky won in *Retreat* with "The Retreat Spirit in Action."

This was the first year of the "contest" among the Mennonite young people. Anyone was eligible to enter who was a member of any Christian Endeavor organization of the Western District Conference which includes Nebraska, Oklahoma and Kansas. There are over fifty-five such young people's groups. There were twenty registered entrants coming from these groups. These represented the pick of each society that participated.

Held Regional Eliminations

Two regional eliminations were held, one at Bethel College and the other at Meno, Oklahoma. The winners of these two elminations met on June 5, the day of the Mennonite Song Festival. The Oklahoma entrants in the final contest were Rachel Unruh and Frances Becker. The judges of the contest were Paul Kliewer, Wichita, Mrs. Selma Platt and Dr. J. E. Linscheid, Newton.

Had Varied Program

The young people's choir of the First Mennonite Church sang a double number at the beginning of the program. Mrs. Ferd Voth directed. After the orations were given, Reverend Dyck called on Missionary August Ewert and Rev. Arnold Funk to make brief remarks. Ewert is the missions chairman of the W. D. C. E. convention. Funk is in charge of the Mennonite Young People's Retreat which is again being held at Elmdale, Kansas. It is to this retreat that the winners receive their expenses paid.

Much credit for the success of the first oratory goes to Rev. Walter H. Dyck, president of the Christian endeavor convention, who presided at the final contest, and to William Juhnke who as peace secretary of the convention was in charge of the contest.

Plans are being made to make this oratory an annual event.

A Happy Family Routine

by A Mennonite Mother

Often when entering a home we are impressed with the spirit in that home. But perhaps we do not realize how much routine it takes to build up a spirit like that. Let us not make the mistake and think that the home is the training ground for children only. For it is not. It is also the training ground for parents. If we see a home where the children have safely been guided through the adolescent years we can be sure that it is not only the parents that have done all the training, but the children have helped to train each other, and they have had a good share in training the parents. We can also be sure that in such a home there have been certain habits that have been thoroughly established. Our topic speaks of a Family Routine. We can not have a routine without established habits. We cannot merely say we will have a routine and then have it. It is rather a regular course of action adhered to through force of habit.

There are a number of these family habits, it seems to me, that are essential to a smooth running home. Some would prefer to have rules. But we have never liked rules in our home. We think they spoil the spirit of the home. We think rules belong to other institutions than homes. So we have stressed the idea of habit formnig rather than obeying of rules. There is perhaps no difference in the end, but there is a great difference in the mind of the child while forming a habit or obeying a rule. If disobeying a rule, usually some form of punishment follows. But we have never liked the word punishment either. If a family routine is worked out by hard and fast rules we know that the children will often do or not do certain things in order to avoid punishment, but if it can be worked out through a regular course of action adhered to through force of habit, without making the child feel that he is obeying rules, I think we have a happier situation.

For instance we could say, "Now every time you are not at the breakfast table at ten minutes after seven, you will have to do the dishes alone." But breakfast tastes so much better if we say, "If we can always be at the table at ten minutes after seven, we can all do the dishes together before you have to go to school." Or, if one or the other finds it hard to be on time we could make the rule and say, "Now for every minute that you are late for breakfast you will have to go to bed that many minutes earlier." But we accomplish just as much and keep a happier spirit within the group if I say, "I believe I woke you too late this morning. How many minutes earlier do you want me to wake you so you do not feel rushed in order to get ready for the family breakfast?" It is remarkable how much easier it is for a child to get up when he sets his own time than when a time is dictated to him.

Not everything in a home can be done by routine, and we would not want to have it that way if it could. But a certain amount of it we must have and it has always been our aim to get that certain amount with the least amount of friction possible. It seems to me that ought to be the problem of every parent to work out what will best work out in his family.

Take, for instance, the matter of eating together. How much energy and work is saved for the mother if the family eat together morning, noon and night! To get a family to thoroughly establish that habit is no easy thing. It takes a great deal of patience and time and energy to get to that point. But how much more, endlessly more, patience and time and energy it takes if that part of training is neglected in the habit forming years and then forever after have the meals on the table for an hour or two at a time, never knowing when one or the other will get up, never knowing if this one will want breakfast or that one will not want breakfast, and so try to keep the meal hot, or reheat it or even make fresh for each one.

But that is not the only reason for eating together at regular times—to save time and energy. It seems to me in this busy age we almost have to depend upon meal time for the family to get together. What a splendid opportunity it is to gather around the family table and share our experiences, encourage those who have had discouraging experiences, and rejoice with those of the group who have achievements to relate. How lovely to talk over family secrets and plans.

It is not only regular eating habits that we need, but also regular work habits; we need regular periods of play, regular periods of rest for each individual and periods of quiet for the group. It is not an easy thing to work such plans out and while working at them to keep a happy spirit in the group. A marriage course like you are having where you discuss so many home- and family problems ought to be very helpful indeed. But that will not do at all. That will not be enough. It takes a great deal of studying, a great deal of applied physchology, a great deal of ingenuity. Even that is not enough. It takes a great deal of praying. (To be concluded next week)

Messages from Great Hymns

Psalm 98

Young People's Topic for July 10, 1938

Meditations:

M., July 4. "Faith of our fathers." Rev. 7:9-17.
T., July 5. Reverence, humility: "Holy, holy, holy." Isa. 6:1-8.
W., July 6. A message to the nations. Matt. 28: 19, 20.
T., July 7. Faith: "In heavenly love abiding." Ps. 91:1-10.
F., July 8. Devotion: "O Sacred head now wounded." Matt. 27:29.
S., July 9. Eventide: "Abide with me." Luke 24:29-33.

Christianity constantly draws forth the best that is within mankind. Missionaries have for centuries gone forth to seek and to save. Jane Addams and Muriel Lester have worked with people of the slums to express their devotion to God. Martin Luther dared to defy tenacious religious traditions. Paul spoke persuasively to Jews and to Gentiles. Christ "steadfastly set His face toward Jerusalem."

One of the ways in which Martin Luther demonstrated his theory of personal access to God was in his creation of the church hymn as we know it. Historically he is credited with being the Father of the Evangelical Church-Song. Luther himself is the author of thirty-seven hymns. In addition to writing his own, he translated some from the Latin, and rewrote some of the German songs then in existence. "A Mighty Fortress is Our God" is one of Luther's best-known hymns. The original, of course, is in the German language.

Program Suggestions:

Five persons can be responsible for short talks on each of these five hymns and their author and composer:

"Faith of Our Fathers"—Frederick W. Faber—W. F. Hemy.

"Holy, Holy, Holy"—Reginald Heber—Rev. John B. Dykes.

"In Heavenly Love Abiding"—Anna L. Waring—Felix Mendelssohn.

"O Sacred Head now Wounded" — Bernard of Clairvaux—Hans Leo Hassler; Harm. by J. S. Bach.

"Abide With Me"—H. Y. Lyte—W. H. Monk.

A Suggested outline for these talks:

A. The words of the hymn.

What is the message of the words: Comfort, meditation, praise, consecration, faith, or love?

B. The author of the stanzas.

1. Who was the writer?

2. What had been his Christian experience?

3. What circumstances caused him to write this particular verse?

4. For what purpose did he write the hymn?

C. The tune to which the hymn is usually sung.
  1. Who was the composer?
  2. What is the history of this hymn tune?

D. Unusual situations in which the hymn has been used.

If you find it impossible to find in your library the required information for these hymns, other hymns may be substituted.

After each report on a hymn, a quartet or other musical group may sing the hymn. If desired, the whole congregation can sing part of the verses, the quartet alone singing the others. Conclude the program with a brief discussion of the contributions which hymns have made to the cause of Christianity.

INTERMEDIATE DEPARTMENT

Beauties in Nature

Intermediate C. E. Topic, July 10, 1938

For Daily Study

July 4. The beauty of flowers. Matt. 6:28, 29.
July 5. The beauty of land and sea. Ps. 33:6; 65:9-13.
July 6. The starry sky. Ps. 19:1-6.
July 7. The beauty of light. Ps. 74:16, 17.
July 8. The majesty of God's wisdom. Prov. 8:22-36.
July 9. The beauty of nature's processes. Acts 17:24-29.
July 10. Topic — Discovering beauty in nature. Ps. 8.

First Hand Observation

This is a meeting in which there should be as much first hand contact with nature as possible. The first suggestion is to hold an outdoor meeting in the loveliest spot you know that is within reach. The second is to bring as much of nature into the meeting for observation as possible, rather than merely talking about it. Third, arrange for a meeting to follow this one on a week night at a convenient place, where someone who is a specialist in stars, rocks, flowers or birds will give an illustrated talk on "Appreciating God's Handiwork," or a nature study hike under competent leadership.

Worship Service

After a praise service of appropriate songs and the society announcements the following worship service can be carried out:

Prelude (instrumental) "Holy, Holy, Holy"
Leader:

> "I marvel in the year's swift round
> How new delights are ever found.
> But dearer far than aught I see,
> God's loving presence is to me;
> This makes the world divinely fair
> That he is in it everywhere."

Sing: "This is My Father's World"
Scripture reading: Ps. 8
Special Music: "Consider the Lilies"
Sentence prayers (Giving thanks for the beauties in the world about us)
Talks on the topics for daily reading
Duet: "His Eye Is on the Sparrow"

For the Leader

Someone has said that "all nature is beautiful." It would seem this is true when we look over a field that is gay with wild flowers in the spring. There is no arrangement or color scheme. The lack of it seems to add to the beauty and all colors seem to blend in the natural setting. The same can be said of rocks and boulders, piled up in great disorder. We marvel at the beauty of the sight.

Not all people have the same appreciation of the beauties in nature. Some can look at the overwhelming grandeur of the Grand Canyon and say, "Is that all there is to see?" While another will thrill over a bit of dew on a leaf glistening in the morning sunlight.

Why is it that some people have such a great appreciation for the beauties in nature, while others seem to be entirely lacking in it? How can we train ourselves to see the beauty about us? What does it add to our life?

What must we take to nature that it may mean most to us? How does our knowledge of God and the Bible enrich our surroundings? What did Jesus mean when He said, "Consider the lilies?" Matt. 6:28.

Closing Moments

Let the closing be a meditation service, when all join hands and silently look into the sky, while several poems that speak of the beauty of Our Father's World are read.

Song: "Fairest Lord Jesus." Benediction.

A Poem of Consecration

My God, Thou art a God of strength and beauty;
  Thou art the mighty keeper of the seas;
Thou givest me my life, my faith, my seeing;
  And I, so small—what can I give for these?

Thou givest me the sun, the hills, the rainfall,
  Clear eyes to see the daybreak and the night,
A mind to fathom truth and follow straightly;
  And I, so small—what can I give of might?

And then, as though Thou countest not these blessings,
  Thou sendest Thine own Son to die for me;
And I, so small—O, humbly and with gladness
  I give my all—I give my life to Thee.

—*Peter Pau.*

* * *

GRADUATION OBSERVED

In a joint meeting the Reedley C. E. Societies observed promotion on Sunday evening, June 5 at 5

p. m. After an opening worship service based on the theme, "The Forward Look," the superintendent of the Junior-Intermediate society, Mrs. J. H. Langenwalter presented the graduates from that society. They were welcomed into the Intermediate society by the president, Maxine Mohn, and presented with a copy of the pledge. The graduates of the Intermediate society were then presented and welcomed on behalf of the Young People's Society by Daniel Ewy, the president. They were each given a corsage of spring flowers. The pastor, Rev. Langenwalter, gave a brief closing message. At the conclusion of the graduation service a fellowship supper was enjoyed, after which the High School graduates proceeded to the Baccalaureate service.

JUNIOR CORNER

The Mennonite Junior's Past

Program Suggestions for July 10, 1938

Quiet Music

Call to Service: Group rise and sing "The Lord is in His holy temple." Then let a junior speak:

"God is in His holy temple;
Earthly thoughts be silent now,
While with reverence we assemble
And before His presence bow. Amen."

Opening Service

1. Five minute song service in charge of chairman asking for favorites
2. Scripture reading: a junior reading Heb. 11:8-10; Heb. 11:13-16; Heb. 13:14
3. Special music: "I am a Pilgrim Here within a Foreign Land"
4. Leader's prayer of thanksgiving that God *wants* us to become citizens of His heavenly kingdom

Study Period: Aim, to introduce the child to the past history of its people and to instill within its heart a love and loyalty to the same.

1. The Mennonite Junior's Past: a guest speaker could be asked in for this evening picturing our past
   a. its wanderings
   b. its persecutions
   c. its belief
   d. its status
   e. its institutions
2. Prayer by guest speaker thanking for God's nearness in our past and asking for His nearness now to make us into loyal witnesses for Him
3. Sing in unison the hymn of the month, "The Church's One Foundation"
4. Repeat in unison verse of the month, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1,2
5. Mission minutes: This can be linked to above study in "How we are trying to serve God"
6. Announcements in regard to the conference projects
7. Sing in unison: "Faith of Our Fathers"
8. Closing prayer

* * *

ANOTHER PENNY PROJECT

For our conference "surprise fund." It can't be much that our groups send to help in the expense, but in the ages past there was a widow's mite upon which Christ spoke his benediction. May these pennies that we send merit the same favor in the eyes of the Lord and become an inspiration to the leaders of our conference. Can we make each penny a *representative* of *much* prayer? What a blessing they can then be!

Last time it was a peck of potatoes. Perhaps you have had orders to repeat it, because other mothers wanted a peck also. Could we try the DOING-WITHOUT-PLAN this week? Each one bringing a penny to the meeting, because there was a stick of gum less or a drumstick or a sucker. Perhaps one or the other would forfeit a swim and there would be five or ten pennies more.

I would suggest that you leave all pennies in penny form. They could be gathered in a little sack from week to week and, when the time comes to leave for the conference, you could put the little sack of pennies in the care of someone that is going and ask them to deliver the same to our conference treasurer.

THE COOKIE JAR

A positive man is one who is always wrong at the top of his voice.

CORRESPONDENCE

SECOND CHURCH, BEATRICE, NEBRASKA

Last Sunday we had very dear guests. They were here for the promotion of the Bethel College program. In the forenoon Brother Willis Rich spoke to the young folks and also to the old. In the afternoon we had our Sunday school picnic in Chautauqua Park. The weather was fine and everybody could enjoy himself in a social way, also in God's glorious nature. The prospects for a good wheat crop are good. We will leave it all to our heavenly Father. He does all things well, according to our needs.

In love and friendship, John Wiebe.

Wichita Mission Church Invites You

The Lorraine Ave. Mennonite Church of Wichita invites you to become more acquainted with your mission. Many have expressed the desire to visit the church, others wish to see the relief work we are doing, while still others have enjoyed the homecoming last November and have asked that we again have a similar event. The church is located 30 blocks east of Broadway and 7 blocks south of Douglas.

The date for this event is Sunday the 26th of June. The committee wishes to announce the following program for the day:

9:45 Sunday School
11:00 Morning Worship with messages from the pastor and a guest minister
12:30 Basket dinner in the church basement
1:30 Tour through the needy area
3:00 Early vesper service with Mr. J. N. Smucker, pastor of the Bethel College Church, bringing the message
5:30 Basket supper in the church basement
7:30 Musical program by the Men's Gospel Chorus of the Alexanderwohl Church

You are cordially invited to become acquainted with your mission station in Wichita and the work it is doing.

In behalf of the Committee,
Edward D. Schmidt, Pastor

PORTLAND MISSION ACQUIRES CHURCH BUILDING

For ten years the congregation of the Alberta Community Church has been worshipping in a rented building. Not only has it needed major repairs, but also remodeling, as the Sunday School has outgrown its quarters, making more room a necessity. Yet nothing could be done towards improvement while it remained the property of another church group. (Norwegian Congregational)

So it is with great rejoicing in answered prayer that we announce the Home Mission Board's purchase of the building for $650, the amount of a mortgage on it, making it the property of the General Conference.

Now our members wish to make the needed improvements, and at a special meeting for making plans as to procedure, each one pledged his whole-hearted support to the project. It will take willing hearts, willing hands, and willing pocket books, but we believe that if we do our part, the Lord will undertake for us.

To make the necessary repairs and improvements, about $600 is required. Since we have a contractor, carpenters, painters, cement workers and electricians included in our membership, most of the labor will be donated. The cost of $600 is small, but to our little group it seems quite a bit. Yet in faith we venture out, knowing that the Lord has been blessing in a wonderful way and believing He will continue to do so, supplying all our needs according to his promise.

We request the prayers of all who are mission-minded. Many can help in this way though unable to contribute materially. For additional information, or contributions, write to the church treasurer, Rev. S. S. Baumgartner, 3425 S. E. Grant St. or to the pastor, Rev. Edmund Miller, 5520 N. E. 22nd Ave., Portland, Oregon.—Christine Miller, Corr.

SERMON SKETCH

Mother's Day Sermon preached by Rev. P. K. Regier
Text—Proverbs 22:28

1. A landmark is a starting point, from which all other measurements are taken.

a) Remove a landmark, and you tend to destroy the basis of the age old standards and values which have proven their worth throughout the experiences of men.

b) Removing landmarks causes confusion: the world is in a state of confusion today, and no one seems to know the way out.

2. Some of the landmarks essential to human welfare are:

a) Parental authority
b) The Bible as the bulwark of the Christian home
c) The family altar

A perfumer bought a common earthen jar and filled it with the attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterwards, even when broken, the pieces retained the fragrance.

So it is that the human life becomes saturated with the Word of God, if daily a few moments are given to its meditation.

The thoughts, the feelings, the affections, indeed, the whole character is affected by the influence of the Bible, and the spirit of the Scriptures.

And today, especially in the light of the meaning of Mother's Day, we say, "A mother's memory filled with God's promises; a mother's life ordered according to God's Word; a mother's lips telling the story of the Savior's love: could anything be more beautiful?"

Mother's Day is at once an opportunity to pay our loving tribute to our mothers and what they mean to us. But it is also a challenge to preserve the old landmarks which have stood for centuries as the bulwark and security of those values which are essential to human welfare.

—*The Kansas Institute of International Relations* which held forth at Bethel College from June 7 to 17 was well attended and the general opinion seems to be that it was better than its two forerunners.

In Memoriam

MRS. D. B. NEUFELDT, NEE SARA H. BALZER, daughter of Mr. and Mrs. Jacob Balzer, was born Feb. 26, 1887, at the home of her parents near Inman, Kansas. She was baptized August 28, 1904, upon her confession of faith in Christ and was taken in as a member of the Hebron Church by Elder Bernhard Buhler.

Almost a year later, Aug. 9, 1905, she was married to Dietrich B. Neufeldt and they made their home on the farm six miles east of Inman. There they spent the 33 happy years of their married life. To this union were born two children, Hilda Gertrude, now Mrs. Louis Janzen of Elbing, Kansas, and Marvin Jacob of the home.

Mrs. Neufeldt had been suffering more or less the past 28 years. During this time she underwent four operations and doctored much, but with little success. In spite of her suffering she enjoyed caring for flowers, visiting the sick and the needy as much as her strength permitted. Many times these friends called and often left with some useful gift from Mrs. Neufeldt.

The past weeks she had not been well, and at 9:30 p.m., May 26, she became seriously sick. A doctor and nurse were summoned to help; but Mrs. Neufeldt passed from this life into her eternal home Friday evening at 4:00, May 27, 1938. She reached the age of 51 years, 2 months, and 29 days. The deceased leaves to mourn her departure: her bereaved husband, her mother, two brothers and one sister, a son, a daughter and two grandchildren, as well as many friends and relatives.

Funeral services were conducted at the Hebron Mennonite Church by Rev. T. A. van der Smissen, the pastor, and Rev. H. J. Dyck of the Zion Mennonite Church at Elbing.

* * *

JOYCE MAE DIETZ, daughter of Mr. and Mrs. Wilmer Dietz, passed away in a Philadelphia hospital on May 14, 1938, after a short illness. She was born Jan. 19, 1938. Short services were held at the home of her parents, with further services at the Great Swamp Reformed Church, Spinnertown. Rev. Rupp, the pastor, officiated.

* * *

CLARISSA PATTERSON, of Quakertown, R. D. 2, died in the Quakertown Community Hospital early Thursday morning. She had been admitted as a medical patient April 7. She was aged 79 years.

Born in Ontario, Canada, she was a daughter of William and Sarah (Arnold) Patterson. For many years she was a school teacher and was pensioned some time ago. She is survived by a brother, Fred Patterson, with whom she was living.

Funeral services were held Monday at 2 p. m. from the East Swamp Mennonite Church. The Rev. Peter J. Boehr, of Richlandtown officiated. Burial was in the cemetery at Black Water Junction, Canada, according to her wish.

* * *

MRS. ELIZABETH JOHNSON, Perkasie, Pa. died March 30, 1938, aged 40 years. Member of the Lutheran church. Funeral services on April 2nd. Rev. Ritter, her pastor, spoke in English; Rev. A. M. Fretz in German on Phil. 1:21, 23.

* * *

MRS. MARY LEATHERMAN NEE GEHMAN, Quakertown, Pa., widow of Jonas G. Leatherman, died May 13th, 1938, aged 76 years, 1 month, 9 days, at Springfield, where she was a member. Her pastor A. M. Fretz spoke on the words in Phil. 1:6; Isa. 2:30; Matt. 24:44.

« « JOTTINGS » »

—*The Committee on the Revision of the Mennonite Hymn Book* has brought its work to a close temporarily. For six days they worked hard, forenoon, afternoon and evening; *first* to determine what songs should be eliminated from the book and, *secondly*, to select substitutes for these and make other needed changes and additions. They now have listed and properly classified about 550 songs. This list is to be mimeographed, checked up to the Board of Publication, and then presented to the coming conference, with the Committee's and Board's suggestions and recommendations. That done, there is still time for suggestions, criticisms, etc. by leaders and others. Then, in the fall, the Committee plans to meet again for giving the book its final attention. About 140 songs have been eliminated from the Hymn Book. The plates of those left can be used again. So only about 125 new plates would be necessary, making the cost of the revision bearable.

—*Saskatoon, a city of about 42,000 population,* in the Province of Saskatchewan, Canada, where the coming Conference will be held, is located about 540 miles north west of Winnipeg, the metropolis of Western Canada. Saskatoon has placed its spacious buildings on the Exhibition Grounds, with their accommodations, at the disposal of the Conference. Never, during the seventy-eight years of its existence, has the conference been held among our brethern in Canada. Since this visit among them should serve to strengthen the tie of brotherhood and since the occasion is so rare and holds so much that is worthwhile in store, many from the states should make a strenuous effort to attend, even though the round trip from such distances as Philadelphia, Pa., will cost $141.85, sleeper included. It will be a life-time experience.

—VOICES PERTAINING TO THE REVISION OF THE SONG BOOK:—"How can we understand the foreign titles or tunes of the book, if we don't have the learning. Why not have the English titles, with enough old time hymns to arouse our emotions once in a while. And if some songs are too fast for some people, I would say they must be weak Christians if they cannot control their feet."—A young Mennonite mother, Columbus Grove, Ohio. . . . "Here is my vote of endorsement of Bro. E. W. Baumgartner's article regarding our hymn book."—D. D. Eitzen. . . . "I was much interested in the two articles in a recent MENNONITE, by the brethren Baumgartner and Hostetler. I urged our people to read them carefully. There is much food for thought in both of them. I think B. says some exceptionally fine things about the type of hymns we should use in our churches. I believe that it is still true that deep streams flow rather quietly and that roaring streams are usually quite shallow. I rather suspect that applies quite well to evangelistic and revival preachers and singers. *I believe more articles on the order of these two would be helpful on the problem of the Mennonite Hymnal.* I do not know if there be any hymn bok anywhere that is not open to some criticism. I doubt if any of our churches are using one that is entirely satisfactory. I wonder at times, if our people are not possibly a bit too critical of that which is the product of our Mennonite communities."—A. S. Bechtel. . . . "The postman has brought THE MENNONITE of June 7. Be sure and read what it says about our new Hymn Book."—Olin Krehbiel.

—*Systematic Giving.*—Systematic giving is giving according to method instead of from impulse. Our circumstances will determine whether this is to be done weekly, monthly or quarterly. In any event let us have an account or fund, separated for God's use. If your bookkeeper should put money in your cash drawer only when he felt like it, your treasury would get very low. So does God's treasury. If your cook made no provision for your meals and served them only when she happened to think of it, you would soon starve. That is what the people do who depend on careless givers for the bread of life.—J. E. Kaufman in "The Church Visitor."

—*Grace Mennonite Church, Lansdale, Pa.*—On Pentecost twelve young people were baptized and received into the church.—One of the reasons why the Eastern District Conference proved to be such a blessing was because of the prayers that ascended up. Why should not the people at home pray for the coming General Conference, even if it is held far off in Canada.—The Ladies' Aid Society contributed $60 toward the church building debt and the Married People's Class $50.

—*Bluffton College* had its graduation exercises last week. C. L. Anspach, president of Ashland College, delivered the commencement address, upon the subject, *Privileges and Responsibilities*, and President A. S. Rosenberger preached the baccalaureate sermon on the theme, *The Mind of Christ.* On "Bluffton Day," June 13, there were class reunions, Senior Class Day exercises, and the coronation of Bluffton's queen, Miss Emma Detweiler; a concert by the College orchestra, and the rendition of the Thespian play, "Garden of the Moons."

—*Rev. A. R. Keiser of the Salem Church, Dalton, Ohio, honored.*—A newspaper clipping brings the information that a largely attended farewell service for the departing minister Rev. A. R. Keiser and family was held Sunday evening, June 12, at the church. A sumptuous picnic supper was served at 6:30 p.m., followed by a rich program. It opened with a congregational "hymn sing" which the church indulges in and greatly enjoys on some Sunday evenings. Following this was devotion led by Hiram Sommer, then the main address of the evening by Bro. D. W. Bixler of Bluffton, a former resident of the community, and another address by Rev. William Stauffer, pastor of the neighbor church at Sugar Creek, Ohio. As a token of good will and appreciation of their services, Ivan Badertscher then presented to the Keisers, on behalf of the church, a floor lamp and a study lamp. Rev. Keiser expressed his gratitude for this and the loyalty with which the members had supported his work.—Following are some of the results of Rev. Keiser's endeavors during the nearly 15 years of service in the church as stated in the paper: Seventy children were consecrated; 48 couples married, none of whose bonds were dissolved by courts; 65 funeral sermons preached; 100 admitted to the church through baptism and many others by letter; hundreds of sermons delivered; midweek inspirational services conducted; special study and training classes successfully carried out; the church building remodeled, etc.

—*Lately too Dry now too Wet.*—In Kansas and Oklahoma, the homes of many Mennonites, the dry weather of the past few years has now given place to much rainy weather. Rains measuring two to three inches are rather frequent, and the ground is so soft that the farmers cannot get into the fields to harvest their over-ripe wheat. It is a bit like some one has said, Kansas (Oklahoma) is like a good milk cow that gives a bucket full of milk and then kicks it over. It is comforting, however, to remember that God is behind nature and he knows what is best for us.

CHRISTIANS HAVE CAUSE TO SING.—*Singing and making melody in your hearts to the Lord."*—Eph. 5:19. If anybody has reason or an urge to sing, it is the Christian. His life should be a song-filled life. God's word all through its pages invites, encourages, exhorts people to sing. The children of Israel sang much. They were a musical people, their music reaching its golden age in the time of King David. We are told that the angels and the saints surrounding the throne of God continually sing praises and hallelujahs to Him who has redeemed us. Christianity has produced the greatest, most genuine oratorios, which will continue to grip the hearts of men in all times to come, and which give us a foretaste of the music of heaven. A songless Christian is almost an impossibility. A real child of God is happy and feels impelled, one way or another, to give expression to his feelings. Unconsciously he practices to take his place in the great oratorios in heaven, some day. His heart finds its echo in sentiments like these, "O sing unto the Lord a new song; for he has done marvelous things," Psalm 98.1.—"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." In the following we have a picture of the part that music played in the "sanctuary" in the time of David: "Praise God in his sanctuary—in the firmament of his power—for his mighty acts—according to his excellent greatness. Praise him with trumpets—with psaltry and harp—with timbrel and dance—with stringed instruments and organs. Praise him upon the loud cymbals, upon the high sounding cymbals. Let everything that has breath praise the Lord."—Psalm 150:1-6.—T.

HOME MISSION BOARD REPORT FOR MAY, 1938

Income

Paid direct to David Toews, Treas., Rosthern, Sask., by Gerhard Thiessen, Scudder, Ontario, $10.

Specials: Mission Soc., Trenton, Ohio., for Lima, Ohio, Mission, $10.

General Treasury: Second, Beatrice, Nebr., $18; Upper Milford, Zionsville, Pa., $50; Garden Township, Moundridge, Kan., $25.97; Bethesda, Henderson, Nebr., $70.01; Burrton, Burrton, Kan., $4.21; Ex. Com. of Mission Societies, $67.62; Bethel, Mountain Lake, Minn., $50; Menno, Lind, Washington, $11.17; First Christian Moundridge, Kan., $98.50; First, Berne, Ind., $140.05; First, Chicago, Ill., $18.25; S. S., Johannestal, Hillsboro, Kans., $16.33; Immanuel, Los Angeles, Cailf., $10; Salem, Dalton, Ohio, $15.03; Bethlehem Bloomfield, Mont., $16.40; Mission Friend, Alexanderwohl Church, $20; Alberta Community, Portland, Ore., 20; Bethel College, Bethel College, Kans., $22.75; Esther Hiebert, Wichita, Kans., $20; Salem, Wisner, Nebr., $6.19; First, Upland, Calif., $17.08; Immanuel, Pratum, Ore., $25.51; Pulaski, Pulaski, Iowa, $9.50. **Total, including special, $762.57.**

Disbursements

Loan to Hague Church, Hague, Sask., $600; Salaries, rent, etc., $1392.85.

All these gifts are hereby gratefully received and cheerfully acknowledged.

A. J. Neuenschwander, Treas.,
Quakertown, Pa.

Note: We hesitate, and yet feel constrained, to call your attention to the fact that May is the second month that we have had a smaller income than expenditure. We feel confident that you will remember the Home Mission work in your prayers and keep the Treasury balanced.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts in May, 1938

New Hopedale, D. H. Koehn, $23.30; Bethany, R. E. Kaufman, $10.31; Sichar, H. S. Ratzlaff, $4.85; Swiss S. S., Whitewtaer, LaVerne Rutschman, $30; Einsiedel, E. D. Miller, $9.31; Ransom, Elmer Huxman, $80; Zion, Elbing, J. P. Janzen, $5.80; Eden, Inola, G. J. Voth, $9.50; Hebron, C. Plett, $19.08; Mission Friend, Alexanderwohl, H. J. Reimer, $25; Bethel College, Helen Penner, $20; Kidron, F. W. Koehn, $2.85; P. A., Hillsboro, $18; Gnadenberg, J. B. Schmidt, $15.45.

Gratefully acknowledged,

H. J. Dyck, Treas.
Elbing, Kans.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR MAY, 1938

For India: Bergtal Sew. Soc., Corn, Okla., Native Helper, $30; Salem-Zion Miss. Soc., Marion, S. D., Janjgir St., where needed, $15; Worthwhile Circle, Reedley, Calif., Beds, Basna Hosp., $15; Miss. Soc., Burrton, Kans., Champa Hospital, $10. **Total, $70.**

Expenses of Ex. Comm. and "Miss. News and Notes": Zion Miss. Soc., Souderton, Pa., $2.60; Miss. Soc. Menn. Ch., Napier, Pa., $1.50; Sew. Soc., First Ch., Beatrice, Nebr., $8.15; Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., $7.70; East Swamp Miss. Soc., Quakertown, Pa., $7.80; Miss. Soc. First Ch., Napanee, Ind., $2.50. **Total $30.25.**

Miscellaneous: Bergtal Sew. Soc., Corn, Okla., Native Helper, China, $23; Bethel College Ch., Miss. Soc., Newton, Kans., China, Relief Work, $11.28; Int. Miss. Band, Berne, Ind., Foreign Missions, $25, Home Missions, $10; Sew. Soc., Monroe, Wash., Home Missions, $3.55, Foreign Missions, $7.12; Bethel Miss Soc., Lustre, Mont., Traveling Expenses of Missionaries, $44.73; Bergtal Sew. Soc., Corn, Okla., Traveling Expenses of Missionaries, $10; Brudertal Sew. Soc., Hillsboro, Kans., Retired Miss. Fund, $18.96; West Zion Sew. Soc., Moundridge, Kans., Retired Miss. Fund, $11.50; Miss. Sew. Soc., Berne, Ind., Mrs. A. Habegger, Mont., $25; Ladies' Aid, Inman, Kans., Rev. A. Ewert, $6.70; S. O. Circle, Upland, Calif., Rev. and Mrs. G. A. Linscheid, Okla., $5; Bergtal Sew. Soc., Winkler, Man., Relief Work, Rev. E. Kuhlman, China, $15. **Total, $216.84. Grand Total, $317.09.**

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JUNE 21, 1938 NO. 25

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

God's Woman

Blessed one of God's Creation,
Noblest word of Christian Nations;
Highest emblem of the ages,
Sweetest carol of the sages;
So ideal—yet so human:
This describes God's type of woman.

Ever willing to bestow
Help and love where'er she goes,
Building character everywhere
Dropping love-bits here and there.
Gentle, helping, trustful, good—
Virtues of true womanhood.

That she brought sin is very true,
But, she brought the SAVIOUR too! ! !
Blessed, highest privilege, this.
Wondrous thought none can dismiss.
Though she is so very human,
We esteem GOD'S TYPE OF WOMAN.

—*Gracelyn Polstra Augsburger*

Friendship

Friendship—what a blessed word—
Of which we have so often heard;
It to a higher plane does lift
When we possess this wondrous gift.

Friendship—how broad, how real,
Its very meaning we can feel.
It gives courage, hope, and cheer:
And wipes away the bitter tear.

Friendship—what does it show?
That we have friends who love us so
By gifts and help they do bestow.
Help us their love and sacrifice to know.

Friendship—what value and worth
To all mankind on earth
Of which we can give and also receive
And banish much of sorrow and grief.

—*Elizabeth Lingenfelder*

To Our Subscribers in Arrears

DEAR FELLOW CHRISTIANS:

We have a report from our business manager to the effect that the subscriptions in arrear on THE MENNONITE, on June 1, amount to $1176.00, almost double the amount of the arrears a year ago. In spite of occasional reminders that the subscription has expired and that it is time to pay up, a good many of our subscribers make no response. They always have the privilege to drop the business office, the Mennonite Book Concern at Berne, Ind., a card with request to stop the paper, or simply to decline to receive it from the carrier or postoffice. Some think that we should stop sending the paper when the subscription expires or when there is no response to a notice to renew it. Many secular papers, perhaps the majority, do that. But it is a little different with a church paper which the Conference wishes to go into every Mennonite home, because it is needed there. And many of our brethren would seriously resent such treatment by our business office. So, unless there comes a definite *stop notice,* we continue sending the paper, in the faith that our Christian subscribers will pay up in due time, that they will not fail us.

The situation with THE MENNONITE at present is as follows: It has about 2175 subscribers who have either paid or of whom we have reason to believe that they still want the paper. The great majority of this number have nobly paid the paper until January 1939 in advance and have received, as a token of gratitude by the publishers, the 64 page Yearbook. A good many others are credited to January 1938, fewer to a later month of this year. They deserve our sincere thanks.

To all others this S.O.S. is seriously addressed. There are *247 subscribers* whose label reads Jan. 1937, or in a few cases a later month in 1937, meaning that their paper is paid only to that date. The price of the paper for renewals, i.e. to old subscribers, is $1.50 or 12½ cents a month. So, when the paper is marked Jan. 1937, it is 17 months, i.e. 17 times 12½ cents or $2.12 in arrear. If this group would exercise Christian charity to pay up and in advance to Jan. 1939, at $3.00 each, the sum would amount to $741.00.

There are *32 subscribers* whose label reads Jan. 1936 (in a few cases a later month). On June 1, 1938 they are 29 months or 29 times 12½ cents or $3.62 in arrears. If they would graciously pay ahead to Jan. 1939 at $4.50 (3 times $1.50) the sum would amount to 32 times $4.50 or $144.00.

Thirty-two subscribers are behind since Jan. 1935, just 41 months on June 1, 1938, i.e. 41 times 12½ cents, or $5.12. Paying ahead to Jan. 1937 they would help our business in the amount of 32 times $6.00 or $192.00.

Nineteen subscribers have not paid since Jan. 1934 or thereabouts. On June 1, 1938 they owe 53 times 12½ cents or $6.62. Advancing their payments to Jan. 1939, they would contribute 19 times 7.50 or $142.50. Adding all the above sums we have a total of $1219.50, more than enough to offset the shortage reported by the office, and THE MENNONITE—das Unglueckskind—child of misfortune—since its birth fifty years ago would be out of the red.

Will you, dear readers, not kindly examine the label on your paper, and make us happy by paying your paper *at least* up to date, so that we can report better things about this paper at the coming conference. You can easily figure the amount in arrear. Count the number of months from date given on label to June 1, 1938, and take that many times 12½ cents.

May we not hope to hear from most of you by July 1 next? Kindly consider paying for your church papers as part of your mission work. For as the missionaries do their work among the heathen and unsaved, so do the papers their bit in teaching the readers of the home land. And kindly remember that a Christian cannot afford to take the church paper for two, three, of four years, and then stop it without paying for it.—The Editor.

"*Have ye not read that which was spoken unto you by God.*" Matt. 22:31.—The Bible is a truly wonderful book. Though a library of 66 books, written by different men at different times, there is admirable unity throughout, for they all center on *One Person, our Savior Jesus Christ.* The finger prints of God are noticeable on every page of the book. No man would have written the Bible, if he could; no man could have written the Bible, if he would. The riches and mysteries of this book are inexhaustible. It will take eternity to reveal and expound them.

"The Bible is the only Book
On which no human eye can look
And grasp its mysteries;
No matter what you see, there's more,
A boundless and unfathomed store,
Of deep profoundities."

HOME MISSIONS

CHURCH IN SARDIS, BRITISH COLUMBIA

Built in 1931 for $500. Membership 89. Seating capacity 250. The first church and organization of our Conference. The congregation is poor and though still unpainted the church is already too small.

ALBERTA COMMUNITY CHURCH, PORTLAND, OREGON

A. J. Neuenschwander

A few days ago, Rev. S. S. Baumgartner, 3425 S. E. Grant Street, member of the Home Mission Board, in cooperation with Rev. Edmund Miller, pastor, 5520 N. E. 22nd Avenue, made final arrangements for the purchase of the building that has been rented all these years as our Mission. The church is located at 5138 N. E. 23rd Avenue, and is in a fine residential section of the city. Not many years ago the City School Board erected a large school building not far from our church.

The building is a frame structure, 43 x 26 feet, and is located on a lot that has a fine elevation for a basement, and the lot is also large enough to permit enlargement in the future when the need arises. At the present time there is room for about 100 persons.

At the present time the building is heated by a stove and a small room takes off some more space. It is the plan of the congregation to put a basement under the building and put a furnace in the basement as well as make possible the holding of classes in some of the rooms. Other improvements are to be made costing about $250.00 and the group expects to take care of this alone by gifts and volunteer labor. Additional room is needed in view of the growing Sunday school. So far the attendance has been up to sixty-six.

The congregation has enjoyed a fine growth since the Millers are on the field. On Easter Sunday, two more were baptized and received into the fellowship, and five children were consecrated unto the Lord. Forty-seven took part in the observance of Holy Communion.

Earlier workers in this field deserve credit for careful and prayerful sowing of the good seed of the

Gospel. Much personal work was done. There has been a time of growth underneath and not seen by men, but the Lord who giveth the increase be praised for the present visible growth. We trust that in years to come, this church might grow and be an effective testimony for the Lord in Portland.

We as a Board earnestly solicit your intercessory prayers for this Home Mission Church as well as other fields in our care.

"Prayer moves the hand which moves the world."

FOREIGN MISSIONS

P. H. Richert, Sec.

GOD'S POWER TO SAVE WAS NEVER MORE EVIDENT IN CHINA THAN NOW

Hong Kong, China, May 4, 1938

Isaiah 49:12. Truly wonderful is the work being done here in China by God and also through His own: Chinese, missionaries and others. Just last night a Mr. Jackson of the China Inland Mission came from Hankow and reported the marvelous opening up of God's work. High officials are getting deeply interested in God's word. The Religious Tract Society and other such organizations are unable to supply the general, ever increasing demands for Bibles. Marshal Feng Yu Hsiang is coming back to his former spirituality and is donating Bibles to officials. One Chinese gentleman has given $3000 dollars for the purchase and printing of Bibles. Generalissimo Chiang and Madame Chiang spend an hour each day in Bible study. They have read the Bible through and have requested Bishop Roots for a suggestion of a Bible Study Book, which would lead them deeper into their spiritual life. One former communist responsible for the killing of missionaries would not eat a meal in the home of a missionary until he had made confession and received forgiveness for the great wrong he had done the church. And he said, I am changing my idea about Christianity.

Missionaries laboring among the soldiers near the front are reporting that thousands of soldiers, standing in open fields, eagerly listen to the message of Scripture and call for Bibles. Churches are crowded to capacity and many are received into the church. Wounded soldiers, formerly so hostile and rude and unruly, gratefully receive the care and listen appreciatively to the Gospel Message. I have before me a write-up of a radio-message given by Dr. Chester Mieo. When I read it, I was deeply touched and greatly encouraged and thrilled to join again the ranks of those in hard places.

Madame Chiang Kai Shek speaking to the Wuhan Missionary Prayer Meeting on April 6, both for herself and for the Generalissimo, said: "You know how missionaries have succoured the wounded, helped our refugees, faced the bayonets, cannons and bombs, and have stood their ground. The Generalissimo and I feel that no word which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees." At the end of the address Madame Chiang announced that, because of the changed attitude of many people who had been suspicious of the Christian faith, the law wound be amended so that the Bible might be taught in registered Christian schools.

The typhoon which raged along the coast has abated. Hongkong was at the edge of it and the ships in the wharves had to go out into the harbor for safety, and so could not load and unload. They came into docks again and we will leave at midnight. We were supposed to leave this morning at daybreak, but on account of the typhoon were delayed.

Kindly announce in the church papers that my address after this will be in care of American Consul, Tientsin until further notice.—With Christian Greetings, Aganetha Fast.

Christian Education

IV. OUR WANDERING SHEEP!

J. D. Unruh

Two valuable reports recently published bring to light very interesting facts. In *Christian Education* (Oct. 1937) is a report on the religious preferences of students in American Colleges and Universities for the 1936-37 school year. According to the report there were 1,335 Mennonite students. According to the *Mennonite Quarterly Review* (Jan. 1938) our various Mennonite institutions of collegiate rank had 822 Mennonite students for the same year. Apparently then, there were 513 Mennonite students who attended other than Mennonite schools last year. Or, to put it in another way, our Mennonite Colleges enrolled only about 61 percent of the Mennonite students who were in college last year—39 percent were attending other than Mennonite schools.

Granting that some of these students attended other schools because of proximity and economic reasons, granting too that some were interested primarily in special courses (technical) and for that reason went elsewhere, it does appear that our colleges should have had better than 61 percent of the students.

Upon inquiry the writer learned that during the 1937-1938 school year the following Bible schools reported Mennonite students in attendance: (number in each case follows)

Los Angeles Bible Institute	45
Northwestern Bible Institute	43
Moody Bible Institute	42
St. Paul Bible Institute	7
Total	137

These two sets of figures strikingly testify to the need of greater denominational loyalty in our circles. After all is said and done *only on a Mennonite campus can the rich heritage and splendid ideals of our people permeate the atmosphere.*

TRUE RELIGION MUST PERMEATE EDUCATION

D. H. Richert

"We may question whether any individual can be rated as truly educated who has not received instruction in the history and literature of religion."

"Modern scientists have discovered that there exists a small quantity of ozone in the air, and in this ozone regulates the ultra-violet light, which in a mysterious way is necessary to the sustenance of our bones. Without this all children would have rickets and human skeletons would crumble. Religion has supplied, and continues to supply a mysterious moral element in human life without which men and women lose their ability to distinguish between right and wrong and to make wise moral choices, thereby becoming morally invertebrate.

It is of paramount importance that there should permeate our whole educational process reverence for and knowledge of religion."

"If not the major consideration, at least one of the prime considerations is the personnel and spirit of the faculty. Are our faculties such as to give assurance to our constituency? Knowledge can only be united to vital piety in personality. No set of by-laws, nor formula of objectives printed in the catalogue, can atone for a teacher whose attitude toward the Church or religion is one of scorn or unconcern, or whose philosophy of life is not in harmony with Christian ethics or the Christian faith. Neither the zeal of the head of a department for a certain type of teacher from a certain institution, nor the fear of associations or agencies should move us to consent either to employ or retain a teacher whose deficiency at this point is known to the campus and the outside world. Without trace of narrowness and bigotry, we should strive to secure men and women on our faculties who will minister to an intelligent Christian faith. The personality and view-point of the teacher is set forth in the words of President Coffman: 'One may teach the multiplication table so that his students be saints or sinners.' "—Christian Education.

—*Cloudy days* often times cause people to get gloomy, but sunny days bring cheerfulness and joy. Cloudy Christians, or those who never let the joy of salvation radiate to the outside, will never cause the unbeliever to turn to Christ and praise God. We should therefore not keep God's sunshine to ourselves or for our select group, but spread it for tne benefit of men and to the glory of God.—Olin Krehbiel in "Church Messenger."

The Neglected Teaching

Prepared by the Bethel College Tithing Band

5. JESUS AND MONEY

It is a great surprise to many people to learn that Jesus had much to say on the subject of money or property.

Ministers today are often criticized for mentioning money in the pulpit. Yet this was the theme, or in some way entered into the majority of the sermons and addresses of Jesus.

It is asserted that one verse of every six in Matthew, Mark, and Luke is on this subject. Sixteen of Jesus' thirty-eight parables deal with the right or wrong use of money.

If you should take your Bible and place a silver star beside every passage that deals with this theme, you would have a "Milky Way" from Genesis to Revelation, with the galaxy most multitudinous about the "Star of Bethlehem."—John G. Alber.

* * *

6. SPIRITUALITY AND MONEY

Someone has well said, "The money that belongs by every right to God but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."

To cheat a man out of a dollar is to rob him of more than a dollar. It robs him of your friendship. The same principle holds true in our relation with God.

A restaurant man put up a sign, "Meals Cash. We trusted a friend. He failed to pay. We lost both the price of the meal and the friend." God frequently loses not only the amount that is due Him, but the man.

We hear much these days about when the church gets right with God spiritually there will be no trouble about the money. The Scriptures teach that the reverse is true. You cannot get right with God spiritually unless you are right with Him financially. If you don't believe this, try it on your next-door neighbor.—John G. Alber.

"My meat is to do the will of Him that sent me." John 4:34.—What a depth of meaning, what a wealth of suggestions in this statement! It was love that prompted God to send his Son to save the world. It was love for fallen humanity and obedience to the divine will that induced Jesus to offer himself as a sacrifice. Here in a nutshell is expressed the secret of a victorious Christian life. Jesus conquered death, grave, hell, Satan, because He obeyed the Father. Only as we follow in His steps, seek His will, His glory, will our life be a success. If we seek our own will and way, we will likely experience disappointment, sorrow, distress. What a beautiful figure, *my meat,* my food, my nurture, my thought—daily, hourly, every minute, every heart beat—is to do the will of God. Would not that make a follower of Christ supremely happy?

Here are pictured three Mennonite leaders who, with the Governor of Kansas, received honorary degrees from Bethel College at its commencement, June 2. They are left to right, Rev. Abraham H. Unruh, Winkler, Manitoba; Rev. David Toews, Rosthern, Saskatchewan; (Dr. E. G. Kaufman, president of Bethel College); Hon. Walter A. Huxman, Governor of Kansas; and Rev. Peter H. Richert, Newton, Kansas. The four men were each presented to the president of the College with short citations of their meritorious life. We shall give just brief summaries of these, but quote the presentation paragraph with the name of the person presenting the honorees.—Place: City Auditorium, Newton, Kansas.

Rev. Abraham H. Unruh, Doctor of Divinity. Has devoted his life to the service of the church and God, principally through Christian education. Was for a number of years a prominent leader in the Mennonite schools of southern Russia. In America, since 1925, he is doing a most valuable piece of work as principal and teacher of Pniel Bible School, at Winkler, Manitoba, at great sacrifice. He is editor of the M. B. Sunday school quarterly and president of their conference. "I am very happy to present the Reverend Abraham H. Unruh for the honorary degree of Doctor of Divinity . . . a brilliant scholar, a beloved teacher, and a devoted minister of the Gospel of Jesus Christ."—Dr. John E. Linscheid.

Rev. David Toews, Doctor of Divinity. Has spent his active life unselfishly serving his fellow-men, as a teacher for some years, as principal and member of the Board of Directors of the German-English Mennonite Academy at Rosthern, Saskatchewan, as pastor of the large Rosenort Mennonite Church since 1902; as secretary and chairman of the Canadian Mennonite General Conference. As chairman of the Canadian Mennonite Board of Colonization, he was the directing head in the huge task of bringing 21,000 persecuted Mennonites from Russia to Canada and in getting them settled there. Since 1924 he is a member of the Home Mission Board. "All the services of this educator, religious leader, organizer and colonizer were motivated by the cardinal virtues of faith, hope and charity. I herewith present the Reverend David Toews for the honorary degree of Doctor of Divinity."
—Dr. A. P. Friesen.

Governor Walter A. Huxman, Doctor of Laws.—The son of God-fearing, industrious Mennonite parents, immigrants from Russia. Taught school for five years, worked his way through the University of Kansas, became a lawyer, and as such has maintained successful practice in Hutchinson, Kansas, since 1914. Has served his fellow citizens as city and county attorney, and member of the State legislature. In the fall of 1936 he was elected governor of the State, the first man of Mennonite heritage to be thus honored. "As a member of the faculty of a Mennonite college, it is a peculiar honor for me to present . . . a man who has won the esteem of his fellow-citizens as an educator, legal advisor, statesman, citizen, friend—the Honorable Walter A. Huxman, Governor of the State of Kansas, for the honorary degree of Doctor of Laws."
—Dr. E. L. Harshbarger.

Reverend Peter H. Richert, Doctor of Divinity. Has devoted his life unsparingly to the Christian ministry and the cause of Christian welfare and education. Was ordained as evangelist in 1886, and since 1898 has been the beloved and successful pastor of the Tabor Church, R.F.D., Newton, Kansas. He has been a rural teacher and for fifteen years instructor in the Bethel Academy; is much in demand as speaker on festive occasions; served as president of the Western District Conference and for many years on the Bethel College Board of Directors, part-time as its chairman. Since 1911 he has been the efficient secretary of the Board of Foreign Missions. Untiring, unselfish devotion to the Lord's work has characterized his whole career. "It is with pleasure that I present the Reverend Peter H. Richert, teacher, pastor, missionary, leader, friend of Christian education for the honorary degree of Doctor of Divinity."
—Prof. A. E. Kreider.

The Strong Man

Heb. 11:34

A strong man is never so dangerous as he is the day after defeat, and a weak man is never so vulnerable as he is the day after success.

A strong man is usually more dangerous after his death than he was when alive. A strong man never allows defeat to mean defeat. Defeat for a strong man is but an inspiration, an invitation, to undertake again. In fact, the strong man never knows defeat; he knows only PURPOSE, and in one way or another, in life or in death, that purpose will mature.

St. Paul was a stronger man dead than he was alive. The great prophets have all been stronger men since their death than before. John Huss proved more dangerous to the Roman Church in ashes, 500 years ago, and since, than he did in the lecture room in the University of Prague.

Certainly Jesus on the cross was more dangerous to Caesar and the Roman Empire than He could have been preaching in the little synagogue in Nazareth. Jesus outlived Caesar because He first outdied him. St. Paul outlived Nero because he first outdied Nero.

A weak man may succeed, he may make a "hit" today, but his success today means only his downfall tomorrow. But a strong man, meeting defeat today, goes on to victory tomorrow. Men of olden times "out of weakness", through defeat, have been made strong. It is always dangerous to defeat a strong man of God.—J. E. Hartzler, Hartford Seminary.

Sunday School Lesson

A. S. Bechtel

July 3, 1938

JOSHUA: A CHOICE OF LOYALTIES

Joshua 1:2-6; 24:14-21

Introduction

Our lessons for this quarter will bring us a series of messages from Israel's early leaders. The aim will be, through a study of the success and failure in the lives of some of these, to find guidance and enrichment for our present-day living and inspiration for a closer walk with God.

God's Promise and Charge vs. 2-6

God is speaking to Joshua, the son of Nun, who was born in Egypt, of the tribe of Ephraim. He had been Moses' right hand man through the wilderness journey and now has been called by God to be his successor. God now commissions him (v2) to lead Israel over the Jordan into the promised land. The death of a great leader is no reason for giving up a great work. God calls another to take his place. The people must now go forward across the Jordan, at the time of our lesson—spring time—overflowing its banks and running along with uncontrolled force. Jordan's waters appeared angry and impossible and only a miracle could enable the people to cross. God spoke, the people must venture. This call to go forward was the best cure for despondent worry.

God's promise (vs3,4) is an almost exact repetition of that given to Abraham and "his seed forever." From the river Euphrates on the far east, to the Mediterranean on the west the land was promised to them. However, because of their sins, shortcomings and lack of faith, the "soles of their feet" never possessed most of it. God makes many promises which we fail to take and possess. This venture demanded courageous faith and God gave His definite promise of constant help.

Joshua's Plea for Loyalty vs. 14, 15

Joshua led the people across the Jordan and drove out the enemies before them. Now before they go to their allotted sections, he calls the tribes to Shechem (24:1,2) and asks them to renew their solemn covenant of loyalty, devotion and faithful service to God. The people must choose between serving God and false gods. Every person has some god and the responsibility of choice rests on each one. Israel must choose for themselves. Joshua chose definitely for himself and his family (v15).

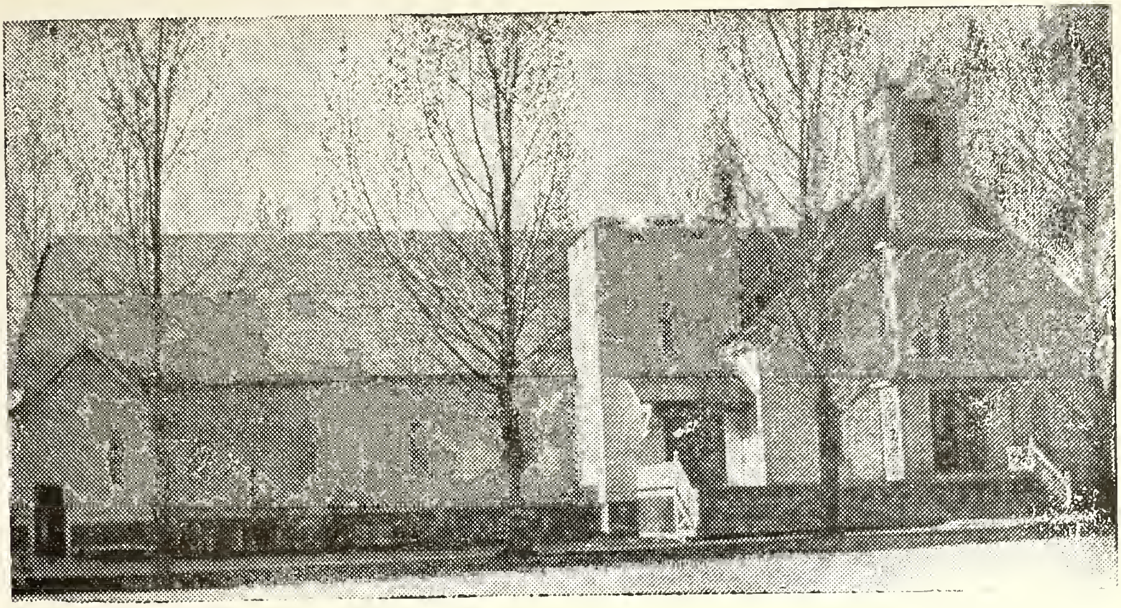
People Declare Loyalty vs. 16-21

Doubtless they were sincere at the time, and they served God, but the next generation began to wander. They acknowledge God's goodness to them (v17, 18) they saw the logic of Joshua's attitude toward God and declared that they "also" would serve Him. The force of Joshua's position is rejected by the many today.

Joshua warns them (vs19,20) for he knew how lightly such an earnest resolve can be made. He demands earnest consideration. Surrounded by outnumbering enemies, they would be severely tested and tempted to sin. God would not protect them if they yielded and then their enemies would destroy them. The holy God will not pass over the unrepented sins of His people. We need to heed the warning of Joshua today, lest we falter in our loyalty to God. Israel, after the deliverance from the bondage in Egypt, lost some of her spiritual loyalty to God. We are in danger of losing much of our faith in God in the over-enjoyment of our freedom. We need a Joshua to keep us from reacting into bondage through unchristian choices.

—*Prof. E. J. Hirschler of Bluffton College* has been very ill in the Memorial Hospital at Lima, Ohio, while the Middle District Conference where he was to preside as chairman, was in session at Trenton, Ohio. We understand that the good brother's condition is somewhat improved. We hope that the many intercessory prayers by friends may help to restore him to better health.

Dedication of the First Mennonite Church of Aberdeen, Idaho



In the presence of some 600 people this church was dedicated Sunday afternoon, June 5. The rich and very fitting program of addresses was interspersed with splendid music rendered by mixed and ladies' choruses and the church's male quartette. Rev. Edgar Toevs brought the first message, basing his thoughts on "Reasons for Gratitude." Those stressed were: The rich heritage of our forefathers, many of whom have passed to the Great Beyond. This building stands as a memorial to them. The freedom of worship without disturbance and the splendid spirit of unity that prevailed throughout the building of this sanctuary. Rev. P. A. Wedel, pastor of the church, gave the dedicatory sermon on I Kings 9:3-6. The Lord has heard our prayers and supplications. Man can dedicate the house of worship, but God alone can hallow it. To make it a house of God, we must hallow our thoughts and dwell in unity. It must also be a house of prayer, not only to prepare us for eternal life, but for greater service to humanity. There have gone forth from this church: missionaries, pastors, nurses, and superintendents of hospitals. We must come to the altar in faith, where Jesus can be glorified and His cross presented. We must not only dedicate the outer house, but build for a stronger inner church.

The history of the church was read by G. A. Bartel. Some of the main points brought out were as follows: In 1906 the first Sunday School was organized, which met in the different homes, and in 1907 the first church was organized in a school house, with 36 charter members. Rev. Jacob Hege was the first pastor and J. P. Wedel the first deacon, who is still serving in that capacity. In 1910 the First Mennonite Church was built, with Rev. J. B. Baer as pastor, who also dedicated it. The church has now grown to a membership of 320. Then followed three minute talks by John L. Toevs, Supt. H. C. Wiebe and John D. Becker. A fitting climax was the Hallelujah Chorus which was beautifully rendered. After the program the ladies of the church served light refreshments to about five hundred members and guests, in the spacious new basement.

Much of the success and spiritual growth of the church must be attributed to the ever-active and faithful pastor, Rev. P. A. Wedel, who has just completed his second year of service here. May God grant him many more years of useful and joyous service in this large and beautiful house of worship.

Setchen Leisy, Corr.

VISION

If we could see beyond a present sorrow,
Beyond a present grief, as God can see,
We would be braver, knowing some tomorrow
Will still hold happiness for you and me.

If our blurred eyes could see beyond their weeping,
The sunlit hills that someday we shall climb,
We would be stronger, and we would be keeping
A tryst with Hope through every darkened time.

If we could see beyond a fresh disaster,
The road smoothed out again before our eyes,
We would be calmer, and we would learn faster
The lessons life unfolds to make us wise.

We are so blinded by a moment's grieving,
So hurt by any sorrow, any pain,
That we forget the joys, beyond believing,
The peace that some day will be ours again.

—*Grace Noll Crowell*

A New German Song Book for the Brethren In Canada

During the past few weeks some of us have received printed lists of "Auswahl und Angabe der Lieder und Strophen fuer das neue, einheitliche Gesangbuch" (Selected List of Songs for the new, unified Songbook). This is the nucleus of a hymnbook which the Mennonite leaders in Canada wish to have published for use in their religious worship. The list comprises the opening lines of 706 hymns and songs. Of these 420 are contained in the "Gesangbuch mit Noten", 369 in the "Russland Gesangbuch," 159 in "dem alten Gesangbuch", 178 in other songbooks.

The desire for such a book was first brought to the attention of the Board of Publication at the conference session in Upland, Calif. through its Canadian member. The Board immediately suggested the use of our "Gesangbuch mit Noten," which has served our churches so well for nearly fifty years, and is still a general favorite with old and young, where worship in German continues.

But the Brother from Canada said, it was not what they wanted. Often the tune was not the accustomed one, or the words and tune not in good harmony, or the choice of stanzas unsatisfactory. Asked what the Canadian brethren really wanted, he replied he hardly knew, for they were not united in their views. Some wanted a book with the poetry only, some preferred one with "Ziffern" (numbers 1 to 8), and still others one with notes. After considerable discussion he was told they should work out a plan for a suitable book and present this to the Board, which would then see what could be done in the matter.

Their Songbook Commission, composed of J. H. Janzen, Benj. Ewert, John P. Classen and David D. Klassen, has now taken the first step. They have made a selection of songs and the list is before the churches for approval, suggestions, or general criticism. Since many of the congregations in Canada do not have a satisfactory book to sing from, they are anxious that action looking toward the publication of the proposed songbook should be pushed.

The book is to have notes. Such a book necessitates much work and considerable expense. The Commission has taken two steps toward the consummation of the project. (1) It has made the selection. (2) It has classified the songs under 37 headings. It will (3) have to proceed with the preparation of a "dummy", i.e. the songs with notes will have to be cut from the books in which they are found, page for page, and arranged in the desired order. When all leaves are placed together, the resulting book is called a "dummy." (4) Next the songs will have to be photographed one by one. And, in order to make size of text and notes uniform, some will first have to be photographically enlarged or diminished. (5) From the photographs, then, the plates will have to be made, and (6) the book printed, bound, etc.

Making musical plates requires painstaking workmanship and is costly, $5.00 or more a plate. With 706 songs—we think this is too many, 500, well chosen, would answer all purpose—the plates for the proposed book would cost in the neighborhood of $3500 to $4000, most of which the Board of Publication would have to borrow. And with such a risk ahead the price of the book would have to be placed pretty close to $2.00. Would the brethren north of the Divide, many of whom are struggling hard to make a living and pay their debts, be able to buy the book at such a price in paying quantities. The brethren on this side would very probably choose to continue using our favorite "Gesangbuch." The sale of the new book would therefore have to be made practically exclusively on the Canadian side.

As ours is the General Conference of the Mennonite Church of *North America,* we owe it to the brethren in the northland to help them acquire the means for fostering their worship. The Conference Board of Publication is keenly conscious of that fact. But it hesitates somewhat to make an investment of, say, $4000.00 just for plates and then a couple thousand more for getting the books printed, bound and ready for the market, with no very definite assurance of a timely return of the funds.

Since the "Gesangbuch mit Noten" contains 420 or 70 percent of the songs selected for the new book, perhaps the Canadian churches could be induced to use it, until their situation improves. In that case the Publication Board has even thought of making them a donation of the plates of the Gesangbuch, with the possibility of getting a book just for the price of printing and binding. Of course, since some twenty reprints have been made from these plates, they are somewhat worn. But the last run was still pretty good.

Another possibility would be that they guarantee the purchase of, say, 3000 or more copies of the new book within a reasonable period of time.

The Board of Publication intends to work on this songbook problem seriously, when it meets before and during the coming conference. May God guide its efforts to act wisely and do what it can to assist the brethren in the north in their desire to advance the upbuilding of the Kingdom through song.—T.

—*The Mennonite Weekly Review* last week brought pictures of its new home and store building, as well as of all of its employees and members of its Board of Directors. It is a good looking, interesting group. The firm employs nineteen workers. Mr. Gerhart Willms is business manager. The new building affords ample and healthy space for all departments of the enterprise, and the book store is particularly well arranged and inviting.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti Sec.
1808 Fifth St.,
Sanger, Calif.

Finals of Oratory Contest

Newton, Kansas, June 6.—The final contest of the Western District Christian Endeavor Oratory was held in the Bethel College Chapel yesterday, June 5, and resulted in expense-paid retreats going to Paul Goering, Harley Stucky, and Edwin Stucky all of Moundridge.

Paul Goering won first place in the *Missions* section of the contest with an oration entitled "The Decisive Hour of Christian Missions." Harley Stucky won the *Peace* division with "United for Christ." Edwin Stucky won in *Retreat* with "The Retreat Spirit in Action."

This was the first year of the "contest" among the Mennonite young people. Anyone was eligible to enter who was a member of any Christian Endeavor organization of the Western District Conference which includes Nebraska, Oklahoma and Kansas. There are over fifty-five such young people's groups. There were twenty registered entrants coming from these groups. These represented the pick of each society that participated.

Held Regional Eliminations

Two regional eliminations were held, one at Bethel College and the other at Meno, Oklahoma. The winners of these two elminations met on June 5, the day of the Mennonite Song Festival. The Oklahoma entrants in the final contest were Rachel Unruh and Frances Becker. The judges of the contest were Paul Kliewer, Wichita, Mrs. Selma Platt and Dr. J. E. Linscheid, Newton.

Had Varied Program

The young people's choir of the First Mennonite Church sang a double number at the beginning of the program. Mrs. Ferd Voth directed. After the orations were given, Reverend Dyck called on Missionary August Ewert and Rev. Arnold Funk to make brief remarks. Ewert is the missions chairman of the W. D. C. E. convention. Funk is in charge of the Mennonite Young People's Retreat which is again being held at Elmdale, Kansas. It is to this retreat that the winners receive their expenses paid.

Much credit for the success of the first oratory goes to Rev. Walter H. Dyck, president of the Christian endeavor convention, who presided at the final contest, and to William Juhnke who as peace secretary of the convention was in charge of the contest.

Plans are being made to make this oratory an annual event.

A Happy Family Routine

by A Mennonite Mother

Often when entering a home we are impressed with the spirit in that home. But perhaps we do not realize how much routine it takes to build up a spirit like that. Let us not make the mistake and think that the home is the training ground for children only. For it is not. It is also the training ground for parents. If we see a home where the children have safely been guided through the adolescent years we can be sure that it is not only the parents that have done all the training, but the children have helped to train each other, and they have had a good share in training the parents. We can also be sure that in such a home there have been certain habits that have been thoroughly established. Our topic speaks of a Family Routine. We can not have a routine without established habits. We cannot merely say we will have a routine and then have it. It is rather a regular course of action adhered to through force of habit.

There are a number of these family habits, it seems to me, that are essential to a smooth running home. Some would prefer to have rules. But we have never liked rules in our home. We think they spoil the spirit of the home. We think rules belong to other institutions than homes. So we have stressed the idea of habit formnig rather than obeying of rules. There is perhaps no difference in the end, but there is a great difference in the mind of the child while forming a habit or obeying a rule. If disobeying a rule, usually some form of punishment follows. But we have never liked the word punishment either. If a family routine is worked out by hard and fast rules we know that the children will often do or not do certain things in order to avoid punishment, but if it can be worked out through a regular course of action adhered to through force of habit, without making the child feel that he is obeying rules, I think we have a happier situation.

For instance we could say, "Now every time you are not at the breakfast table at ten minutes after seven, you will have to do the dishes alone." But breakfast tastes so much better if we say, "If we can always be at the table at ten minutes after seven, we can all do the dishes together before you have to go to school." Or, if one or the other finds it hard to be on time we could make the rule and say, "Now for every minute that you are late for breakfast you will have to go to bed that many minutes earlier." But we accomplish just as much and keep a happier spirit within the group if I say, "I believe I woke you too late this morning. How many minutes earlier do you want me to wake you so you do not feel rushed in order to get ready for the family breakfast?" It is remarkable how much easier it is for a child to get up when he sets his own time than when a time is dictated to him.

Not everything in a home can be done by routine, and we would not want to have it that way if it could. But a certain amount of it we must have and it has always been our aim to get that certain amount with the least amount of friction possible. It seems to me that ought to be the problem of every parent to work out what will best work out in his family.

Take, for instance, the matter of eating together. How much energy and work is saved for the mother if the family eat together morning, noon and night! To get a family to thoroughly establish that habit is no easy thing. It takes a great deal of patience and time and energy to get to that point. But how much more, endlessly more, patience and time and energy it takes if that part of training is neglected in the habit forming years and then forever after have the meals on the table for an hour or two at a time, never knowing when one or the other will get up, never knowing if this one will want breakfast or that one will not want breakfast, and so try to keep the meal hot, or reheat it or even make fresh for each one.

But that is not the only reason for eating together at regular times—to save time and energy. It seems to me in this busy age we almost have to depend upon meal time for the family to get together. What a splendid opportunity it is to gather around the family table and share our experiences, encourage those who have had discouraging experiences, and rejoice with those of the group who have achievements to relate. How lovely to talk over family secrets and plans.

It is not only regular eating habits that we need, but also regular work habits; we need regular periods of play, regular periods of rest for each individual and periods of quiet for the group. It is not an easy thing to work such plans out and while working at them to keep a happy spirit in the group. A marriage course like you are having where you discuss so many home- and family problems ought to be very helpful indeed. But that will not do at all. That will not be enough. It takes a great deal of studying, a great deal of applied physchology, a great deal of ingenuity. Even that is not enough. It takes a great deal of praying. (To be concluded next week)

Messages from Great Hymns

Psalm 98

Young People's Topic for July 10, 1938

Meditations:

M., July 4. "Faith of our fathers." Rev. 7:9-17.
T., July 5. Reverence, humility: "Holy, holy, holy." Isa. 6:1-8.
W., July 6. A message to the nations. Matt. 28: 19, 20.
T., July 7. Faith: "In heavenly love abiding." Ps. 91:1-10.
F., July 8. Devotion: "O Sacred head now wounded." Matt. 27:29.
S., July 9. Eventide: "Abide with me." Luke 24:29-33.

Christianity constantly draws forth the best that is within mankind. Missionaries have for centuries gone forth to seek and to save. Jane Addams and Muriel Lester have worked with people of the slums to express their devotion to God. Martin Luther dared to defy tenacious religious traditions. Paul spoke persuasively to Jews and to Gentiles. Christ "steadfastly set His face toward Jerusalem."

One of the ways in which Martin Luther demonstrated his theory of personal access to God was in his creation of the church hymn as we know it. Historically he is credited with being the Father of the Evangelical Church-Song. Luther himself is the author of thirty-seven hymns. In addition to writing his own, he translated some from the Latin, and rewrote some of the German songs then in existence. "A Mighty Fortress is Our God" is one of Luther's best-known hymns. The original, of course, is in the German language.

Program Suggestions:

Five persons can be responsible for short talks on each of these five hymns and their author and composer:

"Faith of Our Fathers"—Frederick W. Faber—W. F. Hemy.

"Holy, Holy, Holy"—Reginald Heber—Rev. John B. Dykes.

"In Heavenly Love Abiding"—Anna L. Waring—Felix Mendelssohn.

"O Sacred Head now Wounded" — Bernard of Clairvaux—Hans Leo Hassler; Harm. by J. S. Bach.

"Abide With Me"—H. Y. Lyte—W. H. Monk.

A Suggested outline for these talks:

A. The words of the hymn.

What is the message of the words: Comfort, meditation, praise, consecration, faith, or love?

B. The author of the stanzas.

1. Who was the writer?
2. What had been his Christian experience?
3. What circumstances caused him to write this particular verse?
4. For what purpose did he write the hymn?

C. The tune to which the hymn is usually sung.
  1. Who was the composer?
  2. What is the history of this hymn tune?

D. Unusual situations in which the hymn has been used.

If you find it impossible to find in your library the required information for these hymns, other hymns may be substituted.

After each report on a hymn, a quartet or other musical group may sing the hymn. If desired, the whole congregation can sing part of the verses, the quartet alone singing the others. Conclude the program with a brief discussion of the contributions which hymns have made to the cause of Christianity.

INTERMEDIATE DEPARTMENT

Beauties in Nature

Intermediate C. E. Topic, July 10, 1938

For Daily Study

July 4. The beauty of flowers. Matt. 6:28, 29.
July 5. The beauty of land and sea. Ps. 33:6; 65:9-13.
July 6. The starry sky. Ps. 19:1-6.
July 7. The beauty of light. Ps. 74:16, 17.
July 8. The majesty of God's wisdom. Prov. 8:22-36.
July 9. The beauty of nature's processes. Acts 17:24-29.
July 10. Topic — Discovering beauty in nature. Ps. 8.

First Hand Observation

This is a meeting in which there should be as much first hand contact with nature as possible. The first suggestion is to hold an outdoor meeting in the loveliest spot you know that is within reach. The second is to bring as much of nature into the meeting for observation as possible, rather than merely talking about it. Third, arrange for a meeting to follow this one on a week night at a convenient place, where someone who is a specialist in stars, rocks, flowers or birds will give an illustrated talk on "Appreciating God's Handiwork," or a nature study hike under competent leadership.

Worship Service

After a praise service of appropriate songs and the society announcements the following worship service can be carried out:

Prelude (instrumental) "Holy, Holy, Holy"
Leader:

"I marvel in the year's swift round
  How new delights are ever found.
But dearer far than aught I see,
  God's loving presence is to me;
This makes the world divinely fair
  That he is in it everywhere."

Sing: "This is My Father's World"
Scripture reading: Ps. 8
Special Music: "Consider the Lilies"
Sentence prayers (Giving thanks for the beauties in the world about us)
Talks on the topics for daily reading
Duet: "His Eye Is on the Sparrow"

For the Leader

Someone has said that "all nature is beautiful." It would seem this is true when we look over a field that is gay with wild flowers in the spring. There is no arrangement or color scheme. The lack of it seems to add to the beauty and all colors seem to blend in the natural setting. The same can be said of rocks and boulders, piled up in great disorder. We marvel at the beauty of the sight.

Not all people have the same appreciation of the beauties in nature. Some can look at the overwhelming grandeur of the Grand Canyon and say, "Is that all there is to see?" While another will thrill over a bit of dew on a leaf glistening in the morning sunlight.

Why is it that some people have such a great appreciation for the beauties in nature, while others seem to be entirely lacking in it? How can we train ourselves to see the beauty about us? What does it add to our life?

What must we take to nature that it may mean most to us? How does our knowledge of God and the Bible enrich our surroundings? What did Jesus mean when He said, "Consider the lilies?" Matt. 6:28.

Closing Moments

Let the closing be a meditation service, when all join hands and silently look into the sky, while several poems that speak of the beauty of Our Father's World are read.

Song: "Fairest Lord Jesus." Benediction.

A Poem of Consecration

My God, Thou art a God of strength and beauty;
  Thou art the mighty keeper of the seas;
Thou givest me my life, my faith, my seeing;
  And I, so small—what can I give for these?

Thou givest me the sun, the hills, the rainfall,
  Clear eyes to see the daybreak and the night,
A mind to fathom truth and follow straightly;
  And I, so small—what can I give of might?

And then, as though Thou countest not these blessings,
  Thou sendest Thine own Son to die for me;
And I, so small—O, humbly and with gladness
  I give my all—I give my life to Thee.

—*Peter Pan.*

* * *

GRADUATION OBSERVED

In a joint meeting the Reedley C. E. Societies observed promotion on Sunday evening, June 5 at 5

p. m. After an opening worship service based on the theme, "The Forward Look," the superintendent of the Junior-Intermediate society, Mrs. J. H. Langenwalter presented the graduates from that society. They were welcomed into the Intermediate society by the president, Maxine Mohn, and presented with a copy of the pledge. The graduates of the Intermediate society were then presented and welcomed on behalf of the Young People's Society by Daniel Ewy, the president. They were each given a corsage of spring flowers. The pastor, Rev. Langenwalter, gave a brief closing message. At the conclusion of the graduation service a fellowship supper was enjoyed, after which the High School graduates proceeded to the Baccalaureate service.

JUNIOR CORNER

The Mennonite Junior's Past

Program Suggestions for July 10, 1938

Quiet Music

Call to Service: Group rise and sing "The Lord is in His holy temple." Then let a junior speak:

"God is in His holy temple;
Earthly thoughts be silent now,
While with reverence we assemble
And before His presence bow. Amen."

Opening Service

1. Five minute song service in charge of chairman asking for favorites
2. Scripture reading: a junior reading Heb. 11: 8-10; Heb. 11:13-16; Heb. 13:14
3. Special music: "I am a Pilgrim Here within a Foreign Land"
4. Leader's prayer of thanksgiving that God *wants* us to become citizens of His heavenly kingdom

Study Period: Aim, to introduce the child to the past history of its people and to instill within its heart a love and loyalty to the same.

1. The Mennonite Junior's Past: a guest speaker could be asked in for this evening picturing our past
    a. its wanderings
    b. its persecutions
    c. its belief
    d. its status
    e. its institutions
2. Prayer by guest speaker thanking for God's nearness in our past and asking for His nearness now to make us into loyal witnesses for Him
3. Sing in unison the hymn of the month, "The Church's One Foundation"
4. Repeat in unison verse of the month, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1,2
5. Mission minutes: This can be linked to above study in "How we are trying to serve God"
6. Announcements in regard to the conference projects
7. Sing in unison: "Faith of Our Fathers"
8. Closing prayer

* * *

ANOTHER PENNY PROJECT

For our conference "surprise fund." It can't be much that our groups send to help in the expense, but in the ages past there was a widow's mite upon which Christ spoke his benediction. May these pennies that we send merit the same favor in the eyes of the Lord and become an inspiration to the leaders of our conference. Can we make each penny a *representative* of *much* prayer? What a blessing they can then be!

Last time it was a peck of potatoes. Perhaps you have had orders to repeat it, because other mothers wanted a peck also. Could we try the DOING-WITHOUT-PLAN this week? Each one bringing a penny to the meeting, because there was a stick of gum less or a drumstick or a sucker. Perhaps one or the other would forfeit a swim and there would be five or ten pennies more.

I would suggest that you leave all pennies in penny form. They could be gathered in a little sack from week to week and, when the time comes to leave for the conference, you could put the little sack of pennies in the care of someone that is going and ask them to deliver the same to our conference treasurer.

THE COOKIE JAR

A positive man is one who is always wrong at the top of his voice.

CORRESPONDENCE

SECOND CHURCH, BEATRICE, NEBRASKA

Last Sunday we had very dear guests. They were here for the promotion of the Bethel College program. In the forenoon Brother Willis Rich spoke to the young folks and also to the old. In the afternoon we had our Sunday school picnic in Chautauqua Park. The weather was fine and everybody could enjoy himself in a social way, also in God's glorious nature. The prospects for a good wheat crop are good. We will leave it all to our heavenly Father. He does all things well, according to our needs.

In love and friendship, John Wiebe.

Wichita Mission Church Invites You

The Lorraine Ave. Mennonite Church of Wichita invites you to become more acquainted with your mission. Many have expressed the desire to visit the church, others wish to see the relief work we are doing, while still others have enjoyed the homecoming last November and have asked that we again have a similar event. The church is located 30 blocks east of Broadway and 7 blocks south of Douglas.

The date for this event is Sunday the 26th of June. The committee wishes to announce the following program for the day:

9:45 Sunday School
11:00 Morning Worship with messages from the pastor and a guest minister
12:30 Basket dinner in the church basement
1:30 Tour through the needy area
3:00 Early vesper service with Mr. J. N. Smucker, pastor of the Bethel College Church, bringing the message
5:30 Basket supper in the church basement
7:30 Musical program by the Men's Gospel Chorus of the Alexanderwohl Church

You are cordially invited to become acquainted with your mission station in Wichita and the work it is doing.

In behalf of the Committee,
Edward D. Schmidt, Pastor

PORTLAND MISSION ACQUIRES CHURCH BUILDING

For ten years the congregation of the Alberta Community Church has been worshipping in a rented building. Not only has it needed major repairs, but also remodeling, as the Sunday School has outgrown its quarters, making more room a necessity. Yet nothing could be done towards improvement while it remained the property of another church group. (Norwegian Congregational)

So it is with great rejoicing in answered prayer that we announce the Home Mission Board's purchase of the building for $650, the amount of a mortgage on it, making it the property of the General Conference.

Now our members wish to make the needed improvements, and at a special meeting for making plans as to procedure, each one pledged his whole-hearted support to the project. It will take willing hearts, willing hands, and willing pocket books, but we believe that if we do our part, the Lord will undertake for us.

To make the necessary repairs and improvements, about $600 is required. Since we have a contractor, carpenters, painters, cement workers and electricians included in our membership, most of the labor will be donated. The cost of $600 is small, but to our little group it seems quite a bit. Yet in faith we venture out, knowing that the Lord has been blessing in a wonderful way and believing He will continue to do so, supplying all our needs according to his promise.

We request the prayers of all who are mission-minded. Many can help in this way though unable to contribute materially. For additional information, or contributions, write to the church treasurer, Rev. S. S. Baumgartner, 3425 S. E. Grant St. or to the pastor, Rev. Edmund Miller, 5520 N. E. 22nd Ave., Portland, Oregon.—Christine Miller, Corr.

SERMON SKETCH

Mother's Day Sermon preached by Rev. P. K. Regier

Text—Proverbs 22:28

1. A landmark is a starting point, from which all other measurements are taken.

a) Remove a landmark, and you tend to destroy the basis of the age old standards and values which have proven their worth throughout the experiences of men.

b) Removing landmarks causes confusion: the world is in a state of confusion today, and no one seems to know the way out.

2. Some of the landmarks essential to human welfare are:

a) Parental authority
b) The Bible as the bulwark of the Christian home
c) The family altar

A perfumer bought a common earthen jar and filled it with the attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterwards, even when broken, the pieces retained the fragrance.

So it is that the human life becomes saturated with the Word of God, if daily a few moments are given to its meditation.

The thoughts, the feelings, the affections, indeed, the whole character is affected by the influence of the Bible, and the spirit of the Scriptures.

And today, especially in the light of the meaning of Mother's Day, we say, "A mother's memory filled with God's promises; a mother's life ordered according to God's Word; a mother's lips telling the story of the Savior's love: could anything be more beautiful?"

Mother's Day is at once an opportunity to pay our loving tribute to our mothers and what they mean to us. But it is also a challenge to preserve the old landmarks which have stood for centuries as the bulwark and security of those values which are essential to human welfare.

—*The Kansas Institute of International Relations* which held forth at Bethel College from June 7 to 17 was well attended and the general opinion seems to be that it was better than its two forerunners.

In Memoriam

MRS. D. B. NEUFELDT, NEE SARA H. BALZER, daughter of Mr. and Mrs. Jacob Balzer, was born Feb. 26, 1887, at the home of her parents near Inman, Kansas. She was baptized August 28, 1904, upon her confession of faith in Christ and was taken in as a member of the Hebron Church by Elder Bernhard Buhler.

Almost a year later, Aug. 9, 1905, she was married to Dietrich B. Neufeldt and they made their home on the farm six miles east of Inman. There they spent the 33 happy years of their married life. To this union were born two children, Hilda Gertrude, now Mrs. Louis Janzen of Elbing, Kansas, and Marvin Jacob of the home.

Mrs. Neufeldt had been suffering more or less the past 28 years. During this time she underwent four operations and doctored much, but with little success. In spite of her suffering she enjoyed caring for flowers, visiting the sick and the needy as much as her strength permitted. Many times these friends called and often left with some useful gift from Mrs. Neufeldt.

The past weeks she had not been well, and at 9:30 p.m., May 26, she became seriously sick. A doctor and nurse were summoned to help; but Mrs. Neufeldt passed from this life into her eternal home Friday evening at 4:00, May 27, 1938. She reached the age of 51 years, 2 months, and 29 days. The deceased leaves to mourn her departure: her bereaved husband, her mother, two brothers and one sister, a son, a daughter and two grandchildren, as well as many friends and relatives.

Funeral services were conducted at the Hebron Mennonite Church by Rev. T. A. van der Smissen, the pastor, and Rev. H. J. Dyck of the Zion Mennonite Church at Elbing.

* * *

JOYCE MAE DIETZ, daughter of Mr. and Mrs. Wilmer Dietz, passed away in a Philadelphia hospital on May 14, 1938, after a short illness. She was born Jan. 19, 1938. Short services were held at the home of her parents, with further services at the Great Swamp Reformed Church, Spinnertown. Rev. Rupp, the pastor, officiated.

* * *

CLARISSA PATTERSON, of Quakertown, R. D. 2, died in the Quakertown Community Hospital early Thursday morning. She had been admitted as a medical patient April 7. She was aged 79 years.

Born in Ontario, Canada, she was a daughter of William and Sarah (Arnold) Patterson. For many years she was a school teacher and was pensioned some time ago. She is survived by a brother, Fred Patterson, with whom she was living.

Funeral services were held Monday at 2 p. m. from the East Swamp Mennonite Church. The Rev. Peter J. Boehr, of Richlandtown officiated. Burial was in the cemetery at Black Water Junction, Canada, according to her wish.

* * *

MRS. ELIZABETH JOHNSON, Perkasie, Pa. died March 30, 1938, aged 40 years. Member of the Lutheran church. Funeral services on April 2nd. Rev. Ritter, her pastor, spoke in English; Rev. A. M. Fretz in German on Phil. 1:21, 23.

* * *

MRS. MARY LEATHERMAN NEE GEHMAN, Quakertown, Pa., widow of Jonas G. Leatherman, died May 13th, 1938, aged 76 years, 1 month, 9 days, at Springfield, where she was a member. Her pastor A. M. Fretz spoke on the words in Phil. 1:6; Isa. 2:30; Matt. 24:44.

« « JOTTINGS » »

—*The Committee on the Revision of the Mennonite Hymn Book* has brought its work to a close temporarily. For six days they worked hard, forenoon, afternoon and evening; *first* to determine what songs should be eliminated from the book and, *secondly,* to select substitutes for these and make other needed changes and additions. They now have listed and properly classified about 550 songs. This list is to be mimeographed, checked up to the Board of Publication, and then presented to the coming conference, with the Committee's and Board's suggestions and recommendations. That done, there is still time for suggestions, criticisms, etc. by leaders and others. Then, in the fall, the Committee plans to meet again for giving the book its final attention. About 140 songs have been eliminated from the Hymn Book. The plates of those left can be used again. So only about 125 new plates would be necessary, making the cost of the revision bearable.

—*Saskatoon, a city of about 42,000 population,* in the Province of Saskatchewan, Canada, where the coming Conference will be held, is located about 540 miles north west of Winnipeg, the metropolis of Western Canada. Saskatoon has placed its spacious buildings on the Exhibition Grounds, with their accommodations, at the disposal of the Conference. Never, during the seventy-eight years of its existence, has the conference been held among our brethern in Canada. Since this visit among them should serve to strengthen the tie of brotherhood and since the occasion is so rare and holds so much that is worthwhile in store, many from the states should make a strenuous effort to attend, even though the round trip from such distances as Philadelphia, Pa., will cost $141.85, sleeper included. It will be a life-time experience.

—VOICES PERTAINING TO THE REVISION OF THE SONG BOOK:—"How can we understand the foreign titles or tunes of the book, if we don't have the learning. Why not have the English titles, with enough old time hymns to arouse our emotions once in a while. And if some songs are too fast for some people, I would say they must be weak Christians if they cannot control their feet."—A young Mennonite mother, Columbus Grove, Ohio. . . . "Here is my vote of endorsement of Bro. E. W. Baumgartner's article regarding our hymn book."—D. D. Eitzen. . . . "I was much interested in the two articles in a recent MENNONITE, by the brethren Baumgartner and Hostetler. I urged our people to read them carefully. There is much food for thought in both of them. I think B. says some exceptionally fine things about the type of hymns we should use in our churches. I believe that it is still true that deep streams flow rather quietly and that roaring streams are usually quite shallow. I rather suspect that applies quite well to evangelistic and revival preachers and singers. *I believe more articles on the order of these two would be helpful on the problem of the Mennonite Hymnal.* I do not know if there be any hymn bok anywhere that is not open to some criticism. I doubt if any of our churches are using one that is entirely satisfactory. I wonder at times, if our people are not possibly a bit too critical of that which is the product of our Mennonite communities."—A. S. Bechtel. . . . "The postman has brought THE MENNONITE of June 7. Be sure and read what it says about our new Hymn Book."—Olin Krehbiel.

—*Systematic Giving.*—Systematic giving is giving according to method instead of from impulse. Our circumstances will determine whether this is to be done weekly, monthly or quarterly. In any event let us have an account or fund, separated for God's use. If your bookkeeper should put money in your cash drawer only when he felt like it, your treasury would get very low. So does God's treasury. If your cook made no provision for your meals and served them only when she happened to think of it, you would soon starve. That is what the people do who depend on careless givers for the bread of life.—J. E. Kaufman in "The Church Visitor."

—*Grace Mennonite Church, Lansdale, Pa.*—On Pentecost twelve young people were baptized and received into the church.—One of the reasons why the Eastern District Conference proved to be such a blessing was because of the prayers that ascended up. Why should not the people at home pray for the coming General Conference, even if it is held far off in Canada.—The Ladies' Aid Society contributed $60 toward the church building debt and the Married People's Class $50.

—*Bluffton College* had its graduation exercises last week. C. L. Anspach, president of Ashland College, delivered the commencement address, upon the subject, *Privileges and Responsibilities*, and President A. S. Rosenberger preached the baccalaureate sermon on the theme, *The Mind of Christ*. On "Bluffton Day," June 13, there were class reunions, Senior Class Day exercises, and the coronation of Bluffton's queen, Miss Emma Detweiler; a concert by the College orchestra, and the rendition of the Thespian play, "Garden of the Moons."

—*Rev. A. R. Keiser of the Salem Church, Dalton, Ohio, honored.*—A newspaper clipping brings the information that a largely attended farewell service for the departing minister Rev. A. R. Keiser and family was held Sunday evening, June 12, at the church. A sumptuous picnic supper was served at 6:30 p.m., followed by a rich program. It opened with a congregational "hymn sing" which the church indulges in and greatly enjoys on some Sunday evenings. Following this was devotion led by Hiram Sommer, then the main address of the evening by Bro. D. W. Bixler of Bluffton, a former resident of the community, and another address by Rev. William Stauffer, pastor of the neighbor church at Sugar Creek, Ohio. As a token of good will and appreciation of their services, Ivan Badertscher then presented to the Keisers, on behalf of the church, a floor lamp and a study lamp. Rev. Keiser expressed his gratitude for this and the loyalty with which the members had supported his work.—Following are some of the results of Rev. Keiser's endeavors during the nearly 15 years of service in the church as stated in the paper: Seventy children were consecrated; 48 couples married, none of whose bonds were dissolved by courts; 65 funeral sermons preached; 100 admitted to the church through baptism and many others by letter; hundreds of sermons delivered; midweek inspirational services conducted; special study and training classes successfully carried out; the church building remodeled, etc.

—*Lately too Dry now too Wet.*—In Kansas and Oklahoma, the homes of many Mennonites, the dry weather of the past few years has now given place to much rainy weather. Rains measuring two to three inches are rather frequent, and the ground is so soft that the farmers cannot get into the fields to harvest their over-ripe wheat. It is a bit like some one has said, Kansas (Oklahoma) is like a good milk cow that gives a bucket full of milk and then kicks it over. It is comforting, however, to remember that God is behind nature and he knows what is best for us.

CHRISTIANS HAVE CAUSE TO SING.—*Singing and making melody in your hearts to the Lord."*—Eph. 5:19. If anybody has reason or an urge to sing, it is the Christian. His life should be a song-filled life. God's word all through its pages invites, encourages, exhorts people to sing. The children of Israel sang much. They were a musical people, their music reaching its golden age in the time of King David. We are told that the angels and the saints surrounding the throne of God continually sing praises and hallelujahs to Him who has redeemed us. Christianity has produced the greatest, most genuine oratorios, which will continue to grip the hearts of men in all times to come, and which give us a foretaste of the music of heaven. A songless Christian is almost an impossibility. A real child of God is happy and feels impelled, one way or another, to give expression to his feelings. Unconsciously he practices to take his place in the great oratorios in heaven, some day. His heart finds its echo in sentiments like these, "O sing unto the Lord a new song; for he has done marvelous things," Psalm 98.1.—"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." In the following we have a picture of the part that music played in the "sanctuary" in the time of David: "Praise God in his sanctuary—in the firmament of his power—for his mighty acts—according to his excellent greatness. Praise him with trumpets—with psaltry and harp—with timbrel and dance—with stringed instruments and organs. Praise him upon the loud cymbals, upon the high sounding cymbals. Let everything that has breath praise the Lord."—Psalm 150:1-6.—T.

HOME MISSION BOARD REPORT FOR MAY, 1938

Income

Paid direct to David Toews, Treas., Rosthern, Sask., by Gerhard Thiessen, Scudder, Ontario, $10.

Specials: Mission Soc., Trenton, Ohio., for Lima, Ohio, Mission, $10.

General Treasury: Second, Beatrice, Nebr., $18; Upper Milford, Zionsville, Pa., $50; Garden Township, Moundridge, Kan., $25.97; Bethesda, Henderson, Nebr., $70.01; Burrton, Burrton, Kan., $4.21; Ex. Com. of Mission Societies, $67.62; Bethel, Mountain Lake, Minn., $50; Menno, Lind, Washington, $11.17; First Christian Moundridge, Kan., $98.50; First, Berne, Ind., $140.05; First, Chicago, Ill., $18.25; S. S., Johannestal, Hillsboro, Kans., $16.33; Immanuel, Los Angeles, Caílf., $10; Salem, Dalton, Ohio, $15.03; Bethlehem Bloomfield, Mont., $16.40; Mission Friend, Alexanderwohl Church, $20; Alberta Community, Portland, Ore., 20; Bethel College, Bethel College, Kans., $22.75; Esther Hiebert, Wichita, Kans., $20; Salem, Wisner, Nebr., $6.19; First, Upland, Calif., $17.08; Immanuel, Pratum, Ore., $25.51; Pulaski, Pulaski, Iowa, $9.50. **Total, including special, $762.57.**

Disbursements

Loan to Hague Church, Hague, Sask., $600; Salaries, rent, etc., $1392.85.

All these gifts are hereby gratefully received and cheerfully acknowledged.

A. J. Neuenschwander, Treas.,
Quakertown, Pa.

Note: We hesitate, and yet feel constrained, to call your attention to the fact that May is the second month that we have had a smaller income than expenditure. We feel confident that you will remember the Home Mission work in your prayers and keep the Treasury balanced.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts in May, 1938

New Hopedale, D. H. Koehn, $23.30; Bethany, R. E. Kaufman, $10.31; Sichar, H. S. Ratzlaff, $4.85; Swiss S. S., Whitewtaer, LaVerne Rutschman, $30; Einsiedel, E. D. Miller, $9.31; Ransom, Elmer Huxman, $80; Zion, Elbing, J. P. Janzen, $5.80; Eden, Inola, G. J. Voth, $9.50; Hebron, C. Plett, $19.08; Mission Friend, Alexanderwohl, H. J. Reimer, $25; Bethel College, Helen Penner, $20; Kidron, F. W. Koehn, $2.85; P. A., Hillsboro, $18; Gnadenberg, J. B. Schmidt, $15.45.

Gratefully acknowledged,

H. J. Dyck, Treas.
Elbing, Kans.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR MAY, 1938

For India: Bergtal Sew. Soc., Corn, Okla., Native Helper, $30; Salem-Zion Miss. Soc., Marion, S. D., Janjgir St., where needed, $15; Worthwhile Circle, Reedley, Calif., Beds, Basna Hosp., $15; Miss. Soc., Burrton, Kans., Champa Hospital, $10. **Total, $70.**

Expenses of Ex. Comm. and "Miss. News and Notes": Zion Miss. Soc., Souderton, Pa., $2.60; Miss. Soc. Menn. Ch., Napier, Pa., $1.50; Sew. Soc., First Ch., Beatrice, Nebr., $8.15; Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., $7.70; East Swamp Miss. Soc., Quakertown, Pa., $7.80; Miss. Soc. First Ch., Napanee, Ind., $2.50. **Total $30.25.**

Miscellaneous: Bergtal Sew. Soc., Corn, Okla., Native Helper, China, $23; Bethel College Ch., Miss. Soc., Newton, Kans., China, Relief Work, $11.28; Int. Miss. Band, Berne, Ind., Foreign Missions, $25, Home Missions, $10; Sew. Soc., Monroe, Wash., Home Missions, $3.55, Foreign Missions, $7.12; Bethel Miss Soc., Lustre, Mont., Traveling Expenses of Missionaries, $44.73; Bergtal Sew. Soc., Corn, Okla., Traveling Expenses of Missionaries, $10; Brudertal Sew. Soc., Hillsboro, Kans., Retired Miss. Fund, $18.96; West Zion Sew. Soc., Moundridge, Kans., Retired Miss. Fund, $11.50; Miss. Sew. Soc., Berne, Ind., Mrs. A. Habegger, Mont., $25; Ladies' Aid, Inman, Kans., Rev. A. Ewert, $6.70; S. O. Circle, Upland, Calif., Rev. and Mrs. G. A. Linscheid, Okla., $5; Bergtal Sew. Soc., Winkler, Man., Relief Work, Rev. E. Kuhlman, China, $15. **Total, $216.84. Grand Total, $317.09.**

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JUNE 28, 1938 NO. 26

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

God's Dreams

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black men brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

—*Thomas Curtis Clark*

Fourth of July Prayer

God of the Nations! God of Love!
In this grave hour of need
We ask Thy need from Heaven above.
While other countries bleed

Give us a love of Peace and Man;
Engrave it on our hearts.
Let not the battle's ugly van
That sweeps and gores and parts

Lay low our youth: we need them all
To make our nation great,
To build our cities large and tall.
Let not the spite of Hate

Again engage us in a war—
Thou art the Prince of Peace.
Let men be friends forevermore.
Let rumbling cannons cease.

Lord of the Nations! Lord of Love!
Help us to choose aright
—Not the Vulture, but the Dove—
In Peace alone is Light!

—*Edwin C. Graber.*

EDITORIALS

THE BEST WORLD CURE

During the sessions of the recent Institute of International Relations many useful and apparently workable suggestions were advanced, showing how the world might be brought out of its turmoil and its evils overcome, as for instance: Through creating better trade conditions and wiser distribution of the necessities of life; by developing everywhere an internationally sympathetic mind, through education, adult and young; by gradually stopping hurtful propaganda and the War on Truth; by establishing a more efficient League of Nations; by gradually working out a system of equalization between the haves and have-nots among nations and individuals, by bringing about disarmament, etc. Surely many of these plans deserve serious application and, no doubt, would go far to make a better world. But, after all else has been tried, it will be found that the cure inaugurated by Jesus, the Savior, in going about giving manifestation of greatest love, binding the wounds of the injured, clothing the naked, feeding the hungry, rescuing the perishing, visiting the sick, etc. is the most direct and most effective way to cure this sin-sick world, coupled, of course, with the preaching of the Good News, the eternal gift of God through Jesus Christ. If Uncle Sam, instead of paying the farmers millions to reduce their wheat acreage, would tell them to raise all the wheat they could, and would then load the surplus on his battleships and merchantships, take it to war-torn China and Spain for free distribution, he would be money ahead, and would be setting an example of practical Christianity that would go far to bring about improved international relations.

* * *

THE LORD'S WARS

When sin began, God had to be a God of war. For God hates sin, and his righteousness demands that he war against it until it is finally and forever put away, along with its wages—when "the last enemy that shall be destroyed is death" (1 Cor. 15:26). God's enemies are the enemies also of those who trust and love and serve him; therefore, in behalf of his loved ones, he wages war against their enemies. Israel moved toward the Promised Land, out of the bondage of Egypt, through hosts of enemies—but God fought for Israel. A little sentence tucked away in the historical record which tells of Israel's triumphant march is interesting and significant. We read: "Wherefore it is said in the book of the wars of the Lord" (Num. 21:14). There follows a brief statement of some of the miracles of victory that God accomplished for Israel. Is it not true that "the book of the wars of the Lord" is still being written—his wars in YOUR behalf? Today "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph .6:12). They are too much for us, and only God can battle them successfully. But we are in the midst of the battle; "wherefore take unto you the whole armour of God," and watch him write new chapters of victory in "the book of the wars of the Lord."— *Sunday School Times.*

* * *

WORDS THAT SHOULD ECHO AND RE-ECHO IN OUR EARS

When Maude Royden of England was in this country a year or so ago speaking under the auspices of the Emergency Peace Campaign, she dinned these words into American ears: "America, I beg of you, stay out of the next war. There are those of my countrymen who will urge you to come in—already they are starting their program. But I beg of you, pay no heed to them; stay out of the next war."

How well she knew of what she spoke! Shortly before his recent death, her distinguished fellow countryman, G. K. Chesterton, said bluntly: "Getting the United States lined up to fight for British interests in the Orient is the most immediate practical question in English politics today . . . Can we rope them in to fight or threaten the Japanese? . . . American opinion is inflammable, and just as we got up the cry, 'to h— with the Hohenzollerns and Hapsburgs,' so we might get up a slogan for the Pacific." This is pretty rough and crude, to be sure, but is too true an indication of British foreign policy as it relates to the United States.

Unhappily, there is abundant evidence to point to the fact that our State Department is inclined to chart a policy that is right down the British alley. For a graphic and impressive statement of the dangerous trend of that policy, we commend to our readers the article, "Where Are You Going, Mr. President?" by Hubert Herring, which appeared in *Harpers Magazine* for May.

Let's do some sloganizing of our own: keep America out of war! Some would have us "remember the—Panay!" It were far better if we can get the American people to remember the earnest words of Maude Royden.—*The American Friend.*

My Purpose

John 9:4

Just how big should a man's purpose in life be anyway? Is a man wise or unwise who undertakes things greater than time and his abilities warrant? Should a man undertake less than he can do and do it, or should he undertake more than he can do and not do it? Is it better to aim low and hit than it is to aim high and miss? Have I any moral right to purpose only what I can accomplish in life, or shall I purpose what I well know can not be fully accomplished?

Did St. Paul purpose more than he could accomplish? Did not Jesus purpose more than time and oupportunity could accomplish? Indeed. He finished the work of redemption, but men are still unsaved. "O, Jerusalem, Jerusalem, how often . . . ", are not the words of a man who has fully accomplished his purpose.

Did not the purpose of Jesus carry over beyond the boundary lines of time into eternity? Is there perhaps continuity between life in time and life in eternity? Must life's purpose end at death and a new purpose begin for eternity?

Perhaps the one thing that makes life worth while is a purpose too big for this world. The night sweeps down upon us and we work no more; our purpose is not fully realized. Perhaps this is just as it should be. Perhaps death is but a divine interlude after which we shall go again to our purpose of building a life in the likeness of God. Certainly the man who fully accomplishes his purpose in this brief life can not have had a very great purpose. Certainly the night comes when no man can work.

J. E. Hartzler, Hartford Seminary.

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CHURCH IN SWIFT CURRENT, SASK.

Cost, $3200. Seating capacity 350. Membership 150 scattered over 700 miles. The work was begun in 1908 in one small church. In 1935 the General Conference took over the field.

FOREIGN MISSIONS

P. H. Richert, Sec.

Busby, Montana

Dear Friends:

Sixty-eight years ago, when the Cheyennes were still roving bands of dangerous warriors, Vanhayo the wife of Chief Dullknife, gave birth to her ninth and last child, a daughter. This war chief also had another wife, a Pawnee Indian woman whom he had captured, as a young woman. The Pawnee maiden and her Pawnee husband were out looking for Beavers when overtaken by the Cheyennes, the husband was slain and the woman taken captive, and became the co-wife of Vanhayo. Of the nine children of the Cheyenne woman only the youngest survives today, and her name is Bessie Dullknife. The Pawnee raised 5 girls for her captor and husband, and 4 of those are still living, with a host of grandchildren.

Bessie was baptized, Dec. 26, 1937, and was welcomed into the fellowship of the believers in the Lord Jesus Christ, here at Busby. As a young woman she was married to an Indian who left her after about 3 months. Subsequently a daughter was born to her, whom she raised. This daughter has seven children living, being married to Ben Limpy.

Bessie Dullknife has lived with her daughter most of the time, and helped to raise the grand-children. She also brings the grand-children along to church. Bessie and her daughter have had no schooling, therefore know no English, but the grandchildren have had the opportunity of learning English.

When one considers the experiences of this woman, from the time she was born, till she became a Christian, many interesting episodes could be related. Among them, was the historic flight from Indian Territory in 1878, when her father the Chief Dullknife and Chief Littlewolf by night left with their warriors, wives and children, numbering 335 souls, of which 89 were men. Bessie was in this flight, during which the desperate band of fugitives swept through Oklahoma, Kansas, and Nebraska to the border of South Dakota, where they were finally captured. But, refusing to go south, they broke out of their barracks, and scattered during a snow storm. Many were killed including one of Bessie's half-sisters, most of them were recaptured, and a few escaped. But as a result of the determination of these Indians to live in the north, the Northern Cheyenne Indian Reservation was finally established for them and for all who wished to live in the north rather than in the south.

During the early days of the Mission here, Bessie came under the influence of the Gospel through the work of Rev. and Mrs. G. A. Linscheid. She used to attend services and sewing classes, and has done so more or less regularly during our stay. Now that she has taken a stand for Christ, may she be true to her Savior and Lord, and help lead others to Him. Having pledged to live true to Him, may she grow more like the Master from day to day. She has been very happy in her new allegiance, and we pray that others may find the same joy.—Sincerely yours, Alfred Habegger.

Christian Education

"No man or women should be permitted to instruct young men and women in Christian institutions who has not experienced deeply religious values. By this we do not mean that teachers should be preachers—probably most of them should not be. Nor should they be theologians necessarily. Certainly they must not be (and seldom are) sanctimoniously superpious brethern. But they should have a knowledge of the Christian faith and its meaning, and a profound, personal experience of religion. The teacher must reveal these values in his disposition, in his thinking, his teaching, in the whole scope of his life. Effective education in college, as well as in every other sphere, is exposure to the best."—The Effective Christian College.

* * *

Joseph Lewis of New York has asked the State's Court of Appeals to hold unconstitutional sections of the State Education Law permitting the reading of the Bible and the assembly of religious groups in the public schools. It costs $200 a year. Mr. Lewis is indignant at such "waste."

President William Henry McMaster of Mount Airy Union College is alarmed over the future of the independent Christian College. He holds its very existence to be threatened by the great increase in State universities.

This is the debit side on our educational ledger, the pessimistic side. On the credit side, these items:

The *Daily Maroon,* official University of Chicago newspaper, has sounded a call for a revival of religion on the campus. Harvard students plan an extra-curricular "Outlines of Christianity" course; delegates from eleven New England colleges attended an Inter-Faith Conference at Brown University and unanimously adopted a resolution pledging their support in combating anti-religious and anti-democratic propaganda on the college campus. Dr. Gould Wickey, General Secretary of the Council of Church Boards of Education, questioned 828,071 college students and found out that 88.3 per cent of them have a definite religious preference.

More credits than debits here. There always will be, so long as there exists that innate human hunger after God and faith and certainty.—Christian Herald.

An Ideal Conference

As we are approaching another General Conference, the editor feels tempted to try his hand at picturing a session with some approach to the ideal. He invites others to correct or help complete the picture in THE MENNONITE.

1. An ideal conference will consciously have for its motto, *"The Spirit Shall Have His Way,"* in all things, in the aim, programs, address, papers, discussions, devotions, resolutions, music, social intercourse, and by all means also the elections. It is to be seriously hoped that nothing that smacks of electioneering will creep into the coming session, as appears to have been the case with one or two previous ones.

2. An ideal conference really begins weeks before the date set for it, with intercessory prayers for its success by many of God's children in the Conference.

3. In an ideal conference there will be a morning worship hour, participated in by all delegates that are physically able and by the majority of the visitors, to be united in spirit and tuned to the leading of the Spirit of God for the work of the day.

4. "In the multitude of counsellors there is safety." Prov. 11:14.—An ideal conference should have as many delegates in attendance as the churches have votes. Then and only then could the minds and opinions of our church members find reasonable expression. We Mennonites are very democratic in matters of faith and creed. In our representation at conferences we are very undemocratic. We have let a few delegates stuffed with votes and proxies control decisions on momentous questions and matters of policy. And although we have placed some limitations on the number of proxies a delegate may control, some of them still have more voting power than they should have. We should amend our bi-laws by limiting any delegate to ten votes. The ideal to have all congregational votes represented will probably never be attained, due to the widely scattered location of our churches. But it is a serious obligation resting upon the membership of each church to find ways to have as large a representation as possible. With modern facilities of travel at greatly reduced rates, this has become easier.

5. In an ideal conference all delegates will be prompt and punctual in attendance. They will be in their places on time at every session and stay through it. They will stay on "the job" until the closing prayer of the last session has been said and the strains of the farewell hymn have died away.

6. In an ideal conference all speakers and participants in discussion will address the audience, instead of the chairman, and will make every effort to be heard and understood.

7. The ideal conference will have a chairman who handles the procedure of the program with needed dispatch, and at the same time treats all participants in deliberations respectfully and considerately so as

to avoid any offence. To be sure, in directing the program he must be guided by the essentials of parliamentary practice, but he will do that in a Christian spirit, with tact and fairness to all.

8. To help develop an ideal conference, the churches must see to it, that the delegate certificates are in the hands of the conference secretary some time before the date set for the beginning, to get them properly listed and printed, so that the presentation of the delegates can procede without interruption.

9. A conference to be ideal should feel the presence of the peace of God, to whom it must also look for favorable weather and protection from disturbing influences. May God help us make the conference at Saskatoon as nearly ideal as possible.

Relief Notes

(Compiled by O. O. Miller and A. Warkentin)

January 1938 Notes advised of progress to that time in the matter of the Paraguay land purchase for the Russian Mennonite Colony. Final payment in this transaction was made to the former owners of Corporation Paraguaya in Philadelphia on Friday, May 27—and the whole issue of stock was then transferred to the Secretary-Treasurer of the Mennonite Central Committee as Trustee. This means that the Committee will manage these Paraguay properties for the purposes and according to the policies outlined to its constituent bodies when the purchase was negotiated and approved and will do this through its Secretary-Treasurer. As Trustee of these holdings he is also instructed and empowered to conserve the assets and use all net income from them for liquidating the Special Loan by means of which the transaction was financed. Since August 15, 1938, $4523.02 has been received from Paraguay which was also used for the purchase. The Committee appreciates the confidence in this program and in this way of serving our South American brethren, shown by the brethren here who participated in the Loan needed for the balance.

* * *

Bro. Benj. Unruh who represents both Brazil and Paraguay Mennonite Colonists in the matter of their debts to the German Government at Berlin has through his efforts succeeded in having a substantial portion of the original debt canceled. The several national Mennonite Relief organizations, including the M.C.C. have assured Bro. Unruh from the beginning of their full cooperation in carrying through the plans for repayment of these debts. It is Bro. Unruh's conviction and same is shared by the Mennonite Central Committee, that the time has arrived when our S. A. brethren can work out and follow through such a debt service plan. To this end, it was decided at the Executive Committee's March 26 meeting to ask Harold S. Bender of Goshen, Indiana, to visit the various Brazil and Paraguay groups this summer. Bro. Bender plans spending from June 20 to about August 10 in South America on this mission.

He will also be used in setting up the Paraguay organization for handling the Committee's new interests there on account of the land purchase and to further plan the Colonists debt repayments to the M.C.C.

* * *

Latest reports from the original Chaco colony tell of considerable damage to the past season's cotton crop by grasshoppers. Up to that time crop prospects were even better than they were a year earlier which in turn was the best year of the seven during which this colony has ben in Paraguay. The 280 families still remaining in the Chaco has about as much acreage under cultivation as had the 420 families earlier and were very happy at the thought of making substantial payments on debts. The full extent of grasshopper damage remains to be determined.

Bro. G. F. Giesbrecht leader of the group establishing a Mission to the Lengua Indians writes encouragingly about the work following his first year's actual experience. The need for the Gospel by these ignorant semi-nomad neighbors of the Colony is most heart-rending and touching as pictured by the brother. Anyone interested in helping in the financial support of this effort, can send funds through the Conference Treasurer of his respective Conference to the M.C.C. designating them for the Paraguay Mennonite Mission to the Indians or send through your regular Mission Board Treasurer.

Sunday School Lesson

A. S. Bechtel

July 10, 1938

CALEB: LIFE-TIME DEVOTION

Joshua 14:6-15

Introduction

Caleb, a Kenezite by birth (v6), but an Israelite by adoption, and in heart and deed, had been chosen to represent his tribe, the tribe of Judah, as one of the twelve spies sent into Canaan. He and Joshua brought back some very fine fruit, a good report, and urged the immediate possession of the land. They believed God's promises and wanted to launch out upon them. They were the only ones of the adults leaving Egypt whom God permitted to enter Canaan.

Caleb Claims His Inheritance vs. 6-12

Joshua was now the leader and to him Judah came to receive their inheritance now that the conquest of Canaan was completed. Caleb now presents his claim, basing it wholly upon his faith in God's promise (v6). He had been promised a definite portion (see Num. 14:24, 30; Deut. 1:36). The one who claims for self all that God promises will receive a generous portion (Eph. 1:3). Caleb was in manhood's prime (v7) when sent to spy out the land and he reported in all sincerity, telling what he truly felt in his heart, regardless of what the ten reported. He saw both the difficulties and the favorable conditions and above all, the faithfulness of God, whom he "wholly followed." He was a model man to investigate the land. He was enthusiastic, and had faith in God's promise to give them the land if they would make an effort to possess it. He took God at his word. He was a believer and a doer.

Caleb dared to stand alone with Joshua as against the other ten, and God, speaking through Moses (v9), gave a definite promise of a reward for his faithfulness —"surely" the land shall be his. God's promises are very definite to us. The test of our faith comes when, like Caleb, we must stand alone in the midst of dissension and opposition. God rewarded Caleb also in preserving his physical strength through 45 years of toil and hardship (v10). He feels as strong to defend his heritage now as he was 45 years ago to win it. He followed the Lord wholly and took good care of his body. Common sense and following the Lord are closely allied.

Caleb had a young heart and soul and a comparatively young body at eighty-five. He was hopeful and full of cheer, a quality good for all of us. Now he asks (v12), for the part of the land promised to him, the mountain from whose side he had carried the great cluster of grapes and from whose summit he had seen the promised land spread before him.

Caleb Receives His Inheritance vs. 13-15

Joshua had heard God's promise made to Caleb and not only granted the plea but also asked God's blessing upon him (v13). Hebron means "union, fellowship", typical of our inheritance in Christ. Caleb received his inheritance of the land and remarkable physical preservation—his reward for "wholly following the Lord" (v14). God does reward his faithful servants. Caleb did not falter through the long years of waiting. His trust in God was unqualified. He had a promise from God; so have we. His promises to us show us what to go after and furnish us a "foothold for faith". Expectation, a rich experience in itself, is unknown to the one who has no promise he can claim. God has so richly filled His word with them. We owe Him a life-time devotion of "wholly" following Him. This will make our religion practical and victorious.

Let the Sunday school for the children teach Christ first, Christ last, Christ in the middle, Christ all the time. And the school that shall be so single-eyed for the Master, shall have the full beam of His eyes which smile as the sun shining in its strength ever upon them.—Stephen H. Tyng, Jr.

A Letter from China

Kai Chow, Hopei, China, May 18, 1938

Rev. P. H. Unruh, Treasurer Relief Board,
Goessel, Kansas,

Dear Brother Unruh:

Your letter of March first, sent to my wife at Hongkong, was forwarded and has just reached us. Thanks for the check for $100 for relief. Future correspondence can be sent direct to us at Kai Chow. Any funds, however, you may send direct to the Chase Bank, 80 Victoria Road, Tientsin, China, for deposit to the account of my brother, C. L. Pannabecker, treasurer of our Mission. Of course a letter should be sent us, telling about the matter, and the bank will notify us of the deposit. We wish to thank you heartily for this gift and for the other gifts which have been sent.

The conditions this year have combined to make the spring a very difficult season for everyone. With last summer's flood and this winter's war, grain has reached a most exhorbitant price and is difficult to get. The people have suffered much and the large majority have been living on leaves, bran, chaff, weeds, hulls, cotton seed and such things. If possible, a little flour is mixed with the other ingredients. For the last six weeks we have been doing relief work throughout our field. Where possible, we have given work and paid wages, though in some places, because of distance or special circumstances, it was felt financial relief was most satisfactory.

Here at Kai Chow a great deal of work has been done. For some weeks over 100 men were employed. Much repair work and rebuilding was thus accomplished. This was necessary because of the great damages caused by last summer's flood. Relief work is not satisfactory, as you know from experience in America, but it gives relief and we get some return at the same time. More important, it avoids direct giving with its bad effects on character. In about a week the wheat crop will be ready to harvest and we expect conditions will greatly improve. Even now the price of grain has been coming down which is some relief. However, there will likely still be some call for work and help after harvest, though that should not be extensive.

Our situation here has continued peaceful in general, though at times we are very uncertain what the next day may bring. Banditry has been, and still is, very bad. Military occupation has resulted in much disturbance of normal life, so that women and children are afraid to return to their homes. But we are urging the older women to go there. We have a little village in our compound with a population of close to 700. Of these some are our usual workers and their families, others are refugees. The latter make up about 500. It gives us good contact with non-Christians and many of them are interested in the gospel. Continue to remember us. S. F. Pannabecker.

Revised Mennonite Hymn Book

The following is a tentative list of the hymns in the present Mennonite Hymn Book that the special Hymn Book Committee contemplates omitting in the revised edition. It is published here so that anyone who does not agree with any of the omissions, may write the chairman of the Committee, Prof. W. H. Hohmann, Bethel College, Kansas, giving reasons for his objections, and if found reasonable, the Committee could the reconsider its action.

6. O Father, hear
11. The sun is sinking
14. God, that madest
17. One sweetly solemn
19. Hear our prayer
29. Holy and reverent
41. Thro' the love
42. O come, loud
43. Lord of the
44. Welcome, delightful
46. Lord of the worlds
47. The dawn of God
53. The heavens declare
58. Begin, my tongue
59. God is love
60. O bless the Lord
63. O God, the Rock
67. Far out on the
70. How gentle God's
71. Since Jesus is
72. In heavenly love
73. There's a wideness (2nd tune)
76. All my heart this
77. Brightest and Best (2nd tune)
87. Galilee, bright
89. How beautious
91. Majestic sweetness
94. When gathering clouds
98. (Park Street melody)
108. Jesus wept:
116. Come, ye faithful
118. Christ the Lord
119. I know that my
122. Lift up, lift up
124. Welcome happy morn
125. The day of resurrection
129. The head that once
132. Hail, Thou once
136. Rejoice, the Lord
137. Hark, the voice of
144. Sinners Jesus will
149. Sinners, turn, why
152. Return, O
156. Gently, Lord, gently
166. Light of the lonely
167. Hark! a thrilling
171. Rejoice, all ye
173. We are watching,
177. Gracious Spirit, dwell
180. Holy Spirit, Truth
182. Our blest Redeemer
188. God, in the gospel
189. A glory gilds the
190. How precious is the
191. Holy Father, Thou
193. Come my soul
194. Depth of mercy
195. Saviour teach me
203. Love for all and
206. Lord, we come
208. Saviour, when in
210. I've found a friend
218. Fade, fade, each
224. I know in whom
225. Cast thy care on
227. Purer yet and
228. O Love divine
232. Sweet the moments
234. There come to my
240. Jesus, Master, whose
241. O Love divine,
248. "Follow me," the
249. O Master, when
253. Believe not those
256. Soldiers of Christ
259. Young souls so
260. Am I a soldier
262. Christian, rise, and
263. O Son of man
265. Love thyself last
266. Forth in Thy name
267. Go, labor on; spend
268. One more day's work
273. Lord, lead the way
274. O brother man
278. Hark, the song of
279. Heav'n is here,
280. If you cannot on
281. Jesus, thou divine
283. We give thee but
284. Think gently of
285. When thy heart with
289. Christ is made the
294. O Thou, whose own
295. Praise the Rock of
297. All praise to our
298. How sweet, how heaven
299. Courage, brother! do
300. Jesus, from whom all
301. Try us, O God,
302. I lift my heart to
303. Come, Father, Son,
304. Take my heart, O
305. My God, accept my
306. Witness, ye men
308. In mem'ry of the
309. According to Thy
310. By Christ redeemed
312. Bread of the world
313. Draw near, O Holy
314. Hear, O my Lord.
315. How sweet the scene
316. At the Lamb's high feast
330. The whole wide world
331. Send Thou, O Lord,
326. Hail to the Lord's
317. Jesus spreads his
336. She loved her Saviour
337. Who is thy neighbor
338. A pilgrim and a
339. Go to thy rest, fair
340. Hush! blessed are
342. Why should our tears
345. It is not death to die
346. I would not live alway;
348. Forever with the Lord
352. Jerusalem, my happy
353. O mother dear,
360. My Lord, I do not ask
361. O perfect Love,
362. Gracious Saviour, who
363. Thou Gracious Power,
366. Saviour, while my heart
368. There's a Friend for
371. Arm of the Lord,
373. Great God, the nations
374. Let there be light,
375. Lead us, O Father, in
377. O God, we pray for all
378. These things shall be
379. Thy kingdom come, O
381. For all the blessings
384. To Thee, O Lord, our
390. For Thy mercy
395. The glory of the spring
397. The perfect world,
400. Come, O thou God of
402. Jehovah, God, who

"A hymn is a sacred poem, expressive of devotion, spiritual experience or religious truth, fitted to be sung by an assembly of people."—Harvey B. Marks.

The special Hymn Book Committee spent one week in session at Bethel College, Kansas, June 7 to 14. During this session the "ground-work" for the revision of the Mennonite Hymn Book was laid. The above list represents only a small portion of the work done by the committee, composed of Rev. Lester Hostetler, Upland, California; Rev. C. E. Krehbiel, Newton, Kansas; Mrs. Glen Fuller, Newton, Kansas; Prof. Russell Lantz, Bluffton, Ohio; and Prof. Walter H. Hohmann, Bethel College, Kansas.

Walter H. Hohmann, Chr. of Comm.

Women's Missionary Program

Saskatoon, Thursday evening, Aug. 4th

Mrs. P. R. Schroeder, Chairman

Gesang, Die Sach ist Dein
Scripture and Prayer - Mrs. G. A. Krehbiel
Introduction of Home and Foreign Missionaries
Special Music
Address—Montana - Mrs. Alfred Habegger
Special Music
Address—India - - Mrs. S. T. Moyer
Gesang—Hast du Jesu Ruf vernommen?
Offering
Address—China - - Mrs. H. J. Brown
Special Music
Close and Benediction - Rev. P. P. Wedel
(All Special Music in charge of local Music Comm.)

Proposed Amendments to the Constitution and By-Laws of the Women's Missionary Association of the General Conference

We recommend that the constitution be amended by striking out Section 6 of Article IV which reads: "No officer or member of a committee shall hold office for more than two consecutive terms."

Mrs. P. E. Frantz
Mrs. S. M. Musselman.

Since the work of the mission societies has changed and as it now seems advisable to have the societies of each district elect their own district advisor (formerly called sewing supervisor) it is proposed that Article II Section 3 of the By-Laws be changed to read:

Section 3. The Committee of District Advisors shall consist of six members, one to be elected by the societies of each district at their annual meeting and to serve for nine years. The duties of the members of this committee shall be to aid the Executive Committee and to act as advisors to their respective mission societies in promoting home and foreign mission work. In case no advisor is elected by the district, the Executive Committee may appoint one.

The Executive Committee

Almost

Judge Leon McCord

Almost means nearly. Nearly means almost.

Almost a doctor, almost a lawyer, almost a farmer, almost a business man, almost a mechanic, and almost a stenographer—not quite, but almost.

Almost is the gateway between success and failure. If you tarry at this gate, then you become an "almost." More men and women have stopped, have tarried, and then have parmanently lived at this gateway, than live in any one city or state of this great republic. They have not succeeded, neither have they failed altogether—they have *almost* arrived.

It has filtered out to the world that the British almost captured the Dardanelles from the Turks; the defense cannon held their last round of ammunition, and were ready to surrender when the British retreated. They almost captured this stronghold. Just in the darkest hour they gave up. Thereafter was written almost a heroic army, almost a victory, and almost an early ending of the World War.

Some one has said that "On the plains of hesitation bleach the bones of countless millions, who just at the dawn of victory sat down to wait, and waiting, died." To pass beyond this gateway of "almost" to success, one must have the courage to work, and with it the will to hold on, to keep on working when everything goes dead wrong, when seeming failure stalks across the way unhindered and unafraid and clangs shut the gate.

Failure walks with those who do their work with half a heart. Many men and women carry their bodies to work each morning, but their minds are elsewhere. They keep the body with the position, but permit the mind and the heart to wander away to other things and other places, and so it is that they become members of the Ancient and Independent Order of Almost.

The Christ chose as his disciples men who worked. He did not pick up a lot of Pharisees, a lot of ne'er-do-wells, loafers, hangers-on, and men-about-town, who sat and argued about how the government should be run. Not at all! The men who put over his program did not belong to the "almost" class; they were workers, acquainted with toil, and willing and ready to go to it. They worked in the temple all day, and then went out at night and slept on the ground. They walked the dusty highways, and although hungry and footsore, they carried on. They were ridiculed, stoned, and persecuted, but still they worked.

King Agrippa listened to a great sermon by Paul. It carried an appeal, a conviction that touched the heart of this monarch, but to subscribe to it would endanger his peace and comfort, and bring his power into peril. He answered it by saying, "Almost thou persuadest me." On that day came to life the Ancient and Independent Order of Almost, and men and women have been joining it ever since.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

A Happy Family Routine

By A Mennonite Mother

(Concluded from last week)

My husband and I felt so dissatisfied for a number of years about our devotional life in our home. We always conducted our family devotional period in a manner that it would mean the most to the children according to their ages. While so doing we felt a decided lack in our own lives. We felt a need and a desire to have our own, and not giving up the family altar. So we tried to get together in that way here and there, sometimes at one time of the day, sometimes another, sometimes we could not find any time where both of us were free and so our longings remained as they were. Finally we agreed that we would try to get system into that, as we had into some other things in our home and attempt to solve that problem as we had been able to solve others.

So we agreed to get up a half an hour or three quarters of an hour earlier every morning and set that period aside for our own period of reading together. We have done that for a period of years. We have read a number of books together that way. We read, talk over what we have read or talk over certain things that seem, particularly on our minds in regard to home, church, or school and then close with a season of prayer. To us that has come to be a source of peace and satisfaction and power in time of strain that we did not have before. We cannot give it up. But we have not allowed the practice to interfere with our daily family period of devotions.

This is naturally very short because of the busy program of each one in the group. So it is not conducted in a manner that each one takes an active part in it. For that type of devotions we have for years set Saturday night apart. For many years we have had Saturday night as "family night"; until our family circle was broken two years ago we always played together every Saturday night and then closed with our period of family devotions. We still keep the idea of family night, but in a different manner, and we still close it as we always did. This practice has been a means of tying us together. When the children were in the early high school years we were always impressed by the fact that they gave up many types of entertainment in school and town in preference to our family night, and it always encouraged us to keep up the system.

We also need regular work habits, a regular work program, which begins when the children are very small. It begins with little tasks like tying their own shoes, picking up their toys, hanging up their clothes, etc., being helpful where ever they are. And that reminds me of what I said a little while ago, that the children help to train the parents. I know ours have done a great deal to train us, to change us in our ways of thinking and acting.

I am reminded of a particular instance. It was when our children were small. They had been trained to be helpful by being tidy, but without my noticing it they had fallen into the careless habit of throwing their caps on the table, the mittens on the chairs, the bats on the floor, the balls wherever they would roll or not roll. So I announced one day that from now on if they could not find their belongings on their shelves, or hooks, in the drawers and closets where they belong, they could just go into the basement and look in the laundry basket, for from now on whenever any one found anything carelessly thrown around the house, they were at liberty to throw it down the laundry-chute and the owner could go down and get it. Do you know what the first thing was that was thrown down that shute? It was mother's apron, to catch mother at the very thing of which she accused the children. It might be well to revive that laundry-chute plan now that the children are grown. But the basket would not catch bats and balls like it did at that time but it would catch tennis rackets, tennis string, cameras, films, glasses, fountain pens, etc. The idea should not have been to learn so well at an early age how to be helpful by being tidy and then at a later age learn new ways of service by neglecting the already learned, but rather to add to them, until the sphere of activity gets bigger and bigger, not because there are rules in the home, school, and church, but because they love to serve.

So in a happy family routine we find the family eating together, working together, worshiping together, resting together and playing together. And where we find that spirit of comradship in a home the simplest task has a relationship to the Kingdom of God. Where in this big wide world would we find a bigger task, a more stimulating task, a holier task than that of building such a home?

How To Choose Good Hymns

Ps. 92:1; 19:14; 1 Cor. 14:15

Young People's Topic for July 17, 1938

Meditations:

M., July 11. Select Scriptural hymns. Ps. 100.
T., July 12. Select hymns that fit the topic. Gen. 28:10-22.
W., July 13. Select hymns that lead to worship. Eph. 1:3-12.
T., July 14. Build around great Christian ideas. Eph. 1:15-23.
F., July 15. Sing about God's care for us. 1 Pet. 5:6-11.
S., July 16. Sing of the cross. Gal. 2:20, 21.

Suggested Hymns:

"The Old Rugged Cross," "We Have an Anchor."

Song-service, since Martin Luther's time, has been considered a vital part of the church service, second only to the preaching of the Gospel. Its purpose is in part psychological. Music affects the emotions. Feelings of calm, peace, comfort, praise, and adoration can be created and enhanced by the skillful use of music. But that is only one purpose of a Christian song-service. More important than its value as a pleasing accessory to other forms of service, is the inherent message of the song itself. Firm Christian convictions, true religious experience, and a masterful manipulation of words are required for the writing of a truly great hymn.

Program Suggestions:

Each member, when arriving, is handed two slips of paper. One has written on it one of the following occasions: 1. Thanksgiving; 2. Christmas; 3. Good Friday; 4. Easter; 5. Pentecost; 6. Children's Day; 7. Mother's Day; 8. Fathers' Day; 9. Dedication of a new hymnal; 11. Wedding; 12. Funeral; 13. C. E. Convention; 14. Consecration meeting, and others that may occur to you. The other slip contains the name of one of the following groups of singers: 1. Our own groups of young people; 2. Our whole congregation; 3. A choir of untrained voices; 4. A quartet, and others that may occur to you.

Very likely several duplicate slips in both groups will have to be given out so that there are enough for all the members.

The leader can begin by giving general suggestions in regard to selecting hymns, such as:

A. The hymn tunes.

1. The melody should be simple, artistic, and majestic.

2. The tunes should be within the voice range of the worshippers.

B. The words of the hymn.

1. They should be wholesome, beautiful, and Christian.

2. The stanzas should be in good literary form.

C. The themes of the hymns.

1. The themes should be suited to the interests and needs of the worshippers.

2. They should stimulate lofty ideals and noble purposes.

3. They should center attention upon the great objects of Christian faith or the great tasks of the church rather than upon one's self.

4. They should do justice to the Christian conception of God as Father and man as the self-respecting object of God's love.

5. The hymns should be suited to the particular occasion in which they are to be used.

At this time, the leader explains, five or ten minutes will be allowed for each one to select from the song-book the hymn he would consider appropriate for the occasion and for the group of singers named on his slips of paper. Then each one is allowed about two minutes to name the song he has chosen and to explain briefly the reason for his choice. If your membership is too large to let each one speak for two minutes, you can hand out your slips of paper only to the number you can accomodate on the program.

INTERMEDIATE DEPARTMENT

Reading the Best

Intermediate C. E. Topic, July 17, 1938

For Daily Study

July 11. Read serious books. Eccl. 12:9-11
July 12. Read good stories. Luke 15:11-32
July 13. Read good poetry. Ps. 23:1-6
July 14. Read history. 1 Cor. 10:1-12
July 15. Read biography. Josh. 1:1-9
July 16. Read about Jesus. Luke 1:1-4
July 17. Topic—Reading good books and magazines. 1 Tim. 4:13; Phil. 4:8, 9.

Choosing Wisely

If you would make this meeting interesting and helpful, select as your leader and his helpers those who are fond of reading that their enthusiasm for reading may become contagious.

Praise in Song

1. "Joyful, Joyful We Adore Thee" 2. "Dear Lord and Father of Mankind." Society Announcements. Announce the topic. 3. "Wonderful Words of Life."

Worship Service

(On a small reading table in the front of the room a pair of book ends with several good boks. At the other end of the table place a Bible and a reading lamp at the center. During the worship service have someone sitting by the table panomine the different parts.)

Song: "Open My Eyes" (In Meditation)

Leader: Ps. 119:105 (Opening the Bible) II Tim. 3:16; Phil. 4:8,9; I Tim. 4:13. Pause between the reading of each).

Special Music: "Thy Word Have I Hid" (In meditation)

A Book: (Closing the Bible)

"Softly I closed the Book as in a dream,
And let its echoes linger to redeem
Silence with music, darkness with its gleam.

That day I worked no more; I could not bring
My hands to toil, my thoughts to trafficking.
A new light shone on every common thing.

Celestial glories flamed before my gaze.
That day I worked no more, but to God's praise
I shall work better all my other days."
—W. E. Garrison.

Prayer: "O Christ, thou who art the Way, the Truth and Life, fill our souls with love to thee that Thy life may be manifested in us. Keep our feet from straying that we may not miss thy path. Open our hearts to the truth of Thy word, that our lives may grow more abundant day by day." Amen.

Topic Presentation

1. Leader remarks. The topic calls attention to the fact that not all books are good. No one would think of eating tainted meat because of the injurious effect it would be sure to have on his body. Tainted reading matter is just as certain to affect the soul, yet many people persist in reading it. Again others waste their time on that which is valueless. It is as foolish as if I were in a diamond field and insisted in filling my pockets with useless rocks instead of picking up the priceles gems. A knowledge of what is good and an appreciation for it is necessary to get the most out of your reading.

2. Thinking through
   a. What makes a book or magazine good? How can the Bible be a standard for the judgment ot reading matter?
   b. Why is it necessary to choose ones reading carefully? How do time and quantity enter into the choice of quality?
   c. What should be one's purpose in reading? Can there be more purposes than one? What would they be?
   d. How can we decide what to read? Of what value are book reviews? "Best seller" lists? How dependable is the appearance? the author?

3. Types of reading. Use the daily Bible readings for topics, asking each one to mention at least two good examples outside the Bible and give reasons for the choice.

4. Reports on good magazines. Find out what good magazines are being read. Let several bring copies and tell in two minutes why they read them.

5. Reports on books. Have three members report on the best book they have read in the past year, giving a. The outstanding idea, b. How it affected them, c. Read two of the best paragraphs of the book.

Closing Moments

Five minute talk: "Reading the Book of Books," by one who reads the Bible.

Song: "Prayer Is the Souls Sincere Desire."

Benediction.

JUNIOR CORNER

A Thought for Thought

Concerning Stephen it is said: "They were not able to withstand the wisdom and the Spirit by which he spake. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." (Acts 6:10, 15).

We long to be of influence in the circle where God has placed us. There were three ways in which Stephen influenced those about him: 1. Through wisdom, 2. Through the Spirit, 3. Through the expression on his face. All three means were manifestations of the Christ, the living Christ unto whom Stephen was giving himself even unto death. Then it is so true: I that long to influence and long to serve, cannot do so directly out of self. Christ is still God's Servant and He looks for human vessels through whom He can express Himself unto Life Eternal for He is Life. Oh! blessed then is the one who bows in humble submission to the Servant Lord. He shall find deep joy and fullest satisfaction in serving as a vessel of Divine Power. He shall see lives influenced even unto a change of heart.

* * *

Because of the ommission of July 4th issue, two program suggestions are brought in brief form:

THE MENNONITE JUNIOR AND HIS CHURCH

Opening service of songs and scripture and prayer. Psalm 119:1-16 to be read in unison.

Mission Minutes and Announcements

Study period. Aim: to acquaint the child with the particular principles of our faith.

1.Special music: "Just When I Need Him Most." Verses 1 and 4.

2. Chairman's introduction to study of the evening and its relation to last study

3. *We Want to Obey the Words of God:* Talks by juniors.
   a. *"Live peaceably with all men."* Rom. 12:18.
      1) Jesus said: Blessed are the peacemakers." How can I be a peacemaker in the home? I Thess. 5:13. I Pet. 3:10.
      2) Jesus said: "Blessed are the peacemakers." How can I be a peacemaker in my neighborhood? Mk. 12:31; Heb. 12:14; Matt. 5:38,39.

3) Jesus said: "Blessed are the peacemakers." How can a nation be a peacemaker? Matt. 5:43-45

b. *"Thou shalt not kill." Ex. 20:13.* Gen. 9:6; Matt. 26:52; Rev. 13:10.

c. *"Swear not at all."* Matt. 5:33-37

d. *"He that believeth and is baptized shall be saved."* Mark 16:16. Acts 8:26-38.

4. Sing in unison verses 1 and 3 of "Trust and Obey."

5. Heart-talk: "Keep My Word." Juniors enjoy hero stories. Show to them the true heroism that stands for the right at any cost. Use the verses: Matt. 5:10-12.

6. Sing in unison hymn of the month.

7. Speak in unison verse of the month.

8. Closing prayer

* * *

THE MENNONITE JUNIOR AND HIS CONFERENCE

Topic for July 24, 1938

Some of the members of your church will be packing. In the week after this program parents and friends of your juniors will be leaving to attend the conference session in Canada. Your group should be vitally interested in the subject for this evening's study. After your opening session of hymns and Scripture (John 15:1-5) and prayer, introduce the subject of the evening by a large outline map of United States. Let two corners of this map be China and India in the form of a square. This map project has been previously assigned to several juniors who are now ready to trace into this map, the various phases of our conference work. Each junior takes his turn at the map. The following could be traced in and placed:

1. Outlining the various districts. One junior could trace these with colored chalk. The lines could be put in before hand to save time. Another junior could follow up by putting in the names.
2. Our missions among the Indians
3. Our city missions
4. Our schools
5. Our hospitals (though not conference property, they should be mentioned).
6. Our homes for the aged
7. Our publication center
8. Our Book Concern
9. Our foreign mission fields.

Let this be followed by a prayer service. Open the same by singing in unison "What a Friend We Have in Jesus." Perhaps nine juniors will volunteer to remember these nine fields of work at this time and then let each junior choose one field to remember throughout the week. In closing, read the words of Jesus in John 9:4 and after a brief heart talk on the same, sing in unison "Work for the Night Is Coming."

Toward a Better Technique in Calling a Minister

H. A. Fast

That stimulating discussion in the May 3 issue of the Mennonite on "How does the Mennonite Church lose her Trained Ministers?", which raises again a problem of long standing, ought to be followed by a discussion on another closely related subject: *"How can we improve our method of calling a minister?"* My observations over a number of years have convinced me that there is real room for improvement.

Some methods now used appear to me not very intelligent or ethical or Christian. One such method, I think, is competitive candidating, i.e. the method of calling a series of candidates to appear before the congregation on successive Sundays to compete for the position in the pulpit. (a) It tends to introduce an unwholesome bargaining spirit into the congregation. (b) It almost always results in a divided congregation due to the fact that each candidate almost surely will have his stalwart supporters. As a result the successful candidate is placed in the unenviable position where he must start his ministry under the handicap of a divided church and often with the active opposition of a dissatisfied group that wanted someone else. (c) This method also introduces an unwholesome attitude of competition, an element of strain, between competing candidates and the spontaneous friendliness that ought to exist, and perhaps did exist previously, is liable to be disturbed. (d) In such competitive candidating there comes a subtle temptation to candidates to "play the game" in order to win the coveted positions. (e) The defeated candidate is almost unavoidably put for years into an unfavorable light. This method appears to me so full of possible mischief that it should be discouraged everywhere in our churches.

Again the method of judging a minister's fitness for position so exclusively by his ability to speak on the occasion of a "trial" sermon when he is put into a very unnatural position where he knows that his chance of acceptance depends almost entirely on the impression he will make upon a critically appraising audience also appears to me not very intelligent. I wonder whether it is any more intelligent than if a young man were to propose to select his wife by having her appear at his home to show how well she could cook and then judge her fitness to be his life partner and mother of his children exclusively by her ability to prepare an acceptable meal under his ever-watchful critical eye. We need to remember that the work of an effective minister includes after all a variety of services much larger than merely preaching and he must be able to function in these other relations of his work as effectively and as wisely as in the pulpit.

A church that would proceed in this matter in a thoroughly intelligent and at the same time a thoroughly Christian way would proceed, it appears to me, in a manner somewhat like the following: (The method here presented is in no sense regarded as foolproof or as the only intelligent and Christian method but rather as suggestive of a sane and statesmanlike procedure when a church is confronted with the task of filling a vacancy in the pastorate):

1. The church would create a committee composed of persons known and trusted for the sincerity and integrity of their Christian life and character, for their good judgment, and their active and intelligent interest in the total work of the church. The duty of this committee would be to take necessary steps toward the securing of a suitable pastor.

2. This committee then would seek to discover what type of a leader would best serve the real needs of their church and community. It would draw up a set of qualifications which they think their pastor should have if he is to minister effectively to their needs—qualifications as to his personal experience and character, his training, good judgment and tact, his balance, his experience in Christian service or otherwise, his success in his work, the salary they can pay, etc. In short there should be a clear analysis of the needs of their church and community and of the type of leader that would fit in.

3. In the light of this study they would cast about for a minister with these qualifications. They would not necessarily need to confine themselves only to students in seminaries or men without churches or those looking for a change. The wisest procedure here would be to confer with the Minister's Placement Committee of the General Conference which might have valuable advice to offer.

Here I would like to insert a word about the place and function of the Placement Committee in this whole problem. What I have to say in this regard is in no sense intended as a criticism of the work of this committee. It is intended merely as a suggestion how this committee might be used in a more far-reaching way.

The Placement Committee, to my mind, should be one to which both churches and ministers would write with complete freedom, knowing that their best interests would be safeguarded and their inquiry treated with strictest confidence. Churches would feel free to make inquiry about a prospective minister and ministers could freely make known their desire for work or for a change. The Placement Committee on its part would carry a file with rather complete and accurate information about the qualifications of ministers and prospective ministers. That information too should be confidential but available to responsible church committees. Such a Placement Committee would necessarily have to be selected pretty carefully and I am not sure that the method of election would always secure for us the best committee. Unquestionably it should be composed of men of sincere devotion, wide contacts and wisdom, and broad sympathies and understanding.

4. With this information about possible candidates in hand the church committee would have a sound basis on which to decide who of these candidates met their qualifications for a pastor and they could take final steps before referring the matter for ultimate decision to the church. They might as a committee go to hear the man in his own pulpit unknown to him and then, if their reaction was sufficiently favorable, they might seek a conference with him in regard to a possible call and a personal appearance before the church. Or they might write him to inquire whether he would be interested in serving their church. If so, they probably would invite him to make a personal appearance in their church so that the people might have an opportunity to get acquainted with him and he with them. Within the week after this personal appearance, perhaps on the same day, the congregation would decide whether or not they wished to extend a call to him. If the decision was favorable the call would be extended at once. If unfavorable, the candidate would be so informed courteously and another prospective minister asked to make a similar appearance. But the church would decide on each candidate independently as he came, and any subsequent minister would know when he arrived that he was the only person up for consideration. He was not competing with another. In this method there would appear to be much less danger of dividing the congregation and the decision would rest upon a more sound basis of judgment. The congregation would know in advance that the minister in question could preach effectively but it would also know more—it would know what else he could do successfully.

The calling of a minister must necessarily be the subject of much earnest and sincere prayer. But it must also be the subject of careful investigation and of plan-like, intelligent procedure. May we also in this important part of our church life grow more and more mature, intelligent, and Christ-like.

CORRESPONDENCE

KOBE, JAPAN, MAY 2nd, 1938

Dear Brother Richert:

Greetings from Japan! I arrived here on April 28. The next day, Friday, was the Emperor's 37th birthday and all business was closed. On Saturday I went to the K. Y. K. S. S. Co. To see about proceeding to Tientsin. I found passage with two returning missionary ladies, one also a nurse who are going the same way. So again, as all along the way I have found no difficulty. The trip across was very enjoyable, very little storm, the sea was only rolling, never "tumbling" as I have experienced other voyages. Greeting to all Mission friends and co-workers. I will write again from Tientsin. Yours, happy in Him,

Elisabeth D. Goertz.

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MISSION CHURCH, WICHITA, KANSAS.

On Thursday, June 9, the F. F. G. Club (Friendship, Fun, Growth) of the Y. W. U. had its annual spring banquet. For the invocation the girls sang, "We thank Thee, Lord, for daily bread, as by Thy grace our souls are fed. Grant us to grow more like Thee. This day and through eternity. Amen."

The theme for the evening was, "Sailing." Those girls who served on the program and their parts were: Piano solo, Esther Schmidt, her home is at Buhler; vocal solo, Bertha Friesen, accompanied by her sister Martha, their home is near Halstead; another vocal solo, Esther Hiebert, her home is at Hillsboro.

Another part of the program was the installation of officers by Mrs. G. T. Gerhart, club leader. Those installed were: Marna Galle of Moundridge, treasurer, and Esther Schmidt, pianist. The purpose of the club is to build a Christian fellowship of young women.—Mrs. B. Frey, Correspondent.

* * *

EMMANUEL CHURCH, NOBLE, IA., JUNE 21

June 1 to 11, Rev. S. P. Preheim of Freeman, S. D., was in our midst in the interest of the Publication work, and with his family visited relatives and friends. —On Sunday evening, June 5, Mrs. Preheim, who was one of our home girls, very ably brought us the evening message.—On this Sunday three new members were taken into the church by letter.

On Sunday June 12, we had our annual get-together meeting of the four General Conference churches of Iowa: Eicher, Emmanuel at Noble, Zion Mennonite at Donnellson, Pulsaki Mennonite, and Wayland Mennonite, at our church near Noble. Over 400 attended. Raymond Rich, superintendent of our Sunday school, had charge of the Sunday school hour, preceding the morning worship hour. Rev. Adolf Friesen of Donnellson delivered the sermon and special music was given by groups from the Wayland, Pulaski, and Donnellson churches. Rev. D. E. Welty, our pastor, presided. Shortly after the noon hour a basket dinner was served on the lawn, and the afternoon was spent socially. This is an annual affair with many out of the community present.

Our young people are now looking forward to their annual retreat which will be be held at Donnellson July 2 and 3. — Our minister Rev. D. E. Welty, and wife, attended the Middle District Conference at Trenton, Ohio, June 16-19.—On Sunday, June 19, the children of the Sunday school gave their annual Children's Day program. — Best wishes and God's blessings to all readers.—Mrs. J. J. Rich, Corr.

TABOR CHURCH, near NEWTON, KANS.

"O give thanks unto the Lord; for he is good; for his mercy endureth forever!" That is, I believe, the sentiment of our congregation. The Lord has wonderfully answered our prayers, and by His grace we have been able to enlarge our church building.

The Tabor church was organized in 1908, with about 132 members. Within fifteen years the membership rose to 330, and has not dropped below 300. In 1933, the 25th anniversary, the membership was 339, the highest on record. The attendance of the Sunday school had increased accordingly and more room was badly needed. On Oct. 10, 1937, when the last Sunday services were held in the old church, the enrollment was 466. During the building period the Sunday school and services were held bi-weekly, alternately in the Walton and Newton High Schools.

Something about the church building: The old church, size 34 x 56 x 16, had a seating capacity of 350. The enlarged building has a seating capacity of 600. The addition consists of two wings, one on each side, 16 x 36 x 16. It seats 400 on the main floor and 200 in the balcony.

The dedication was held March 27. At the enttrance the Pastor, Rev. P. H. Richert, read the 42nd Psalm. Rev. J. J. Voth made the introduction, reading Psalm 84:1-6, and leading in prayer. In brief he said: Abraham built altars. The children of Israel had the Temple, we have the church. The many churches in our country are proof of reverence for God.

Rev. Richert gave the German dedicatory address on I Cor. 3:17, "for the temple of God is holy, which temple ye are." The first temple was the tabernacle. God instructed Moses how to dedicate it. The furniture and utensils were to be annointed. The dedication shall be by prayer and God's Word. The more God's Word and Spirit is present, the holier this house will be. The souls also are a temple. They shall be consecrated too. The priests were annointed. Annointing their ears symbolized annointing their minds; annointing their thumbs, all their work; annointing their toes, the places where they tread. When we are dedicated to God, then all our works will be to the glory of God. Where the spirit of Christ is, there is obedience and gratefulness.

The English dedicatory sermon was by Rev. A. E. Kreider on Ezra 6:16. Dedication is setting aside for a specific use. It is with great joy we can dedicate this house. 1. We dedicate this house unto God, many will meet God here. 2. We dedicate this house unto Jesus Christ. It is unto His honor. Many will find here peace for their souls. 3. We dedicate this house unto the Gospel. Many will hear the Gospel. The perplexed and the sorrowing will find peace and rest. 4. We dedicate this house unto the ministry of Jesus Christ. Laborers in the vineyard must be hired here, Sunday school teachers, C. E. leaders, etc., trained. 5. We dedicate this house unto the children. Suffer the little children to come unto me. 6. We dedicate this house unto youth. Youth need guidance that they may increase in faith. 7. We dedicate this house unto the community; that more missionaries may go forth from this place.—The dedication prayer was offered by Rev. Richert, a dedication song by the Men's chorus.—Then followed a number of three-minute speeches by several brethren that were present.

The evening program was devoted to the young people. Dr. E. G. Kaufman and Rev. P. P. Wedel were the main speakers. The Junior and Intermediate C. E. furnished the music.

On April 10, we observed the Lord's supper.—During Passion Week Rev. Walter Gering served us on three evenings.—On April 24, Missionary August Ewert visited us and told of the China Missions.—On May 1, Rev. J. M. Regier spoke to us in the interest of Bethel College.—On June 5, Pentecost, 37 young people were baptized and received as members into the church.—On Mother's Day we had children's consecration.

Three members are sick: Mrs. J. B. Thiesen has been sick now for almost two years, Deacon H. J. S. Schmidt since last fall, and a young brother, Jacob Schmidt, is suffering mentally. Let's remember them in prayer.—D. S. Thiesen, Corr.

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MENNONITE CHURCH, PULASKI, IOWA.

Rev. S. P. Preheim was with us recently, soliciting for a printing press, the responses were quite encouraging. We had a series of meetings the middle of this month, directed by the pastor and the faithful praying members of his church. Good attendance every night, and a fine Christian spirit and interest was manifested throughout. There were six additions to the church, four by baptism and two by the right hand of Christian fellowship. On the 19th of June we had a very specially blessed service through the day. In the morning, there was reception of members, followed by the regular morning preaching service and Sunday school. After which followed a cooperative congregational dinner in the church basement. Somewhat of a "home coming" affair, in honor of William Dieffenbach, and Fred Nusbaum and family. Brother Dieffenbach from Denver, Colo., and Brother Nusbaum from Aust, Colo. Brother Nusbaum had been away from our community and church fellowship 18 years and Brother Dieffenbach thirty-one years. The noonday meal of Christian fellowship was followed by an interesting and well arranged program, including the children, middle aged and adults. Appropriate music and remarks relative to the occasion crowded the moments of the afternoon. A blessed time it was to all present. The glorious tendency was to rivet our very thoughts, minds and souls upon the real and divinely prepared "Home Coming," in the sweet by-and-by.—W. W. M., Corr.

SALEM ,CHURCH, MARION, S.D., JUNE 8.

Since this is the first report from our church this year I will have to go back and begin with the winter season. Last winter was a great improvement over the two preceding it. Though there was almost the normal amount of cold there was not as much snow and only a very little drifting. So the roads were open nearly all of the time and services could be held with little interruption and better attendance.

Spring was somewhat late and weather until now has been cool. But the encouraging part, and one for which we are so thankful, is that we are having a good supply of moisture. Small grain is in the best condition it has been for years and hay and pasture in abundance. Corn is just coming out and a few warm days will give it the needed boost.

Church work is running along in about normal fashion. At the present time vacation Bible school is being held at the church with a goodly number of children taking part.

Our Junior College at Freeman closed another year's work with an attendance of about 150 and the collegiate enrollment the largest in history. Under the direction of Prof. Gerhard Toews the College's A Cappella Chorus made a bus trip into Nebraska and Kansas just before commencement. Our pastor, P. R. Schroeder accompanied the singers to Kansas where he filled speaking negagements.

Our church and community enjoyed among its visitors Dr. H. A. Fast, Conference Secretary, who spoke at the College and various churches.

For Commencement at the College the faculty was fortunate to arrange for the services of Dr. J. E. Hartzler, of Hartford Theological Seminary. Dr. Hartzler spoke at the College gym for a week during which time he gave the commencement address and spoke to the alumni association at a banquet. Following that he spoke at our church from Sunday to Wednesday. Dr. Hartzler's messages are timely, practical, sound, inspiring and he always draws record crowds.

The church has improved its grounds around the buildings recently in applying a coat of gravel and improvements were also made at the cemetery. — John J. Gering.

In Memoriam

ANDREW G. HARMS, son of Gerhard and Anna Nickel Harms, was born in Michalin, in the Krofshen government, on March 19, 1850. He was baptized on May 6, 1866, and was taken into church as a member. In 1874 he, with his parents and relatives, came to America, landing in Peabody, Kans., Dec. 5, 1874. They lived north of Peabody, but later moved and settled in Pleasant township, Harvey county, Kans., where he has lived the rest of his life.

On August 19, 1894, he was married to Anna Nickel. Three children were born to this union. Bertha, the oldest, died some years ago.—The deceased has seen some very hard times during his life, but his last years were quiet, at the home of his children, Dan Harms and wife. He died Tuesday, June 15, 1938, at the age of 88 years, 3 months, and 27 days. He leaves to mourn his passing, one son, one daughter, one son-in-law, one daughter-in-law, and one sister, Mrs. Anna Unruh of Pawnee Rock, Kans.

« « JOTTINGS » »

—AN ANNOUNCEMENT.—Rev. Abr. Albrecht, secretary of the Western District Conference, requests that we make the following general announcement: That the Oklahoma Convention has invited the Western District Conference to hold its fall session this year at Enid, Oklahoma, and that this invitation has been accepted by the officers of the Conference. The date of the Conference will be published later, when the official announcement is made.

—ANNOUNCEMENT.—The Ohio-Indiana Young People's Conference is to be held in the Ebenezer Church near Bluffton, Ohio, July 16-17. The general theme of the program is: *Building for Christ.* Some of the themes assigned to different societies are, "A Builder's Equipment," "A Builder's Adversaries," "Building Together," "Leadership in Building," "Rewards of the Builder," "Building Christian Character."

—*The June Number of "The Vine Press,"* organ of the Young People of the Middle District is unusually attractive and interesting. The cover page was done by Miss Cora Habegger of Berne, Ind. Two graduates in caps and gowns are facing the world on which is a large question mark, and above it these suggested choices: Church School, Christian Home, Missionary work, Christian Business Man, Leadership Training. The printing, a particularly clean and clear job was done by Mr. Fred von Gunten, acting manager of the Mennonite Book Concern, on a Speed-O-Print machine. Especially noteworthy are also an article, "*Along the King's Highway,*" by Missionary S. T. Moyer, and another "*Opportunities for the Christian in Business,*" by Brother E. W. Baumgartner.

—*Marriage.* — The wedding of Ann Gering and Ernest Saner was held at the Eden Church near Moundridge, Kansas, Thursday, May 9.

—*Ten Bethel Students the guests of Rev. and Mrs. S. J. Goering,* at 1818 Cheyenne Bd., Colorado Springs, Colo. These students, delegates to the religious conferences at Estes Park, Colo., spent two days at the Springs with the Goerings, and had such a pleasant time that they can hardly cease talking about it.

—*Echoes from the Northern District Conference.*—The session of this Conference which convened at Mountain Lake, Minn., June 11 to 14, was a well attended and inspirational gathering, with delegates from Montana, North and South Dakota, Minnesota, and Nebraska. There are 25 churches in the Northern District, the smallest one, the Salem Church at Wisner, Nebr., having 29 members, and the largest one, the Bethesda Church, at Henderson, Nebraska, 712 members. Four other churches have memberships ranging from 340 to over 500 members.—The sessions were held in the First Church, the evening and Sunday meetings in the High School Auditorium. The motto of the Conference seemed to be *Evangelization.* Rev. Jacob A. Tieszen of the Bethel Church near Marion, S. D., was elected chairman for the ensuing year, and the South or Salem Church near Freeman designated as host of next year's session.—Bethany Messenger.

—*A New Missionary Couple to be Ordained.*—On Sunday, July 24, just a week before the convening of the General Conference, Brother Beno Toews, son of Rev. David Toews, with Mrs. Toews will be ordained as missionaries, to take the places of Rev. and Mrs. G. A. Linscheid, missionaries among the Indians at Canton, Oklahoma. Rev. P. P. Wedel, chairman of the Board of Foreign Missions will officiate at the ordination at Rosthern, Sask.

—*Second Church, Philadelphia.*—For many years our church has been referred to by our neighbors as "the little church at the corner." May we add it is the little church with a big welcome."—Bro. Harleigh M. Rosenberger will occupy the pulpit of this church during the month of July.—The Messenger.

—*Old Colonist Mennonites in Mexico about to Return to Canada.*—In 1921 about 1000 families of Old Colonist Mennonites migrated to the Mexican states of Chihuahua and Duringo. They did this because the Canadian government had made it compulsory to teach the English language in school, and they feared that in due time the German language might disappear and with it the German Bible and faith, which they could not permit to happen. In Mexico matters have recently become unbearable for them. Still Canadian citizens, they cannot own the land which they bought. And although they are good farmers, the Cardenas government has been rather unfriendly to them. Taxes have gone up, bandits have raided them, and even killed some. Besides crop failures have been rather general. In Canada they will go to the Peace river valley in Northern Alberta, where the Canadian government has granted them homestead rights. For the small sum of $10.00 each family will be granted 160 acres of virgin soil. And they have good prospects of obtaining the right to run their own schools. About half of these people, approximately 500 families under the leadership of Peter Loewen are planning to return.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JULY 12, 1938 NO. 27

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Call To Prayer

IF THY PRESENCE GO NOT WITH ME . . . . !

The Lord's presence shall go up with us to the Saskatoon Conference, Exodus 33:14, 15. Let me urge all fellow-believers of the Conference to invite Him in earnest prayer. The branches of our work are numerous. Our task is impossible in human strength. Our problems are increasing. Our charge is as clear as a siren call. If we have "found favor in the Lord's sight", Exodus 33:12, 13, we can freely invite His presence to go with us.

Why not purpose to offer prayer in every church in the worship hour on Sunday morning, July 24, the last Sunday before the Saskatoon Conference opens? Intercede for the Conference. Remember the boards. Remember the delegates. Remember the Business Committee, and the local committees, and all others charged with special responsibilities. Let me urgently request all to pray for the officers of the Conference. "If thy presence go not with me, carry us not up hence." The undersigned desires to serve the Lord and the Conference in the strength of your prayers. P. R. Schroeder, Conference President.

Program for the Twenty-Sixth Session of the General Conference of the Mennonite Church of North America

Saskatoon, Sask., July 31-August 7th, 1938

Conference Motto: "Lead Thou," Ps. 25:5, John 16:13, Rev. 17:17.

SUNDAY, JULY 31

Sunday Morning

FOREIGN MISSIONS
P. P. Wedel, Chairman

1. Introduction by Chairman (German)
2. Music
3. Three brief Missionary Messages
   India—P. J. Wiens
   Montana—A. Habegger
   Oklahoma—G. A. Linscheid
4. Music
5. Benediction

Sunday Afternoon

HOME MISSIONS
J. M. Regier, Chairman

1. Introduction by Chairman (German)
2. Music
3. Ten Minute talks
   a. Our Girls' homes in Canada by J. H. Enns, Winnipeg, Man.
   b. Canadian Youth and Education by J. G. Rempel, Rosthern, Sask.
   c. Itinerant Preaching by Benj. Ewert, Winnipeg
   d. Our City Missions by J. J. Plenert, Philadelphia, Pennsylvania

Sunday Evening

6:30-7:30—Young Peoples' Meeting
H. N. Harder, Chairman, Enid, Okla.
Christian Youth Faces the Future Together
1 Tim. 4:9-16

1. Intsrumental Prelude, Louise Toews, Rosthern, Sask.
2. Hymn, Assembly
3. Devotion, H. N. Harder
4. Topic—Jesus and a Program for Youth, Luke 4:18-19, Oscar Hamm, Drake, Sask.
5. Song, Saskatoon Christian Endeavor
6. Topic—Appropriating Christ's Program for Youth, 1 Tim. 6:11-16, Franz Nickel, Langham, Sask.
7. Song, Drake Christian Endeavor (Nordstern)
8. Topic—Christian Youth's Challenge to Youth, John 1:35-51, John C. Schmidt, Waldheim, Sask.
9. Discussion—Closing Prayer, D. D. Eitzen, Newton Center, Mass.

7:30—Song Service
Address—Christus und die Jugend seiner Tage A. Warkentin
Music
Address—God's Day of Grace in India S. T. Moyer

MONDAY, AUGUST 1

Monday Morning

Early morning prayer service conducted by Benno Toews

OPENING CONFERENCE SESSION

1. Brief Worship Service
2. Conference Sermon by P. R. Schroeder
3. Introductory Business
   a. Appointment of Assistant Secretaries (English and German)
   b. Order of the Day (Time for opening and closing of sessions)
   c. Presentation of delegate certificates (according to resolution 46 of the session of 1908 these certificates are to be sent to the Secretary a month before the conference session for printing).

- d. Appointment of temporary committees
  - (a) The Nominating Committee (Appointed in advance by the Business Committee)
    Philip A. Wedel, Chairman, Pacific District
    Freeman Swartz, Eastern District
    Elmer Basinger, Middle District
    A. J. Dyck, S. M. Musselman, Western District
    Albert Claassen, Northern District
    N. W. Bahnman, Canada
  - (b) Resolutions Committee (Appointed three months in advance by President of Conference. See Resolution 86, session of 1926)
  - (c) Auditing Committees (Appointed in advance by the President of Executive Committee—Resolutions 84 of 1920 and Resolution 78, session of 1929)
  - (d) Committee on Letters and Telegrams
  - (e) Tellers Committees (3)
  - (f) Memorial Committee
  - (g) Publicity Committee
  - (h) Committee on Privileges
  - (i) Any other temporary Committees
- e. Reading of the minutes of 1935 session
- f. Any other introductory business

Monday Afternoon

EXECUTIVE COMMITTEE

1. Introduction by the Chairman—P. R. Schroeder
2. Report of the Secretary—C. E. Krehbiel
3. Proposals and Recommendations of Executive Committee
4. Report of Field Secretary, H. A. Fast
5. Paper—Integration of General Conference Boards and Districts by P. P. Wedel
6. Report of Church Union Committee
7. Report of Placement Committee
8. Report of Committee on Admittance of churches
9. Report of Committee on Privileges
10. Discussion and Resolutions
11. Election of Conference Officers

Monday Evening

Communion Service

TUESDAY, AUGUST 2

Early morning prayer service conducted by C. H. Suckau

FOREIGN MISSIONS

1. Introduction by the Chairman of the Board of Foreign Missions, P. P. Wedel
2. Reports
   - a. Secretary's report, P. H. Richert
   - b. Treasurer's Report, J. E. Regier
3. Paper—Missionary developments in China due to war conditions, H. J. Brown
4. Discussions and resolutions
5. Election of two members of the Board of Foreign Missions
6. Closing Prayer

Tuesday Afternoon

HOME MISSIONS

1. Introduction by the Chairman of the Board of Home Missions, J. M. Regier
2. Reports
   - a. Of the Secretary, W. S. Gottshall
   - b. Of the Treasurer, A. J. Neuenschwander
3. Paper—Making provision for scattered groups of young people and other groups affected by extreme adverse conditions, P. H. Richert
4. Paper—What factors merit the establishment of new churches, J. E. Amstutz
5. Discussion and resolutions
6. Election of two members of the Board of Home Missions
7. Closing prayer

Tuesday Evening

Address—A Mennonite Looks at Today's World, E. L. Harshbarger

WEDNESDAY, AUGUST 3

Early morning prayer service conducted by Ernest Bohn

PUBLICATION

1. Introduction by the Chairman of the Board of Publication, J. R. Thierstein
2. Reports
   - a. Of the Secretary, M. J. Galle
   - b. Of the Treasurer, E. W. Baumgartner
   - c. Of Song Book Committees:
     - (a) On Revision of the Mennonite Hymn Book, W. H. Hohmann
     - (b) Ein deutsches Gesangbuch fuer Canada, Benj. Ewert
3. Paper—A General Conference Board of Historical Research, A. Warkentin
4. Discussion and resolutions
5. Election of two members of the Board of Publication
6. Closing prayer

MEMORIAL SERVICE

Conducted by Memorial Committee

Wednesday Afternoon

EDUCATION

1. Introduction by the Chairman of the Board of Education, E. G. Kaufman
2. Reports
   - a. Of the Secretary, A. S. Rosenberger
   - b. Of the Treasurer, D. H. Richert
   - c. Of Witmarsum Seminary
   - d. Of Bethel College
   - e. Of Freeman College
   - f. Of Bluffton College
   - g. Of Mennonite Collegiate Institute, Gretna, Man.
   - h. Of German English Academy, Rosthern, Sask.
3. Discussion and Resolutions
4. Election of two members of the Board of Education
5. Closing Prayer

Wednesday Evening

1. Address—Educating our Young people in Peace Principles, J. H. Langenwalter
2. Music
3. Sermon, J. J. Klassen

THURSDAY, AUGUST 4

Thursday Morning

Early morning prayer service conducted by David Wedel

YOUNG PEOPLE'S SESSION

1. Opening Devotions, Benno Toevs, Rosthern, Sask.
2. Minutes of the Business Meeting in 1935, Miss Helen Lichti, Upland, Calif., Sec.
3. Report of the Conference Field Secretary, H. A. Fast
4. How Can Retreats Serve to Better Unify our Scattered Young People groups? John E. Fretz, Philadelphia, Pa.

5. Uniting our Efforts to Serve the Lord—A survey of possible projects, Phil. A. Wedel, Aberdeen, Idaho
6. What Methods of Publication Would be Most Effective in Bringing before the Young People Material of Information and Inspiration? Miss Emma Ruth, Reedley, Calif.
7. Presentation of a Proposed Constitution for the Young People's Organization of the General Conference
8. Election of officers

Thursday Afternoon

Two sessions

I. Business Meeting of Women's Missionary Society

II. Men's Fellowship Meeting—P. E. Whitmer, Chairman

1. Address—Christian Principles in Everyday Life E. W. Baumgartner
2. Music
3. Man's Part in Building the Kingdom A. A. Penner
4. Round Table Discussion led by chairman

Thursday Evening

WOMEN'S MISSIONARY PROGRAM

Mrs. P. R. Schroeder, Chairman

1. Gesang, Die Sach ist Dein
2. Scripture and Prayer, Mrs. G. A. Krehbiel
3. Introduction of Home and Foreign Missionaries
4. Special Music
5. Address—Montana, Mrs. Alfred Habegger
6. Special Music
7. Address—India, Mrs. S. T. Moyer
8. Gesang, Hast du Jesu Ruf vernommen?
9. Offering
10. Address—China, Mrs. H. J. Brown
11. Special Music
12. Close and Benediction by Rev. P. P. Wedel

(All Special Music in charge of local Music Comm.)

Proposed Amendments to the Constitution and By-Laws of the Women's Missionary Association of the General Conference

We recommend that the constitution be amended by striking out Section 6 of Article IV which reads: "No officer or member of a committee shall hold office for more than two consecutive terms."

Mrs. S. M. Musselman
Mrs. P. E. Frantz

FRIDAY AUGUST 5

Friday Morning

Early morning service led by John Bartel

RELIEF

1. Introduction by the Chairman—John Lichti
2. Reports
   a. Of the Secretary, J. C. Mueller
   b. Of the Treasurer, P. H. Unruh
3. Discussions and Resolutions
4. Election of two members of the Emergency Relief Board
5. Closing Prayer

Friday Afternoon

DOCTRINE AND CONDUCT COMMITTEE

1. Introduction by the Chairman of the Committee on Doctrine and Conduct—P. A. Wedel
2. Reports
   a. Of the Secretary, Franz Albrecht
   b. Of the Treasurer, J. E. Entz
3. Discussion and resolutions

REPORT OF THE PEACE COMMITTEE

1. Introduction by the Chairman, E. L. Harshbarger
2. Report of the Secretary, A. J. Neuenschwander
3. Discussion and resolutions
4. Election of two members of the Peace Committee and of the Committee on Doctrine and Conduct
5. Closing prayer

Friday Evening

YOUNG PEOPLE'S PROGRAM

1. Opening prayer
2. A half-hour musical program by a young people's chorus in charge of W. H. Hohmann, Bethel College, Kansas
3. Devotions—C. H. Thiessen, Ontario, Canada
4. Oration on Missions by the winner at the Western District Oratorical Contest
5. Music by local group
6. "The importance of young and old working together" (German) J. J. Thiessen, Saskatoon
7. Oration on Retreats by winner of the Western District Oratorical Contest
8. Music by local group
9. "Whom shall I send and who will go for us?" Walter Gering, Moundridge, Kansas
10. Oration on Peace by the winner of the Western District Oratorical Contest
11. Music by local group
12. Benediction

SATURDAY, AUGUST 6

Early morning prayer service by Harley King

Saturday Morning

SPECIAL BUSINESS AND CLOSING SESSION OF THE CONFERENCE

1. Introduction by the Chairman of the Board of Trustees, G. N. Harms
2. Reports
   a. Of the Secretary of Board of Trustees, J. E. Regier
   b. Of the Conference Treasurer, Karl A. Richert
   c. Statistical Report by the Secretary, C. E. Krehbiel
   d. Report of the Mennonite Historical Society
3. Elections
   a. Of Trustees
   b. Of a member of the business committee
4. Discussions of timely questions and topics not placed on the program. (N. B.—such questions must have been placed in the hands of the business committee in advance)
5. Any Unfinished Business
6. Report of the Committee on Resolutions
7. Discussion and adoption of resolutions
8. Determination of time and place of the next conference session. (1941)
9. Closing devotional services conducted by the officers of the conference

Saturday Afternoon and Evening

Open Date

SUNDAY, AUGUST 7

Sunday Morning

Local churches in charge of services

Sunday Afternoon

Sunday School program arranged by the Board of Education

Daniel J. Unruh, Chairman

1. Hymn and Devotions

2. Music by local group
3. Paper, "The Relationship between Church and Sunday School," J. J. Plenert, Philadelphia, Pa.
4. Paper, "The Sunday School and its Teacher," by someone from the Canadian Conference
5. Special Music by local group
6. Paper, "Evangelism in Sunday School," Walter Gering, Moundridge, Kansas
7. General Discussion
8. Closing Hymn
9. Benediction.

Sunday Evening

Musical Program by local churches

Members of Business Committee of General Conference:

Chairman, E. J. Hirschler, Bluffton, Ohio
Secretary, Edgar Toevs, Aberdeen, Idaho
J. C. Kaufman, Moundridge, Kansas

Note: Due to illness, Rev. Jacob Reimer will not be able to be present at the Conference to deliver the Bible expositions.

HOME MISSIONS

CHURCH IN VANCOUVER, B. C.

Seating capacity 200. Church and Pastor's home with Girl's Home (behind church), cost $3000. Membership 40. The work was begun in 1935. The work thus far has been limited to the immigrants, and is consequently conducted in German.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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FOREIGN MISSIONS

P. H. Richert, Sec.

29 Cheung Chau Island, Hong Kong
April 26, 1938

Dear Mission Friends:

Friends who have been praying for our Stanley will be glad to know that the Good Father has heard their prayers and ours. For two weeks he was seriously ill with both amoebic and bacilary dysentery. But with joy we can now say that he is recovering. After four weeks he is, and will be for some time, confined to his bed. He is very thin and pale but can eat more now and is beginning to gain weight again. For three weeks he was on liquid diet entirely.

As I look back over this past month (Mr. Voth sailed for Tientsin March 25th), four things stand out: 1. My own rediscovery of the reality of prayer to God when all human help is unavailing; 2. Stanley's acceptance of Christ as his Saviour and Healer; 3. The assurance granted my husband after hours of fervent, concentrated prayer that Stanley would get well. This after receiving my telegram that Stanley was seriously ill. 4. The very precious treasure of having sympathetic friends who enter into prayer fellowship with one at a time like this.

When suddenly one's life partner is entirely out of reach, out on the ocean, sailing away, and there comes a crisis, it does give one's soul a pretty bad shaking. But then to realize that *underneath* are still the everlasting arms holding one up is joy unequalled. Looking at the face of my boy on the pillow, pale and distorted with pain or in a fitful sleep, my heart would fill with fear. But, grasping my testament, I would run out to the hillside and there find comfort in the Psalms. "Out of the depths have I cried unto thee, O Lord . . . (Read Ps. 130:1-5). Or at night when sleep refused to come and I struggled and "waited for the Lord more than they that watch for the morning" then He revived me according to His promise (Ps. 138:7) and "stretched forth his hand".

For Stanley, though a time of great suffering, this will always remain a time to look back to with joy and gratitude. He had of course known and loved the Lord from infancy and had sought to follow and obey him. We have talked to him personally about his soul and his father especially has had many precious hours with him discussing spiritual things. But it remained for this time that he received the joyous assurance that Christ had come into his heart. It was my blessed privilege to explain John 1:12, I John 1:7, 9 and many other Scriptures, which I had so often used with Chinese women and girls, to my own dear son and see the "Wonderful Words of Life" impart life, both spiritual and physical, to him. For it was from that moment that he began to recover. That very morning his father also received this in his devotions, "After that ye believed ye were sealed with that Holy Spirit of promise" Eph. 1:3.

About my husband I can do no better than quote what he writes from Tientsin: "Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who *forgiveth* all thine iniquities; who *healeth* all thy *diseases;* who *redeemeth thy life* from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is *renewed* like the eagle's." Ps. 103:1-5. "What a thrill to receive your telegram this evening saying Stanley was improving. Mrs. Moe had just asked me whether I had any word from Stanley. I said, 'No, but I believe Stanley is getting along all right, the Lord has given me repeated assurance that it will be all right with Stanley.' . . . When the boy handed me the first message, just after I was off the steamer, I was anxious and fearful. I just felt there was bad news in that envelope and my hands trembled, as I opened it. Now I felt confident, calm and almost joyful because it seemed to me I knew what it would say. The next instant, though, another "voice" tried to creep in, 'how do you know, it might be bad news.' . . . But praise the Lord, there it was, black on white, what the Lord had so plainly told me 5 days before. This was double joy, one about Stanley and the other that reached to the very recesses of the heart. Here came tangible proof of the positive spiritual answer to prayer and faith which I had received after concentrated prayer and Bible reading on the afternoon of April 5th."

The hospital is a boon to war refugees. It gives free service to missionaries and other "necessitous" people. The "Matilda Hospital" was built "to the Glory of God and the good of man, in memory of Matilda Sharp, a resident of the Colony from 1857 to 1893, who died in the latter year full of love to everyone."

Your Coworker, Matilda K. Voth.

Sunday School Lesson

A. S. Bechtel

July 17, 1938

DEBORAH: EMERGENCY LEADERSHIP

Judges 4:1-9, 12-14

Introduction

When the land of Canaan was divided among the several tribes of Israel, they were commanded to drive out the natives and not to serve their heathen gods. They failed to do this (Judges 1:28). They disobeyed the commands given Judges 2:2) and inter-married with the natives and even served their gods, Baal and Ashtaroth, and God permitted the Canaanites to put them under tribute.

Deborah Summons Barak to Action vs. 1-9

While Ehud lived, his influence kept the people from idolatry. Now after his death, we come to the severest oppression and the most remarkable triumph in the times of the Judges. Israel again forsook God (v1) and He forsook, punished them (v2) and they became an easy prey to their enemies. "The Lord sold them", a forceful expression implying God's extreme displeasure with them. This was the third oppression visited upon them because of their sins and idolatry. It was especially grievous (v3) and after twenty years they cried out in repentance, remembered the Lord their God. He was ready as in other days, to hear their cry and deliver them (Rom. 10:13). He spake to them through Deborah, a prophetess, who judged Israel (v4). Judgment of sin must always precede His manifestation of grace and deliverance. Deborah was a prophetess and judge in Israel by divine appointment, one of the most remarkable women of the Old Testament, an oracle to whom the people came for counsel (v5). Israel at the time of the Judges, was in some respects a backward, a primitive people but their knowledge of God gave them an outlook on life far advanced beyond that of the native tribes. Deborah was one who stood as an illumined peak in the religious and moral life of Israel. She served God with all her heart and looked after the religious interests of her household and her people.

She sends a summons to Barak (v6), and reminds him of God's command. She speaks as a prophetess, not voicing her own opinions, but declaring God's promises (v7) not merely her own hopes and wishes. God is passing His words to Israel through her, his chosen individual. He used such who listened to His voice, as leaders in delivering Israel from her enemies. Barak was summoned to a large task. Canaan's army was exceedingly strong and Israel's weak. He believed that God spoke through Deborah and felt sure of victory if God's messenger were with him. God definitely promises His help to all who will valiantly proceed against His enemies. Deborah yielded to Barak's plea (v9). It would have been a greater honor to him, had he gone alone. We have the far greater promise that Jesus himself will go with us when we go the way He desires (Matt. 28:19, 20).

Barak's Obedience, Israel's Deliverance vs. 12-14

Barak did what God commanded him to do. It was reported to Sisera and God was true to His promise (vs7,13). Sisera came confident of easy victory, but he left God out of his calculations, a fatal error made by so many. Deborah, because of her deep faith in God's promise, had no fear of Sisera's army, feeling certain of victory (v14). Deborah became the real leader now. Her faith inspired the people. Such leaders are needed in times of testing. God went out before His people and the host of Sisera was completely destroyed (vs15,16,23,24). Deborah was a leader, prepared of God for the time when most needed (Golden Text). When an emergency arises, God usually has a man or woman of the hour. Circumstances do bring a special weight of obligation on us and we should be ready to meet any demands of Providence thrust upon us.

Spiritual Values

Matt. 6:19

The world today is greatly in need of a new sense of "value". A minority of the people know that the great spiritual values are somewhere in the area of *Truth, Goodness,* and *Beauty.* A few people have learned that value is conditioned on *usefulness.* Truth, Goodness and Beauty are useful. Gold has no value as such; its value is conditioned on the relationship of usefulness. Gold is not an end in itself; it is a means to an end. It is not scarcity of an article that gives it value. Scarcity makes things "expensive", but not "valuable".

Truth, Goodness and Beauty are not *ends* in themselves; they are *means* to useful ends; they are valuable because they are useful. Did not Jesus say that He was the way, the truth and the life, and that no man comes to God except by Him? Is Jesus, is the Truth, a means to an end? Certainly we attain to our redemption in no other way.

Truth is useful in giving *direction* in the quest for creative personality. Goodness is essential in the building *of character.* Beauty is useful in the development of *appreciation.* Direction, character and appreciation are useful in the building of a creative personality in the likeness of the Christ. Perhaps Christlikeness is the end and purpose of life. Is this the "treasure", Christlikeness, creative personality, that we are to lay up in heaven? Is there any greater value on earth than spiritual, Christlike, creative personality?

J. E. Hartzler

PACIFIC DISTRICT TREASURER'S FINANCIAL REPORT

Feb. 1 to July 1, 1938

Immanuel Mennonite Church, Pratum, Ore., $45.00; Grace Mennonite Church, Albany, Ore., $23.58; Mennonite C. E. and S. S. Convention, Monroe, Wash., $10.00; First Mennonite Church, Reedley, Calif., $40.00; First Mennonite Church, Upland, Calif., $35.76; San Marcos Mennonite Church, Paso Robles, Calif., $11.58; Intermediate Christian of F. M. Chr., Reedley, Calif., $5.00; San Macos Mennonite Church, Paso Robles, Calif, $9.00; Calif. Mennonite S. S. and C. E. Convention, Paso Robles, Calif., $35.00; Immanuel Mennonite Church, Los Angeles, Calif. $8.98; Oneco Missionary Society, Colfax, Wash., $5.00; The Alberta Community Church, Portland, Ore., $20.00.

Received for Portland, Ore. Mission

Immanuel Mennonite Church, Pratum, Ore., $33.19; Mennonite Church, Newport, Wash., $36.70; Menno S. S., Menno, Wash., $3.00; Worth While Circle of F. M. Chr., Reedley, Calif., $20.00.

Respectfully submitted,
Pacific District Conference, Jno. C. Jantz, Treas.

Short Report of the 46th Northern District Conference

Held at Mountain Lake, Minn., June 11-17

The weather was most inviting, after a good rain, and the Conference was well attended. Some delegates had to travel nearly 1000 miles. Of the 25 churches 24 were represented by 95 delegates, who were joined by a large number of friends from a distance. The business sessions were held at the First Mennonite Church, the evening meetings at the High School Auditorium which was often overcrowded. All passed off quietly and peacefully.

The Minister's Conference, led by Elder A. P. Waltner, was held Saturday afternoon and evening. In the afternoon interesting questions were presented and discussed. The following are a few: 1. If a person was unconverted at baptism, then after conversion requests baptism (Acts 19:1-9), how should a congregation proceed. Answer: Water baptism cannot save a soul. The question is, has the soul peace with God and is it baptized with the Holy Spirit. Leave the question with the person and the minister. 2. How many of the members of our churches are born again? How do we know? Not all that say, Lord, Lord shall enter the Kingdom. If a person confesses Christ ws must take him at his word. 3. What attitude should the church take in regard to the married divorced? Applicable scripture passages given were: Matt. 5; 1 Cor. 7; and Mar. 10:11-12.

In the evening Dr. Schultz, M. D. gave an address on, "The task of the church in the face of the breakdown of sexmorality in our day." By means of statistics he proved that the situation is very grave, that thousands die every year of sexual disease. Churches and parents have grave duties to provide the young people with sex education. Information of the proper kind is easily available. Rev. J. B. Epp spoke on the theme, "The reception of members of other denominations into our Mennonite churches." Many of the churches of the General Conference are very liberal in this. Some would merely ask: Do you promise in love to live and labor according to God's word, then you can join with us. In the main points unity, in secondary points liberty, in all others love.

Sunday morning at the High School Auditorium, after a song service led by D. S. Schroeder, Rev. A. D. Schultz preached on home mission, based on Acts 15:36. Not only the scattered groups of our brethren should be objects of our deep concern, but also the churchless and our unconverted neighbors. To lay our lives on the altar brings eternal blessings. I am interceding for the brethren at Madrid, that they may soon reach a decision and unitedly call a laborer, to reap the fullest blessings.—Missionary H. J. Brown from China preached on Foreign Missions, on Jona 1:1-3 and 6. The way of the transgressor is hard. Examples Sodom and Gomorrah. Jona paid the fare in the belly of the whale. Friends are paying their fare in the poolroom, ballroom, at the whisky bottle. Let us follow Jona the second time. If you and I had done our duty and brought Japan the Word, she would not be bombing China today. Who is ready to go? The collection amounted to $228.00.

Sunday afternoon Rev. J. F. Epp, Henderson, Nebr. delivered the Conference sermon, based on 2 Tim. 4:5, "Be thou sober in all things, etc." To be sober means to think clearly, speak wisely, look sharply, and act prudently. The dirt you see is often in your own spectacles. Renew yourself in spirit that you may be able to deal honestly and walk justly.—Message by Dr. J. E. Hartzler. The human mind needs information, the heart inspiration. For both, each Bible student should spend a year in Palestine. Why is Christianity the supreme religion? Judaism has no Christ; communism gives a man food, clothing and shelter; it has no anchor; communism has no goal, it offers merely promises. Three questions confront us: What shall I be? Christlike. What shall I do? Serve. What shall I hope for? Eternal life. The Christian's interpretation of life: Find, you lose; get, you must lose; lose, you win; die, you may live. In Christ Jesus we can be supremely happy and rise victoriously above all difficulties of life.

Sunday evening, song service led by Prof. Gerhard Toews of Freeman College. Paper by Verna Janzen, Montana, "Are the secular and spiritual education of our children balanced?" 2 Tim. 3:15. "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith in Christ Jesus." The home training of a child will be reflected through his whole life. Secular education through public school, religious education through the home, Sunday school and daily vacation Bible school. But there is no balance: Direct Bible instruction in a year amounts to only about 100 hours, secular instruction in common schools to 500 or more hours. We need more of the former.—Paper by Orlando Waltner, Freeman, on the subject, "What are the ties that bind Mennonite youth and parents together?" Of all the different families, the Mennonite family is the most democratic. The Mennonite parents say, we will go to church, instead of, children, go to church. There cannot be unity in the family unless there is a strong tie between father and mother. Thank God that our families still maintain the family altar. All honor to families were children follow the parents' example and counsel.

A short evangelistic message by the young minister Victor Sawatzky, based on John 8:24, the theme being "Man's greatest sin." Sin is the transgression of God's commandments. The greatest sin of the human race is unbelief. The jailor said, "What must I do to be saved?" Answer: "Believe in the Lord Jesus Christ and thou shalt be saved."

Monday evening, Young People's meeting. General singing in charge of D. S. Schroeder. The roll call, in answer to the question, "What is the main objective of your C. E.?" brought forth some very good answers.—Rev. Harold Gross of Freeman, S. D. gave a very worth-while sermon on the subject, "Thy Kingdom come." Mary Eitzen of Munich, N. D. read an interesting paper on, "How much of Christ do our Christian Endeavors show to the world?" Again a short evangelistic sermon by young Rev. H. S. Quiring. This program was well interspersed with music by various groups and by readings.

Tuesday evening. General singing lead by Leonard Nickel. A good part of the program consisted of responses or testimonies by young people who are preparing for Christian work. Among them were: From Montana: Rosella Toews, Wolf Point; Harvey Schoenwald and Harry Sawatzky, Richey; Margie Friesen, Frazer; From N. Dakota: Lydia Schmidt, Alsen; Mary Eitzen, Munich; From Minnesota: Esther Quiring and C. B. Friesen, Mt. Lake; From South Dakota: Jessie Brown. Again much good music was furnished by quartets, duets, and choirs, and after an evangelistic sermon by Rev. Albert Schultz, the program closed with a mass chorus led by Gerhard Toews.

RESOLUTIONS

1. Resolved that $15.00 be paid Bro. and Sister Habegger to compensate them for expenses in attending the Northern District Conference at Bloomfield, Mont.

2. Resolved, that the Conference officers be instructed that the Conference speakers, who are not delegates and who were invited by the Business Committee, be imbursed out of the conference treasury according to needs.

3. Resolved, that the "Articles of Faith," placed before the General Conference a few years ago for adoption, as a practical foundation for its work, be recommended to the attention of the Examining Committee until the next Conference.

4. Resolved to accept the report of the Examining Committee, with recommendations which are as follows: (1) That a special questionnaire be prepared for the purpose of examining applicants for the ministry. (2) That each applicant for the ministry be required to acquaint himself with the "Mennonite Articles of Faith" by Cornelius Ris. (3) That the applicants notify the Examining Committee in ample time, so that proper procedures can be made toward ordination.

5. Resolved to approve and accept the report of the Education Committee.

6. The Auditing Committee having reported that the reports of the Conference Treasurer and the report of the Evangelization Committee were correct, it was resolved to accept those two reports.

7. Resolved to accept the report of the Evangeliza-

tion Committee, together with its recommendations based on the reports of the workers.

8. The Conference was invited by the Salem Church, Marion, S. D. and also by the Bethel Church, Wolf Point, Mont. to hold its 1939 session there. It was resolved to accept the invitation of the Salem Church.

9. Resolved, that a short report, with the resolutions passed by the Conference, be published in the church papers, and the resolutions in pamphlet form.

The Voice of the Eastern District Conference

Allentown, Pa., June 22, 1938.

Dear Editor:

The First Quarterly Conference was held in Richfield Mennonite Church, B. S. Graybill, pastor.

Afternoon Meeting.—Following the Introduction, Rev. Freeman H. Swartz, Chairman of the Chorus Committee, stated that Mr. Lantz would begin rehearsing during the coming week, and that he would use anthems and selections this year instead of an oratorio.

The first paper of the session was presented by President Plenert, on "Our Conference." He said in part, "We have 25 churches in our Conference with a membership of 3425, having gained 74 during the past year. These churches gave for all causes $60,474.14 or $17.65 per member. On the basis of the tenth that would mean that the average income of our membership per member amounted to $176.50.

"Concerning our Ministers, I want to say that I have thoroughly enjoyed their fellowship and the spiritual life which they manifest.

"I have observed certain things since in your midst that I would like to mention. 1. We need to train our youth to become Conference minded. 2. While the fellowship at Conference sessions is very good, we often spend too much time on details not so important. 3. Our church paper THE MENNONITE is not in enough homes."

"We should stress Conference loyalty to our lay members so that they will heartily support the project of the District and General Conference. We need to teach Stewardship."

Rev. Olin Krehbiel of Lansdale led in the discussion and drew some comparisons between the Eastern and Western Conference. He said, "I have noted a wonderful quality in your Preparatory Service which was new to me. After all, we are told to examine ourselves. There is a great deal of value to this service and I commend it. Then I must point out that I have been most favorably impressed with the fellowship I have enjoyed amongst the ministers of our Conference."

"I also observed that most churches here baptize on Easter, we on the Day of Pentecost. You have catechetical instruction during the week, we have it on Sunday. We had different officers for our Minister's Conferences. Here, the Conference Executive Committee makes up all the programs. You have a number of churches that go together and have one minister serve them, we have one minister to every church. Then I noted that Communion Sunday is a great occasion here, if members are absent all year, and then come on Communion Sunday they seem to think that everything is alright. Lastly, I observe the division of families. So many members are intermarried in other churches. That is very seldom seen in the west."

Rev. A. M. Fretz, our 85 year veteran, having preached 55 years, spoke on the many changes in Conference since his boyhood days.

The local congregation furnished the evening meal. Their hospitality was genuine and greatly appreciated.

Evening Meeting.—A brief business meeting was held. After a short song service and devotion, a Ministers' Quartet composed of Nyce, Plenert, Neuenschwander and Krehbiel sang "I will be true to Thee."

Rev. S. T. Moyer, Missionary on furlough, presented the first paper of the evening on "The Spiritual Application of the Book of Philemon." In part he said, "A rapid reading of the Epistle to Philemon may not deeply impress, but a more thorough meditation and study convinces that we have in it a gem of rare worth. Story of Onesimus, a runaway slave. Whatever motive may have drawn him to the Apostle, whether the pangs of hunger, or the gnawings of conscience, or some seed of Gospel, when once within the range of attraction he could not escape. He listened—was impressed—was convicted—was baptized.

Three spiritual values merit our attention as follows: 1. Restitution as an integral part of repentance. Concern for the full restoration of the one gone astray. 2. Vicarious suffering, as an essential part of the process of transforming lives. 3. Applying and stressing deep principles of love, rather than commanding conformity to technical laws and commands."

Rev. D. D. Eitzen presented the second paper of the evening on "The Practical Application of the Book of Philemon." He said, "This is a short letter but is full of many profound spiritual and practical applications. Some of them are 1. Christian courtesy and tact. 2. Christian brotherhood. 3. The law of love. 4. Redemptive interest in the poor as well as those better endowed. 5. Our responsibility as American citizens to the negro. 6. The value of letter writing. 7. Not taking friendship for granted but deliberately cultivating it. 8. That the beseeching of love is far more powerful than that of authority. 9. Stripe washing, making restitution at every point. The essence of the Christian message is expressed in verses 17-19a. It is God's grace incarnate. It is the partial realization of God's original purpose for and to man. Some aspects of God's grace are (1) His purpose for man. —Eph. 1:4. (2) The gift of free will. (3) Redemption via the cross. Isa. 53:6. In the last part of this verse we see that God assumed full responsibility for our sin because He had made it possible for us to sin."

"The message of Philemon to me is 'Be ye merciful, as your Father is merciful.' Spiritually, it is awe-inspiring and humbling. Practically, it is challenging."

Rev. A. J. Neuenschwander followed Bro. Eitzen, speaking on "Impressions." He pointed out that Richfield made an impression on us and that their hospitality made a great contribution to the spiritual welfare of the meeting. He pointed out that Bro. Moyer and Bro. Eitzen coming from various parts of the country made a great impression on our spiritual lives.

After the singing of "O love that will not let me go" the meeting came to a close with a prayer and benediction by the Conference Secretary.

The members of the Richfield congregation entertained the members of the Conference that came from a distance.—Howard G. Nyce, Sec.

Music Institute

The Mennonite Song Festival Society is attempting a new venture this summer in the form of a Church Music Institute. This is to be held at Bethel College from July 17 to 23.

The Committee in charge feels very fortunate in securing the services of Dr. H. Augustine Smith. Dr. Smith is a master in the field of church music. He received his training at North Central College, Naperville; Oberlin College, Ohio; and the American Conservatory of Music, Chicago. Previous to his present position he has had sixteen years of Seminary and University teaching experience. He is now head of Fine Arts in Religion, Boston University, which position he has held for the last twenty years. In addition to his teaching Dr. Smith has traveled over 500,000 miles in the U. S., Canada, South America, Japan, and Europe in the interest of church music. He is an expert in leading congregational singing and massed choirs. He has made a study of the place of pageantry in church music and will present a pageant as a closing event of the Music Institute. He carries with him all the costumes and other properties necessary for this colorful pageant.

The program for the week is planned primarily for those interested in church music: Pastors, choir directors, choir members, Sunday school and public school teachers and supervisors, and in fact anyone who is interested in music as a form of worship, regardless of denominational affiliation.

Arrangement can be made for one hour of college credit for this course.

The tuition is one dollar for the week if enrollment is made in advance. For those who wish to stay on the campus for the week arrangement can be made for room and board at the rate of one dollar per day, providing you bring your own sheets and blanket. Otherwise the rate will be a little higher.

The "Music Institute" idea has been carried on very successfully to encourage good music in the public schools. Those vitally interested in sacred music feel that the same method might be used to develop enthusiasm for better church music. It is hoped that many will take advantage of the able leadership that is available for this Church Music Institute.

ENROLLMENT BLANK

Please enroll me for the Institute July 17-23.

Name ______________________________________

Address ____________________________________

Tuition enclosed _______________________________

Do you wish room and board? _________________

Please address all enrollments and inquiries to Paul Baumgartner, Bethel College, Kansas.

PROGRAM FOR MUSIC INSTITUTE

Sunday P. M.
- 8:00 Lecture: "To the Master of Music and Loveliness"

Monday P. M.
- 2:00 Music of the Bible and the Early Church
- 4:00 Worship in the Non-liturgic Church
- 8:00 Pageant: Set-up and casting for Saturday

Tuesday P. M.
- 2:00 Famous Early Hymn Writers and their Hymns
- 4:00 Organization and Administration of Choirs
- 8:00 Life of Christ in Music and Pictures (Illustrated)

Wednesday P. M.
- 2:00 Carols, Folksongs and Hymns
- 4:00 Problems of the Juvenile Choir
- 8:00 Church Music Night. (Congregation and choir)

Thursday P. M.
- 2:00 19th Century Hymns
- 4:00 What to Sing Repertoire
- 8:00 Open Night

Friday P. M.
- 2:00 Tunes of the Hymn Book and How to Sing Them
- 4:00 Vestments, Processionals, Unison Singing, A cappella Choir
- 8:00 Rehearsal of Pageant for Saturday

Saturday P. M.
- 2:00 Making the most out of Congregational Singing
- 4:00 Building Church Music Programs
- 8:00 Pageant: "The Wonder and the Glory of the Light"

Program under direction of Dr. H. Augustine Smith

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Summerfield, Illinois, June 5, 1938

To The Mennonite:

At the Lebanon (Ill.) High School Commencement Program last May 25 I had the privilege of giving one of the three student addresses to an audience of over 700 people, and keeping true to Mennonite traditions, I spoke on peace.

Several other young people from Summerfield were also in the graduating class, and consequently a large number of families from the Mennonite Church of that place were in attendance. Since then I have received many requests from these Mennonites to send a copy of my oration to "The Mennonite" for publication. So here is a duplicate, and you have my heartiest consent to publish it if you care to do so.

Very respectfully yours, Carlus Basinger

* * *

Education as a Solution for Peace

"And they shall beat their swords into plowshares, and their spears into pruning hooks; neither shall they learn war anymore." *That* is the America we want; the America that is training her youth for peace.

Today we are presented with the amazing spectacle of the greatest civilization yet known to man, walking toward the precipice of another general war; knowing full well that it is going to reach its own self destruction, but as yet, showing neither the vigor, nor the capacity to avoid it. Is it inevitable that we hurl ourselves over this precipice? Can we not yet reach today that of which the prophet spoke?

Of one thing I am quite certain. If we are to have a peace loving country, we must first have peace loving citizens. To educate and inform our people then, seems to be the problem. If we believe, as most of us do, that education can bring about changed attitudes; and if we believe in peace as the way of life, we must produce a definite program for doing something about it. We know that very little can be done to change the views of our adult population, because often their thoughts and habits are too fixed, and too inflexible. It is rather from the field of youth, with its interests, its enthusiasm, and its courage to face facts and realities, that a really constructive program of peace should come.

So this evening, friends, it is my earnest endeavor, as a representative of this great field of youth, to propose a constructive program of peace education.

It seems to me that the first step in this educational process must be to give a new interpretation to the word patriotism. This is necessary because now, to most of us, it simply means loyalty to our country, by fighting some other country. Certain tests have been given to students to write words most closely associated with other words. For instance with the word ice—they wrote cold. Or, in the case of fire—they wrote hot. Now with the word patriotism, the students invariably wrote—WAR. Think of it! Devotion to their country suggested—WAR! And yet, is this not the natural thing to do, since we have been taught for years and years through our Memorial Day programs and our Fourth of July celebrations, and especially through some of our history texts of the partnership between patriotism and war.

But to dis-associate war and patriotism will not be enough. The school must give it a new meaning, just as strong, just as idealistic, and just as inspiring as was the old meaning. Let our young people unite then, and as one body have for their common enemies disease, waste, crime, poverty, selfishness and greed. Do you honestly believe that there is any finer patriotism than that displayed by Jefferson, who struggled to establish democracy; or Carnegie, who gave huge sums for the cause of peace and science; or Edison, who used his inventive genius for the ease and comfort of others; or of Jane Adams, who unselfishly sacrificed her life for the depressed slum areas of Chicago! or of Sherwood Eddy, who has been fighting the cause of the poor share-cropper in the far south? Is there any finer patriotism than that? In each of these cases there were terrific battles to be fought, splendid victories to be won; but they were battles and victories to save and preserve human life—not to destroy it.

As a second objective in our constructive educational program, I believe we must develop in youth, the sense of national humility. Now by national humility I mean the opposite to an over-worked pride in our nation's abilities, including a boastfulness of our achievements, and the coddled belief that we are superior to other nations, and to other races. Just because one has national humility is no reason why he should be ashamed that he is a citizen of the United States. Rather, it means a consciousness that our country is not perfect it does have its faults and does make mistakes. For instance, I believe any truthful history will frankly admit that we entered the Mexican struggle for the purpose of imperialistic expansion. It will admit that we quarreled with Spain in an effort to satisfy our industrial interests in Cuba, and it will admit that our over zealous ambitions have caused fear and unrest in Latin America for many, many years. But at the same time we can be justly proud of the inventive ability of our people and of our advancement in industry.

Youth must learn to feel the same way about other nations. They must recognize the services given to civilization by other countries as well as our own. Through education we must inform them of the contribution of music, from Germany; art, from Italy; literature, from England; co-operation, from Scandanavia; and science, from France. These favorable points must be stressed time and again so as to obtain a reaction of good will. By the way, last May the 18th, was World Good Will Day. It seems to me that we should have this feeling of mutual brotherhood in our hearts every day in the year, instead of just once annually. The willingness to co-operate internationally is the only genuine foundation for world peace.

And as a final objective, I believe educators should emphasize the real causes and results of war. The difference between the "moral" reasons given for a war, and the *real* reasons back of it should be especially stressed. Giving moral excuses for a war is simply screening the issues behind an attractive, sweet-smelling background. Perhaps ancient wars were of idealistic origin, I am not here this evening to dispute that; but certainly the modern war should not be justified by any such nonsense. Our youth should know that modern wars are caused by deep rooted economic factors. They should realize that three fourths of the world's resources are now either owned or controlled by less than one seventh of the world's population, and that certainly these so-called "have not" nations have some legitimate demand for a more uniform distribution of natural wealth. We must show that these economic barriers must also be overcome before we can even hope for peace.

(To be concluded next week)

A TEMPORARY CHANGE IN BERNE PULPIT

During July and August, while Rev. C. H. Suckau and daughter are sojourning in Europe, Missionary P. J. Boehr is to fill the pulpit of the First Mennonite Church of Berne, Indiana. Bro. Boehr has been substituting for his father-in-law, Rev. W. H. Gottshall in the East Swamp Church during his recent serious illness. Bro. Gottshall is reported to be steadily, though slowly, improving, so that by now is able to move about some.

Equal Opportunities for All

Ps. 72:1-14

Young People's Topic for July 31, 1938

Meditations:

M., July 25. Born in slavery. Exod. 2:1-10.
T., July 26. God has a place for all. Rom. 10:12.
W., July 27. Equal before the law. Rom. 13:1-8.
T., July 28. Original equality. Gen. 1:26.
F., July 29. Equal in death. Eccles. 12:7.
S., July 30. Use what opportunities we have. Matt. 25:14-30.

Since no issue of the *Mennonite* was printed last week, it might be well to review very briefly last week's lesson before beginning this week's. The topic was "The Contributions of City and Country to Our National Life." Each region makes characteristic contributions to our national life. The country offers grain, vegetables, and fruit for food; lumber for shelter; trees, flowers, grasses, mountains, gorges, for appreciation of God's creative powers. The city offers the industries that convert our raw materials into usable products; greater density of population submits a challenge to man's co-operative powers. Economically, culturally, and spiritually both sections have contributed. Both have produced outstanding leaders in all lines of human endeavor—industry, statesmanship, religion, education, science, and the like.

This week's topic is a logical sequence to the above. Continuing the city versus country discussion, we are concerned with the problem of opportunities. Do urban and rural people have access to equally helpful facilities? The Christian citizen recognizes the need for such an equality of advantages.

Program Suggestions:

Either a formal or an informal debate would be an excellent way of discussing this question. If it is informal you can choose a pro and a con speaker for each of the main items of the outline. The audience may be invited to participate after each topic is discussed, or only after all the speakers have presented their arguments.

A. Education.

1. In general, elementary schools in the country are not the equal of those in the city.

2. It is usually more difficult for rural youth to secure the advantages of highes education than it is for urban youth.

3. What educational advantages does the country have to offer to offset the above disadvantages?

B. Recreation.

1. The city is ahead of the country in making systematic provision for recreation.

2. What rural recreational opportunities are not easily attained by urbanites?

C. Religious Training.

1. Church activities are usually more numerous in city churches.

2. How does church consciousness or faithfulness to the church compare in the two types of communities?

D. Social Security.

1. Try to find statistics on the comparative financial standing of the average urbanite and the average ruralite.

2. Try to find statistics comparing the standard of living of the city and the country.

INTERMEDIATE DEPARTMENT

Our Bodies--Temples

Intermediate C. E. Topic, July 31, 1938

For Daily Study

July 25. Sensible exercise. 1 Tim. 4:8.
July 26. Trained runners. 2 Sam. 15:1-6.
July 27. Training the body. 1 Cor. 9:24-27.
July 28. Moderation in all things. Phil. 4:5.
July 29. Avoid excesses. Rom. 13:11-14.
July 30. An exquisite body. 2 Sam. 14:25.
July 31. Topic—Keeping our bodies fit. 1 Cor. 3:16, 17; 6:19, 20.

I. *Suggested Songs:* "Who is on the Lord's Side," "My Soul Be On Thy Guard," "Yield Not to Temptation"

Society announcements

II. *Worship Service*

"Holy Ghost, With Light Divine" (Instrumental)

Scripture reading: 1 Cor. 6:19, 20

Poem:

"My body is a temple
That needs the greatest care;
It must be clean and wholesome
For God is living there.
And if I keep the temple,
My body, strong and clean,
My mind must be as wholesome,
Although it can't be seen.

My thoughts must be unselfish;
My words must comfort give;
My deeds must all be worthy
Of him with whom I live.
The bracing air I breathe in,
The ocean where I swim,
The sports that build my muscle
I'll use for love of him.

—*Esther H. Doolittle*

Song: "Take My Life and Let It Be"

Prayer suggestions:

1. Thank God for the gift of the body, young and strong
2. Pray that we may keep our bodies healthy, clean and wholesome
3. Pray that we may present our bodies "a living sacrifice, holy, acceptable unto God" for His service and glory

III. *Topic Presentation.* 1. Leader's Talk

It is strange to think that people will abuse their bodies. If you have an automobile and abuse it you can sell it to the junk man and buy a new one. The same is true of a piano, and of most things that we possess. But not so with our bodies. If we abuse them they are damaged for life.

Another and higher reason why we should carefully maintain a clean healthy body is because it is the temple of God. 1 Cor. 3:16, 17. One can hardly imagine a person who would be so mean that he would deliberately break the windows of a beautiful church or deface the building because it is God's house. But it is a most common thing to abuse His temple, the body without a thought. The defilement of the temple of the soul is worse than the defilement of any made with human hands.

2. Abuses of the body
   a. Eating and drinking. Rom. 14:17. Some people act as though that were the most important thing in life. What is the only purpose of food?
   b. "Total abstinence from the use of things harmful, and moderation in everything else." Is this Christian? Phil. 4:5. If an athlete can follow this rule for physical gain, how much more we for a spiritual one.
   c. "Freedom to smoke cigarettes" was the slogan of the girls at a certain college. They got it, but it wasn't long until many of them were slaves to them. Real freedom is not in being controlled by the appetites, but through the power of His Spirit dwelling in us to control them.
3. Keeping the body fit
   a. The health of the soul comes before the health of the body. Jesus always healed the soul first. 1 Tim. 4:8 gives the explanation. When a soul is made right with God, the health of the body may follow. If it doesn't the soul can still be happy. Phil 4:11. We have reversed the order in modern education, and that is why we have a race breaking down physically.
   b. We need to think of those who come after us. A young man in a hospital recovering from illness remarked that his people were all religious, but he didn't take much stock in it. "But you have inherited stock in it," the physician remarked. "I wouldn't sneer at it. You are recovering so quickly because you inherited your sound body from people who have kept God's laws."

IV. *Closing Moments*

(Sing from blackboard)

"O Holy Spirit, keep us pure,
Grant us thy strength when sins allure,
Our bodies are thy temple, Lord.
Be thou in thought and act adored."

(Tune—Doxology)

Benediction

JUNIOR CORNER

The Mennonite Junior and his Future

A Life Motto

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him
And he will direct thy paths.—*Prov. 3, 5, 6.*

You could make these mottoes very simple by typing them on art paper and then letting a junior committee paste each little typed sheet on a bright colored background; two holes could be punched in and a ribbon tied through. Or, you could approach your Older-Sister-Society (Intermediate C. E. or Senior C. E.) for a sign of love to their Little-Sister. There would be volunteers that would make five beautiful mottoes each. You would not only have the mottoes but also a closer bond of affection between the endeavors because the one has served and the other has been served.

Other suggestions for July 31, 1938

Quiet music

Call to worship by chairman: "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name, for the Lord is good."

Response to call by a junior:

"O Lord of all the universe,
Who keepest all things in Thy care
While all our heads in reverence bow,
We lift our hearts to Thee in prayer.

From Thee receive we all our good,
E'en life itself is Thine to give;
Alone we are not brave and strong;
Apart from Thee we dare not live."

Worship period:

1. Group rise and sing: "Praise God from Whom All Blessings Flow"
2. A voice out of the group speaks the prayer:
   "Eternal are Thy mercies, Lord;
   Eternal truth attends Thy word.
   Thy praise shall sound from shore to shore,
   Till suns shall rise and set no more." Amen.
   (Group is seated)
3. Sing in unison: "Jesus Loves Even Me"
4. Scripture: Repeat in unison, Psalm 23
5. Sing the prayer-song in unison: "Saviour, Like a Shepherd Lead Us"

Mission Minutes: Link up to worship period with the thought:

"The Good Shepherd of Our Mission Fields." There have been wonderful reports from the mission fields that have been a tribute to the tender care of the Shepherd. A few could be reviewed by juniors. A moment of silent prayer for the ones mentioned in these reviews could close the three-minute period.

Announcements

Study period

Aim: to impress the child with the truth that present actions reap future fruits and to point him to the Good Shepherd who can lead us to act aright.

1. Chairman introduces subject: "This God is our God for ever and ever: He will be our guide even unto death." Ps. 48:14.
2. Special music: "Lead me, Saviour, lest I stray", verses 1 and 3
3. How I can prepare for the future now: minute talks by juniors
   - a. I must seek and believe on the Saviour now that I may have *eternal* life. John 3:36; Prov. 8:17
   - b. I must be humble now if I want to become great in the future. I Peter 5:6; Jas. 4:10
   - c. I must be obedient now if I want to be successful in the future: Joshua 1:7; Jer. 7:23
   - d. I must study God's word now that I may be obedient and prosperous in the future: Jos. 1:8
   - e. I must watch and pray now that I may be stronger to resist temptation in the future: Mark 14:38
   - f. I must trust Him now that my life may be blessed. Ps. 2:12
   - g. I must be pure now if I want to see God in the future: Matt. 5:8
   - h. I must tell others about Jesus now if I want Jesus to tell the angels about me. Luke 12:8
4. Sing in unison: "Trusting Jesus that is all"
5. Heart talk: "Thou art the Potter, I am the clay." Put it on the child's heart that we must come to the Saviour, the Shepherd, that we must give ourselves to Him, that He wants us now in order to prepare us for the work He wants us to do. Use as an object lesson, some soft clay. Stress these three points:
   - a. The soft clay lets itself be molded
   - b. The soft clay is molded into a vessel
   - c. The vessel is filled and used

   Close with the thought that we must become vessels for Jesus to fill.
6. Heart prayer in unison: "Have Thine own way, Lord." Sing verses 1 and 4
7. Closing prayer of gratefulness for the gift of a Shepherd who will make us and use us to serve our wonderful God.

* * *

ANNOUNCING

The *Junior-Leader's Convention* to meet on the day of the C. E. Convention, August 14, 2:30-4:30 p. m. at the Tabor Mennonite Church near Goessel, Kansas. May we meet *you* there?

CORRESPONDENCE

LOS ANGELES, CALIF., July 1, 1938

Dear Readers: The Lord has again blessed the work at the Immanuel Mennonite Church of Los Angeles beyond expectations. Last year, when Rev. D. D. Eitzen resigned, our church felt somewhat orphaned and to some members the situation seemed quite dark. But before we fully realized our situation the Lord brought to us the Rev. Albert Jantzens, newly appointed missionaries to China. The door to China was closed to them, just when they were ready to sail. During the period of waiting it was their desire to audit classes at the L. A. Bible Institute, so our congregation invited them to serve us until a permanent pastor would be called, and Rev. Jantzen has served faithfully during the whole school year. We feel very grateful for this opportunity of getting better acquainted with Rev. and Mrs. Jantzen, and little Grace Joan, and of learning to love them dearly. While here they lived in the Mission House at the rear of the church. Both Mr. and Mrs. Jantzen were always ready to step in and help wherever help was needed, so that all church services and activities continued uninterrupted.

This arrangement was only temporary as no one knew when the way would open for the Jantzens to leave for the mission field. Efforts were made to find the man whom the Lord meant to be our pastor. Several times we felt that He was directing us, yet the results proved negative. We became quite discouraged and hardly knew which way to turn next. Then our eyes were opened. Right in our own city was a young man, Mr. Wilbert A. Regier, finishing the theological course. Upon invitation to serve us one Sunday the sentiment of the members was to extend a call immediately.

On Sunday, June 19, Brother Regier was ordained to the Gospel ministry and installed as our pastor. That was a wonderful and blessed day. We had the unique experience of welcoming the new pastor at services that also concluded the ministry of the outgoing one. In fact, Rev. Jantzen formally turned over the pastoral responsibilities and the pulpit to Rev. Regier at the closing service of the day. A wonderful spirit prevailed, and it is an occasion that will long be remembered by all who attended. Truly the Lord has answered our prayers and our faith has been strengthened. We are going forward with new courage.—Mrs. A. J. Richert, Corr.

* * *

MEDFORD, OKLA., June 4, 1938

The Medford, Oklahoma, Mennonite Church gave Rev. A. G. Schmidt, Cordell, Okla., a call recently to serve as pastor and leader of our congregation. He is willing to accept, if the Lord is willing. And as soon as a suitable location is found, they will come in our midst. We extend them a hearty welcome and may our community be blessed in their coming. In the name of the Committee. Pete Neufeld, Secretary.

* * *

SALEM ZION CHURCH, FREEMAN, S. D.

The four-week Vacation Bible School closed on Friday, June 24, with an interesting program in the evening. 59 pupils were enrolled with the following teachers doing the instructing: Mrs. Clarence Deckert, Miss Linda H. Graber, Miss Selma Tieszen and Miss Jessie Brown.

On Sunday morning, June 26, Dr. Warkentin of Bethel College gave us a splendid sermon on the Book of Jude, the shortest in the Bible. On the same Sunday at five p. m., the wedding of Dr. Warkentin's son John, with Miss Linda Brown, daughter of Rev. and Mrs. H. J. Brown, missionaries in China, took place. The bride's father officiated in the presence of a full house. Close relatives and intimate friends came from North Dakota, Minnesota, Nebraska and Colorado Springs to attend the wedding. Also approximately seventy local relatives and friends from nearby gathered to partake of the bountiful wedding supper and to share the happiness of a beautiful wedding day.

On June 16, a similar occasion took place when Miss Hilda Waltner and Henry Becker were united in marriage. A reception in a big tent at Rev. A. Waltner's, the bride's parents, followed the ceremony.

May these lives be united to the glory of God, is our prayer.—B. P. Miller, Corr.

* * *

FIRST MENN. CHURCH, SHAFTER, CALIF.

On Sunday, June 26, we had our Sunday School Picnic in the Kern River Park. It was enjoyed very much to be out in God's glorious nature. We had a short program in the forenoon, presented by the different classes, and also enjoyed a good sermon by our Rev. Gustav Frey.

On June 12, six young people were baptized and received into the Church.

We had distinguished guests the past week. First we had Rev. E. J. Neuenschwander, representing the necessity of a printing plant for our General Conference. He also gave us a good message from the Word of God. Our church has decided to give our quota for the printing plant, which has been made very lenient. The other guests were Rev. and Mrs. J. B. Frey and their two daughters. Bro. Frey presented the Bible Academy at Meno, Okla. and gave us some wonderful experiences of his mission work in Arizona and thereby strengthened our faith.

Shafter at this time is a very busy place. We are in the height of our potato harvest. The shipments have been very heavy, up to 275 carloads a day. But the price has dropped from $1.25 at the beginning to 55 cents at present, which is unfortunate, though the average is not so bad.

FIRST CHURCH, BLUFFTON, OHIO

An extensive decorating program at the First Mennonite Church is being planned for the summer months. For eseveral years the need of painting the interior of the edifice has been keenly felt, but because of insufficient funds no action was taken. A few weeks ago a campaign for money was inaugurated, and the project is now under way. Though services will be disrupted for the summer months, the members are highly enthusiastic about the work.

Bluffton people are happy that they may entertain the Middle District Conference in June 1939. E. J. Hirschler and Gerhrad Buhler, members of the First Mennonite Church, are president and secretary respectively of the organization.

On July 10th the four Mennonite churches of the community will send representatives to the local high school auditorium for an all Mennonite "Song Fest". The group under the supervision and direction of Prof. Holtkamp of the College faculty plans to make the event a yearly affair. The first gathering of this kind was held last year in connection with the Swiss Mennonite Church Centennial Celebration.

Since Brother H. T. Unruh has assumed the pastorate, almost fifty new members have united with the church. This is truly an enviable record and speaks well for his work as a Christian leader and minister.

During the summer months the church always misses the presence of the college students who so willingly lend their talents for the work of the church during the school year. We are eagerly awaiting their return and hope that all new students enrolling will make this their house of worship.

The Church and Sunday School feel very keenly the absence of Prof. E. J. Hirschler from the worship services. Prof. Hirschler, who was superintendent of the Church School for about twenty years and has served as deacon for over a decade, has been confined to the Lima Memorial Hospital for the past few months. We wish him a speedy recovery.

Some highlights of our past year have been the presence of Christian leaders like the Rev. and Mrs. S. T. Moyer, Rev. Henry Fast, and Rev. Martin from Brazil; the presentation of a children's cantata at the annual Children's Day exercises; the all church picnic on the campus; and the Rochester Divinity School dramatization of "The Elijah."—Evelyn Gratz Stauffer, Corr.

* * *

EBENEZER CHURCH, NEAR BLUFFTON, OHIO

A group of the Gospel Team went to Clyde, Ohio, to visit the church of which Bro. Allen Amstutz is pastor. All report having had a joyous fellowship with the Christian friends at that place.—Bro. Victor Augsburger preached for us on Sunday, June 12; the ordination service for him has been postponed.—Our Bible School closed with an interesting program on June the 15th. The enrollment was 104.—In the absence of our pastor Rev. P. A. Kliewer, June 19, Rev. Kenneth Niswander from Butler, Indiana, preached for us from Ps. 33, "Rejoice in the Lord," etc. He put the weight much on "singing unto the Lord a new song." A catechism instruction class was started June 5. • Among our beloved sick are: Mrs. C. Hofstetter, Mrs. John Bixler, Mrs. Ben Amstutz, Mrs. Howard Basinger, Mr. Jacob Amstutz and Mr. Noah Badertscher. James 5:15, "And the prayer of faith shall save the sick." Rev. Paul Whitmer and his group of C. E. Workers from the Grace Church at Pandora, Ohio, went through the Bible in an interesting way. Bro. Whitmer closed the service with a powerful description of the strength and weakness of Sampson. We welcome such visitors.—Several auto loads of our members attended the Middle District Conference at Trenton, Ohio, recently.—Pulpit exchange July 10: Rev. D. J. Unruh of the St. John Church with our pastor.—Rev. and Mrs. P. A. Kliewer have been chosen delegates to the General Conference at Saskatoon, Sask.—On the evening of July 24, the Swiss Chorus, directed by Bro. Allen Burkholder will sing at our church. Come and hear them. —Mrs. Gideon Lehman, Corr.

* * *

MENNONITE CHURCH, DEER CREEK, OBLA.

Dear Editor: June 5th we had baptismal services. Twelve young people were baptised and received into the church. Since the beginning of the year we have had an increase of twenty members.

During the months of July and August we shall join in having union evening services with the Christian Church and the Methodist Church.

Miss Clara Kuehny spoke to us Sunday morning, June 19, of the missionary work in India, particularly of the location of the stations and the missionaries stationed there. Sincerely, Correspondent.

« « JOTTINGS » »

— "*Watch Your Controls*" is the title of a 75 page book by Dr. J. H. Langenwalter, pastor of the First Menn. Church at Reedley, California. It is a splendid treatise on the task and problems of trying to understand our boys and girls and young people, and leading them in the right direction. It is full of interesting information and suggestions to parents and leaders of young people and young people themselves. In the next issue of this paper we shall try to give a Review of the Book.

— *Rev. H. J. Krehbiel of Reedley, Calif.*, past president of the General Conference and for a generation one of its leaders, is reported to be in better health again than he was for a while, so that he can attend one church service each Sunday and drive his own car occasionally. May our heavenly Father soon grant him full recovery.

—*Bluffton College endorsed by the Middle District Conference,* with the following resolution passed at its recent session: "Be is resolved that Bluffton College, in order to continue the adequate support of its program of Christian Education in its various departments, be permitted to organize groups in the conference churches to promote systematic giving in support of the college, preferably a plan that would encourage daily prayer and contributions; and that every church be encouraged to cooperate in organizing such groups for carrying out this program."

—*South Church, near Freeman, S. D.*—MARRIED: *Otto Preheim of the S. Church and Sieglinda Waltner of the N. Church,* June 1, in the latter church. Rev. A. Claassen received the vows, while Dr. J. E. Hartzler and Dr. P. R. Schroeder preached short sermons.—*Fred Graber of the N. Church and Linda Miller of the S. Church,* June 8, in the latter church. The pastor of the S. Church performed the ceremony and the pastor of the N. Church addressed timely admonitions to them.—"When you visit much after preaching service, you keep little of the worship. When you get much out of the preaching service, you will want to visit a little less."—Monthly News Letter.

—*First Mennonite Church, Lima, Ohio.*—Its correspondent, Mrs. R. E. Bixel, 434 Marian Ave., writes: "Our Summer Bible School closed June 23, with a program in the afternoon and a picnic in the evening. Three girls from the Bluffton settlement assisted in the teaching. 103 children were enrolled. Rev. John Esau preached his farewell sermon Sunday morning, June 26, followed by communion services. Rev. Esau has been with us four years and 10 months. Rev. George Dick from Henderson, Nebraska, will assume the work early in July."

—*Rev. L. H. Glass,* for a number of years the faithful superintendent of our mission at Altoona, Pa., passed away June 16 and was buried, June 19. He is survived by his sorrowing widow, Mrs. Edith Stofler Glass.

—*Rev. J. J. Thiessen* who has been serving a church in Saskatoon, Sask., until now a branch of the large Rosenort Church, was on May 22 ordained as elder of the Saskatoon branch, by Rev. David Toews, and the congregation is hereafter to be known as the First Mennonite Church of Saskatoon.

Bethesda Church, Henderson, Nebr.—Harvest time is here. Weather ideal for cutting. Some red rust is causing grain to lodge. Last week our community was saddened by the death of Marie Boehr, sister of Missionary Boehr. Her father is 92 years old. She also leaves an invalid sister. Last Sunday occurred the wedding of Harold F. Friesen, our son, to Elda Pankratz. Harold will again attend the medical school in Omaha next winter. So far we know of two auto-loads that will leave for the Conference in Canada. A. W. Friesen.

—*Our good friend, Reverend A. S. Fretz* of Perkasie, Pa., who has been a minister for 55 years and is still proclaiming the "Good News" with conviction, had the kindness to send us a copy of "Home and Church," their church annual, which shows aggressive activity in the Lord's business. Bro. Fretz serves three churches: Deep Run, with 181 members; Perkasie, with 23 and Springfield with 35 members. How remarkable that a man of 85 has the vitality and energy to do this work. Surely the Lord has been his sustainer.

—*Miss Helene Wiens* who has been the children's worker at the Lima (Ohio) Mission for some months was married to Mr. George Dick, formerly of Henderson, Nebr., and the couple will soon assume the superintendency of the Mission. Let us remember this work in our prayers.—Decoration Day, 5:30 a. m., 11 autos, 57 young people ready for a day's outing. This was the picture as the group started for the 160 mile trip to see beautiful Ohio.—St. John Church Bulletin.

—*From a Folder of the First Menn. Church at Bluffton, O.*—"The College school year has come to a close. The students will soon leave. You have been an inspiration to us. . . . Our best wishes go with you. Go out into the world, but remember that the world expects something of you, because you have been at Bluffton College. Meet your fellowmen with GOODWILL, LOVE and KINDNESS. Go forth to succeed, but more bound to be true to the best there is in you. . . . Live for eternal values and imperishable ideals. This is my last word. . . . God bless you.—H. T. Unruh, pastor.

—*Rev. A. R. Keiser,* for nearly 15 years the efficient pastor of the Salem Church, Dalton, Ohio, but now in the service of the Bath Community Church, O., writes: "It may be of interest to you to know why I accepted a call from the Community Church. As I told my church in resigning, I wanted to leave while I still had many friends. . . . There did not seem to be any vacancies in our conference. So when the secretary of the Ohio Council of Churches asked me to be an applicant for this church, it seemed to come as a message from God. In a way it is a home mission project. . . . Practically an entire township will be my parish. There is a good group of religious minded people who are the nucleus of the church, with good prospects of rapid growth, and the need of a building soon.—It is not my wish to leave the Mennonite Church and conference fellowship. I am attending the M. D. Conference at Trenton. If they will permit me to continue being a member of the Conference while I am temporarily ministering to another church, and then will give me a chance at one of our Mennonite churches, I will be glad to do so. But it is quite evident to me that we need some kind of a board with more powers than our Placement Committee in helping pastors and churches finding each other. . . . Christian regards."—A. R. Keiser.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JULY 19, 1938 NO. 28

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Pertaining to the Conference Session at Saskatoon, Sask., July 31 to Aug. 7

I am now able to report that we have procured ample accommodations for the entertainment of our dear Conference visitors.

The Church in Saskatoon is small and there will not be many opportunities for conference visitors to obtain free entertainment. But we have found many lodging places at 65 cents a day or $3.00 a week, in many cases with breakfast included. These accommodations are in private homes.

Then there are lodging facilities at the Y. W. C. A. and Y. M. C. A. at comparatively low prices.

In addition we have listed several hotels, and I believe I can honestly say that only those are listed that have a good reputation. In the hotels rates are as low as 75 cents, if several persons occupy the same room, up to $3.00 a day at the Bessbourough Hotel, which is a first class hotel in every respect.

Now may we heartily and urgently request all those that are planning to attend the Conference in Saskatoon, to let us know who is coming, so that we can make all necessary arrangements.

On Saturday evening there will be persons at the depots of the Canadian Pacific Railway and the Canadian National Railway, when the trains arrive. The members of our Reception Committee will bear a mark, so that they may be recognized by all.

Then follows the registration in the basement of the church, Fourth Avenue, near Fire Hall. Following that the members of the Reception Committee will direct the different parties to the places assigned them.

On Saturday evening at 7:30, there will be held, at the Mennonite Church, a reception for the visitors.

Please, send in your applications, and be so kind and write where you would prefer to be housed. And let me repeat, in all cases address your applications to: Rev. J. J. Thiessen, 337 Fifth Avenue N., Saskatoon, Sask.

David Toews,
Chairman of the Organization Committee

Feeding and Forbidding

Forbidding is as necessary as feeding. There are child psychologists and educators today who would tell us that we must never use "negatives" with a child; tell the children what to do, but never tell them, "Don't do" this or that; if we feed the child positive truth, this is all that is necessary. God does not seem to agree with such wisdom of men, for his Word tells us of many things we are not to do, as well as many that we are to do. Common sense, also, has a way of agreeing with God's Word. If a parent sees a little child reaching for a sharp knife, or for fire, or for poison, the parent says "*Don't*" and says it very quickly and positively, even enforcing the "Don't" with physical interference if necessary. No parent finds it sufficient merely to give the children nourishing food; along with the necessary feeding there is the constant necessity of forbidding. In one and the same interview with the Devil, the Lord Jesus Christ brought out the importance of both feeding and forbidding. Man must live, he said, "by every word that proceedeth out of the mouth of God,"—there is food. "Thou shalt not tempt the Lord thy God,"—there is something forbidden. Not only children, but all of us throughout life's journey, need to be told what to take and what to leave alone.

—Sunday School Times.

HOME MISSIONS

CHURCH IN PELLA, SASKATCHEWAN

Built in 1908 at as cost of $700, with room for 80 persons. It is a part of the Swift Current District. For 29 years this was the only church in that large territory.

HOME MISSION WORK

Swift Current-Wymark, Saskatchewan, District

Places of worship	Families with members	Fam. that attend worship	No. that attend worship	Number Services monthly
Swift Current	15	—	50 to 200	Each Sun.
Wymark	12	20	25 to 100	Each Sun.
Blumenhof	6	10	15 to 50	Every other Sun.
Pella	7	9	15 to 40	Every other Sun.
Schoenfeld	6	20-25	30 to 150	Every other Sun.
Gull Lake		20	30 to 50	Monthly
Total	46	79-84	165 to 590	

At Swift Current, there are 4 Sunday School classes with 45 pupils. Christian Endeavor meetings once per month. Women's Missionary Society has 20 members.

At Wymark, there are 3 Sunday School classes with 55 pupils. Christian Endeavor meets once per month. Women's Missionary Society has 13 members.

At Blumenhof there is 1 Sunday School class with 25 pupils.

At Pella, Sunday School is held only during the summer.

At Schoenfeld, there is 1 Sunday School class with 20 pupils.

At Gull Lake, there is only 1 Sunday School class with 15 pupils.

Totals: 10 Sunday School classes with 170 pupils; 2 Mission Societies with 33 members.

Brother V. E. Nickel, Swift Current, leader in this District submitted the above report. He comments further that he is leading the Sunday School in Wymark. In other places others lead the Sunday School.

From the fact that many more families attend the worship services than are members is an indication of the growth that is possible in this field. Every gift and every prayer helps. Are you helping?

Yours for the Master's Cause,

A. J. Neuenschwander, Treas.

FOREIGN MISSIONS

P. H. Richert, Sec.

From Our Youngest Missionary in India

Dear Friends in the Homeland:

Seven months have passed since I left my home, friends and the homeland. Many and various have been my experiences in this new country. My heart is filled with praise and thanksgiving for the daily blessings the Lord is bestowing upon me. But above all am I thankful to the Lord for His great love, who gave His life on Calvary for my sins and the sins of these people. Our hearts are burdened when we see the hundreds of men and women still living in sin and darkness, who have no hope and are without Christ in the world.

During the Easter week we gathered for special meetings every evening from 5-6 p.m. The meetings were quite well attended and the Lord blessed us. Good Friday, Brother P. A. Penner gave us a message on, "It is Finished." Easter morning before dawn we gathered at the cemetery for a short Easter Sunrise Service. At 8 a.m., we gathered in the church for our Easter services. Jesus Christ is risen indeed.

"I serve a risen Savior. He is in the world today;
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer,
And just the time I need Him, He's always near."

April 18 we left for the Language School in the hills. We had a safe journey even though the trains were rather crowded. Now I am enjoying the cool mountain breeze and am busy learning the language. There are about 75-100 language school students.

This morning we had Communion services. We heard a wonderful message and the Lord blessed us in this sacred service.

Dahlia Bank, Landour, India Eva A. Pauls.
May 1, 1938.

LETTER BY WILHELMINA KUYF, CHINA, TO THE FIRST CHURCH, PHILADELPHIA

Dear Friends:

Two years today (April 18) since I left the shores of America, and just three days ago was it possible for me to come down to where my work will be. That is, it has not seemed possible before.

The main purpose of this letter to you is to thank you for the many, many lovely birthday greetings which started coming in on March 30th, and every mail since then has brought more of them. It honestly seems to me that no missionary ever had such a thoughtful church group back of her before. The cards were so pretty and the notes and scripture references were so much to the point. For those of you who wrote birthday letters a double measure of thanks.

We have an instruction class of 80 people in the south suburb here. At present they meet every day from 10 o'clock to 2 o'clock with a five minute recess. Here's something for you all to pray for, that these folks may be rightly instructed and that they may go on, experiencing more of the height and depth of the love of God.

The many times you have written that you were praying has come to mean ever so much. We find that we lean on these prayers when tight spots close around us. We here are not in such a bad position, but some missionaries have had to live with danger very close.

Haven't unpacked my trunk yet to settle down, but will get at it soon. When I settle, I will write to you all soon again, telling you what your representatives here are doing.

In closing, let me send my most heartfelt wishes for your personal wellbeing, and for the work of my favorite church.

Yours in Christian service, Wilhelmina.

Christian Education

D. H. Richert

THE NATURE OF THE CHURCH-RELATED COLLEGE

(From an address by E. A. Fitzpatrick, as reported in Christian Education, February, 1938)

In summary form, the author has the following to say about the nature of the church-related college:

It directs its activities and its influence always to the character of the student.

It aims at the moral and spiritual formation of the student as its ultimate objective of education.

It is concerned in the development of a free human personality as against merely racial or national or vocational objectives.

It regards as its ideal of man, not a perfected biological organism or a chemical compound, or an economic acquisitive machine, but a spiritually natural being, destined for an eternal life, capable of service to his brother for the love of God and his brother in the upbuilding of what has been called the Great Society.

It feels that whatever other services it may render, it should produce an elite who will serve both God and the country.

It accepts as its civic function the making of a good citizen who is not victimized by the prevailing idolatry of the state and who sees government or civil society merely as a means to the common welfare, and government officials as public servants, and who judges government in its social and individual services by its effects on the moral, intellectual and spiritual formation of the individual.

It manifests an attitude of reverent yet loving open-mindedness—the search for and love of truth—toward all truth and all values.

It rejects vocationalism except as an incidental objective and accepts instead the great tradition of liberal education.

It uses as its principal method the processes of intellectual training—not mere fact accumulation—and the cultivation of the intellectual virtues so that with increasing knowledge there goes increasing love.

It makes the study of religion as theology and as a practical guide central in the organization of the curriculum both in its position and in its quantitative scope in rationally ordering the whole, and not as a dissociated appendage.

12. It believes—and acts on its faith—that its quality depends on the quality of the persons who teach in it and administer it.

13. It keeps close to the center of the curriculum the great traditional humanistic studies, particularly the classic languages and literature, philosophy and history.

The Neglected Teaching

Prepared by the Bethel College Tithing Band

7. PERSONALITY AND MONEY

With some money is "cold cash" or "filthy lucre." Money is more than this. It is energy of the body and brain transformed into currency. It is, in a sense, "liquid personality." It represents a part of life.

If I go to a farm, a store, a school, or a shop and sell my labor and get a five-dollar bill for a day's work, what is this piece of currency? It represents the work of a day of my life. If I give it to the advancement of the Kingdom of God I have given a day of my life to the Kingdom of God. To be still more concrete, if I give that five-dollar bill for the preaching of the Gospel in the heart of Africa, I have given a day of my life to bring light to the "Dark Continent," in just as real a sense and possibly more effectively than had I stood for a day on the banks of the Congo and tried to preach to those children of the forest.

Although the love of wealth is a monstrous evil, money, when viewed in a Christian light, has true spiritual value.

When the sun rises, I go to work,
When the sun goes down, I take my rest;
I dig the well from which I drink;
I farm the soil that yields my food,
I share creation; kings do no more.
—*Chinese poem*

Minutes of the Fiftieth Session of the Middle District Conference

Held at the Apostolic Mennonite Church, Trenton, O.
June 16-19, 1938

(Editor's note: We are directed to publish the following portion of the Report in the paper now. The whole report is later to be published in pamphlet form).

The conference opened on Thursday night with the conference sermon by Rev. E. S. Mullet.

FRIDAY FORENOON

The business sesion opened at 9:00, with devotions by Dr. J. S. Schultz, who also led all other opening devotions of the conference.

It was moved that the Resolutions Committee draft a telegram and that the secretary of the conference send same to Prof. E. J. Hirschler, President of the Conference, who was in the Lima Memorial Hospital, Lima, Ohio. The following telegram was sent:

"We appreciate your kind letter. Regret you cannot be with us. Our wish for you at this time of affliction is voiced in Third John, Two."

The following letter to the conference by Prof. Hirschler at the Lima Hospital had previously been read:

Lima Memorial Hospital, Lima, Ohio

To the Fiftieth Session of the Middle District Conference assembled at Trenton, Ohio!

Greetings in the name of our Christ and Savior and Lord.

It is with sincere regret that, because of failing health, I am unable to serve you at this session in the capacity to which you have called me. However, I shall still be with you in the fellowship of prayer.

Let us diligently strive to maintain the unity of the Spirit in all things. Let every word be spoken in humility and forbearance born of the Love of Christ.

May this session witness a rebirth of enthusiasm for all our conference institutions, including our beloved college. May God's blessing rest on every action of the conference .

Your humble servant,
E. J. Hirshler

Moved last minutes of conference be accepted. Carried.

Moved and carried order of the day be accepted.

Vice President Rev. E. S. Mullet named following committees:

Conplimentary Votes: E. W. Baumgartner, Adolph Friesen, P. A. Kliewer.

Resolutions Committee: H. T. Unruh, C. H. Suckau, Wm. Stauffer.

Nominating Committee: P. E. Whitmer, Elmer Basinger, A. R. Keiser.

Auditing Committee: N. A. Lehman, J. S. Schultz.

Teller's Committee No. 1: Elva Schrock, Grace Jayberg.

Teller's Committee No. 2: Orlo Sprunger, Howard Raid.

Complimentary votes were granted to Mrs. S. T. Moyer, Rev. Carl Landis, Fred Van Gunten, Rev. John Esau, Miss Inda Sprunger, Dr. I. W. Bowman, George Dick, Helen Wiens, Dr. A. S. Rosenberger, Rev. G. T. Soldner, Theodore Voth, and Rev. H. M. Brittain, pastor of the Trenton Presbyterian Church. Recommendations of Committee on Conplimentary Votes accepted.

Report of Conference Trustees was given by Eli Luginbill and accepted.

Rev. P. E. Whitmer presented the revised constitution which had been held in abeyance the past year.

It was moved and carried that the last sentence in Article V, Section 2 be changed to "The members of the Young People's Committee and the Women's Work Committee shall consist of two of their officers designated by each of their respective groups and one elected by the Conference."

It was moved and carried that a fourth paragraph be added to Article V, Section "C" under "Representation of Congregations" as follows:

4. Any minister or missionary who has served the Mennonite Church in such capacity for ten years or more, has not become a member of another denomination, and lives within the territory of this conference may be granted privileges of voting and holding of office.

As it was time for Rev. Bloomquist's sermon the motion carried that the conference follow the order of the day.

11:00-11:30 "The Gospel for Today," by Rev. E. W. Bloomquist, pastor of the First Baptist Church of Lima, Ohio.

FRIDAY AFTERNOON

1:30-1:45 Devotions.

Report of Home Mission Board by Rev. Delbert E. Welty. The report was accepted and it was recommended that the work of Lima, Ohio, be continued.

(Report omitted here.)

Pastor's Report—Jan. 1, 1938 to July 1, 1938

Held 56 services. There were 35 personal preaching services and 24 prayer meetings. Conducted Bible Conference February 20-27—Dr. Arnold Schultz four messages and Dr. Max Wertheimer four messages. Other pastors and speakers visited us at various occasions.

Ebenezer Chorus rendered the Easter Cantata. Held two Communion services. Granted one Church letter. Received two accessions by letter. Present membership 25. Consecrated two infants publicly. Were able to do more visitation.

77 enrolled in Summer Bible School.

120 enrolled in Sunday School.

The Treasurer's Report of the Home Mission Committee for the year 1937-38 made by E. W. Baumgartner was accepted.

The Peace Report by Rev. Carl Landis was adopted.

SATURDAY FORENOON

The following Report of the Educational Committee was given and accepted:

The Annual Sunday School Statistical Report blanks and standards were sent out to all the churches of the Middle District. Fifteen churches filed their reports with the Committee.

The churches reporting were: Noble, Nappanee, Pulaski, St. Johns-Pandora, Wadsworth, Trenton, Summerfield, Fortuna, Lima, Wayland, First Mennonite—Bluffton, Grace Mennonite—Pandora, Donnellson, and Dalton. Sugar Creek, being a Union Sunday School gave no figures in their blank sent back.

These fourteen churches reported an enrollment of (2660) during the year with an average percentage of 66½. The highest average being 77 perceot and the lowest being 46 percent.

There were 47 persons in these fourteen churches that took Teacher Training either in their home churches or in Community Teacher Training classes.

Nine of the fourteen churches use the Mennonite Sunday School Quarterly in their adult department.

Four of these churches have their own Week Day Vacation Bible Schools and four have cooperated with Community Week Day Bible School programs. Six of these fourteen churches have no Week Day Bible Schools.

Twelve of these churches give regular Missionary and Temperance instruction throughout the year.

Eight churches had Catechetical Instruction this year. Three of these churches not having Catechetical Instruction had a definite program in their Sunday Schools to get decisions for Christ among their classes which we commend highly. Sunday Schools should put forth some special effort into Evangelism during the coming year.

Eleven of these churches had representatives at the Middle District Sunday School Convention.

Eight of these churches contributed $60.35 to the General Conference Sunday School work and $52 to the Middle District Sunday School work. These fourteen churches gave $3039.92 for Missions and Benevolences during the year.

There were 51 members baptized and joined the church during the year through the Sunday schools of the eight churches. Six churches made no gain through their Sunday School efforts.

We as a committee suggest that all churches of the district seek a very close cooperation with their Sunday School organizations in seeking to win scholars, especially the youth for Christ and the Church.

If our churches fail to promote Evangelism among our youth and definitely put them to work in the School and Church, eventually they will give themselves to lesser projects and be lost to the church completely.

We commend all the churches for their faithful efforts and pray God's richest blessings for them in the coming year.

Signed: Clarence Schneck, A. Keiser, John M. Tosh

Recommendations of the Educational Committee

1. The Educational Committee recommends that the churches of the Middle District Conference invite Miss Inda Sprunger and utilize her services. The Educational Committee will be glad to serve as a mediary in this work.

2. We urge our Sunday Schools and churches to actively sponsor the work of peace in accordance with our historic faith as based on the life and teachings of Jesus Christ, beginning in the heart of the believer.

3. Being mindful of the need of Christian sobriety and abstinence from alcoholic beverages, we urge all of our churches to labor earnestly for creating dry sentiment and wherever possible bringing about the prohibition of the sale and use of all alcoholic liquors. Free dry literature will be found on the book table.

4. In accordance with the motion of the 1937 conference, after due consideration, the Educational Committee recommends week-end Retreats or Conferences in the several centers of our Conference to build up the spiritual life of our Young People.

5. Inasmuch as inquiries are made from time to time as to opportunity for men to give active expression in Christian service, we suggest that thought be given as to the possibility of organizing Men's Fellowship groups in our Middle District Conference, and that action be taken at our next annual Conference.

Signed: Clarence Schneck, Austin Keiser, John M. Tosh.

The Report of the Treasurer of the Educational Committee was adopted.

Report of Bluffton College by Pres. A. S. Rosenberger.

President Rosenberger read 1 Peter 4:11. He said that the task today of the Christian College is to give God's message in education. Christian training is not only for individual benefit. It was pointed out that one of the objectives of Christian Education was that God may be glorified.

Some of the encouraging things about Bluffton College were that many express their appreciation for the spirit and influence of the College, and that the last year has been one of the finest of all. It was said that new faculty members have strengthened the school.

Some of the needs of Bluffton College are:

1. A balanced budget.

2. More current contributions. It was outlined that the Eastern Conference has renewed its fidelity and systematic support by a group of 1000 pepole in offering a prayer and 1 cent a day for the college.

3. To enlarge the work program for students, whereby they may be enabled to work their way through school. At present 30 more students can be accommodated by additional work recently arranged for.

Dean Schultz of the College also gave a brief report of Bluffton College. He stated that it is their aim to give students just out of high school an opportunity to gain sturdiness and Christian stability. All organizations have been set up with this high objective in mind.

Dr. Mosiman, president emeritus, stated that one of the objects in organizing the C.M.C. fifty years ago was to educate our young people in Christian living. He expressed his thanks to the Mennonite people and others for what they have done for the College and plead for continued early support of the institution.

E. W. Baumgartner, one of the trustees, praised Mr. Bixler and Dr. Mosiman for their financial guidance. Being a new trustee, Mr. Baumgartner expressed the desire that trustees be mandated. He, too, expressed his appreciation to the college for its influence as well as the Christian influence of Bluffton homes, where students stay during the school year.

Reports of all accepted.

Moved and carried that the business session be dismissed until 1 o'clock p. m.

11:00-11:30 Sermon "Except A Man Be Born Again," Rev. Bloomquist.

Moved and carried that the Resolutions Committee provide a resolution for the moral and financial support by our conference and that our two trustees present a detailed plan of support at the next conference session.

An amendment by Rev. A. R. Keiser was worded as follows:

"That the Trustees of Bluffton College, elected by the Middle District Conference, be asked to bring in to the afternoon session of Conference a plan whereby the Conference can give immediate financial assistance to the College."

The amendment carried.

This Report of Witmarsum Theological Seminary was read by Rev. A. S. Shelley: (Part of report deferred for later publication).

Proposed plan for Reorganization of Witmarsum Theological Seminary

1. That every branch of the Mennonite Church participating shall be entitled to three representatives elected by the respective branch. (a) That the General Conference be given six representatives.

2. That th Executive Committee of the Seminary Board shall invite other Mennonite branches, aside from the General and Central Conferences, to participate in the Seminary work.

3. That the Alumni Association shall have two representatives on this Board, elected by the Alumni.

4. That the Board of any Senior or Junior Mennonite College shall have the privilege of one representative on this Seminary Board.

5. That the Seminary shall offer courses in both Bible training and graduate Seminary work.

6. That all plans for the location and opening of the Seminary be deferred until the General and Central Conferences have acted on the above recommendations.

7. In th meantime the Seminary Board encourages Bethel, Bluffton and Freeman Colleges to strengthen their Bible Departments and that Bethel and Bluffton Colleges add an extra year to their Bible Departments.

The report was accepted.

SATURDAY AFTERNOON

1:30-1:45 Devotions.

Report of Women's Work was given by Mrs. D. E. Welty and was accepted.

The work of adopting the Constitution was resumed:

An amendment to Article V, Section C, paragraph 4 was made by Rev. Suckau as follows: "To grant the right of voice but not of vote nor holding of office unless sent as a delegate of one of our conference churches."

Main motion and amendment were adopted.

In choosing the place of the next conference it was moved, seconded and carried that a vote be taken on both the invitations—the one from the First Mennonite Church at Bluffton, Ohio, and the other from the First Mennonite Church in Chicago.

A majority of the votes were cast to hold the M. D. C. for 1939 at Bluffton, Ohio.

It was moved and carried that the letter "a" in Article III, third line of the Constitution be changed to the word "the".

Moved and carried that the Conference extend the courtesy as outlined in Paragraph 4, to Rev. A. R. Keiser.

Moved and carried that the resignation from the Educational Committee by Rev. A. R. Keiser be accepted. A vote of thanks was extended to Rev. Keiser for his splendid work on the Educational Committee.

Moved that the words "guidance" and "help" be inserted in Article II page one of the Constitution.

Moved and carried that the Constitution be accepted as a whole.

The following Report of the Young People's Division was given by Miss Inda Sprunger:

Report of Young Peoples' Division

The following brief report will indicate some of the work accomplished in the Young People's Division of the Middle District Conference. You realize that reports can only summarize some activities without expression of the spirit of the local groups and manifestations of interest of the various agencies at work.

There are fifteen active Senior societies in the Middle District Conference; three Intermediate societies and two Junior societies.

According to the resolutions adopted last year, the paper the Vine-Press, was again issued. Six numbers were issued since the last conference in August; in the months of October, February, April, May and June; making it a bi-monthly issue, with the exception of an extra issue for Mother's Day.

Literature was sent out in January in the form of questions and answers; to help the societies in the observance of the birthday of Christian Endeavor.

Another questionnaire with answers, relative to our denominational work, putting special emphasis on missionary information was sent later.

Some of the churches were visited and addressed; also attended two Young Peoples' Conferences.

Realizing that quite a number of our missionaries were either directly or indirectly connected with the Middle District Conference, we tried to launch the Dollar a Day project—each one selecting a day on which they would contribute a dollar toward the support of the missionaries. However, this project did not seem to be definite enough. It did not meet with as enthusiastic a response as the one of the previous year, namely contributing toward the return and the sending out of new missionaries. The amount exceeded $400.00.

We want to thank first of all the conference, in behalf of the young people, for making it possible to carry on this work.

We feel grateful, too, to the many who show an interest in this work; for the contributions; for help on the Vine-Press; to the ones especially who have made the covers.

The Young People's work is very promising and we anticipate an increased interest on the part of young people and leaders.

Our desire is, first of all, that we may serve God in a more definite and better way throughout this avenue; that we may help young people to find Christ; and having found Him to serve Him, and give of their best for Him. To this end we pray that we may unitedly work together in the coming year.

Respectfully submitted, Inda Sprunger, Field Sec.

The Report was accepted.

The following M. D. C. officers were then elected: President: Prof. E. J. Hirschler, Bluffton, Ohio; Vice President: Rev. E. S. Mullet, Nappanee, Ind.; Secretary: Prof. G. G. Buhler, Bluffton, Ohio; Program Committee: Wm. Stauffer; Home Missions: D. W. Bixler; Education: H. T. Unruh; Trustee: A. C. Diller; College Trustee: W. S. Shelly.

Report of Auditing Committee—Gerhard Buhler and N. A. Lehman accepted.

Report of Resolutions Committee adopted as follows:

1. We are grateful to God our Heavenly Father for favorable weather, inspiration and blessings of these Conference days.

2. We thank the local church for the fine hospitality extended to the delegates during these Conference days.

3. That this Conference expresses its appreciation to Dr. Bloomquist for his fine spirit and inspirational discourses during the Conference days.

4. That this Conference expressed its appreciation to Rev. and Mrs. John J. Esau for their sacrificial and faithful service in the Lima Church work and that a love gift of $25.00 be presented to them by this Conference.

5. That this Conference welcomes Bro. Geo. Dyck and Sister Helena Wiens to the Lima work and into our Conference and wish them God's blessings (for the contemplated event of the near future.)

6. That this Middle District Conference request the General Conference to meet at Saskatoon to draft and publish a tentative standard for the ministry in the Mennonite Church.

7. That this Conference strongly urge its churches to call Ministers of College and Seminary training; a part of which was received in our own school.

8. That we heartily endorse the efforts of the Peace Society; and that we cooperate with the Historic Peace Churches in presenting a united Christian peace front to the world.

9. This conference in its closing session expresses its regret to Bro. E. J. Hirschler for being unable to be present and assure him of our prayers for his recovery.

10. That this Conference ask all Conference Churches to remember our Conference work for the coming year in prayer and otherwise.

Moved and carried that the Witmarsum article be taken out of the above resolutions and be replaced with a substitute article namely:

Resolved that the Middle District Conference encourage the General Conference, at its sessions at Saskatoon, to provide for the organization of a Board of Trustees in cooperations with other Mennonite bodies, for a Bible Training School and a Graduate Seminary.

Moved and carried that Rev. Elmer Basinger be elected to the Educational Committee to replace Rev. A. R. Keiser, resigned.

The following recommendations of the Trustees of Bluffton College were heartily adopted:

Be it resolved that Bluffton College in order to continue the adequate support of its program of

Christian education in its various departments, be permitted to organize groups in the Conference Churches to encourage systematic giving in support of the Colleges, preferably a plan that would encourage daily prayer and contributions and that every church be encouraged to cooperate in organizing such groups for carrying out such a program.

Moved and carried that the Home Mission Board finance a gift of $25 to Rev. Esau.

Moved and carried that the president of the M. D. C. name two men on the Young People's Shipshewana Retreat.

E. S. Mullet, Acting Chairman and Vice President
Jacob Roth, Secretary

Sunday School Lesson

A. S. Bechtel

July 24, 1938

GIDEON: FOLLOWING GOD'S PLAN

Judges 7:4-7, 15-23

Introduction

Read Judges chapters 6 and 7 for a proper understanding of our lesson setting. Israel, because of unfaithfulness to God, was sorely oppressed by the wandering, marauding Midianites for seven years (6:1-6) who robbed them of their crops, sheep and cattle. An angel of the Lord came to Gideon, of the tribe of Manasseh, who for fear of the enemies, was threshing wheat in a winepress (6:11-24) and called him to lead Israel against the Midianites. In those gloomy days, God found in him the man needed, a man of good common sense, industrious, energetic. His faith in God was real and he was willing to undertake the difficult task when assured of God's help (6:37-40).

God Chooses Gideon's Army vs. 4-7

Gideon was eager to meet the enemy (v1) with the army that responded to his call. God directed him to reduce the number (vs.2,3), lest the people ascribe the victory to their own strength. All the fearful ones must be eliminated. Israel's danger seemed to lie in the smallness of their army, but God saw it lay in the largeness of it. The ten thousand who remained were still too many (v4), so God purposed a further test in their manner of drinking (v5). This would show whether they thought mostly of themselves or not. The test was seemingly a small matter, but very significant. Those who kept their eyes on the enemy and one hand on their weapons while drinking, were chosen. The test showed that three hundred (v6) could be depended upon to give their whole thought and effort to the one thing of overcoming their enemy. God is testing us today and His work is done very largely by those who give the first thought to it.

God declared (v7) that by these chosen few, the Midianites would be overcome. He can achieve His purposes by seemingly slender means when His instruments are of the right quality—the power is God's. God was working in behalf of Israel, yet the three hundred showed marvelous heroism and strength of purpose.

Gideon's Strategy and Victory vs. 15-23

Gideon with his servant made a secret visit to the camp of the enemy and heard one of them relate a dream he had and give the interpretation of it. This encouraged him. He worshipped God and gave Him the credit for the victory as if it were already won. He did not fold his hands and wait idly. He shrewdly devised a strategy designed to throw the enemy into a blind panic of fear (vs16-20). It demanded much faith and courage to carry it out. The trumpets were a call to God, an appeal of Gideon and his men to Jehovah (Numb. 10:9). The pitchers prevented the Midianites from seeing the torches until they suddenly flared in the darkness on three sides of their camp. The effect was startling and bewildering and wild panic seized them (v21). God used the small number of His chosen ones and they used only the weapons of peace. The sword of the enemy brought about their own destruction (v22).

Gideon carried out God's plan. He was a realistic and honest man who loved his people and God. God could and did use him and for years his strong hand under God's direction, held sway among his people. He had the opportunity to become a dictator over his people (8:22), but he flatly declined the honor. Egotism was NOT a fault of his. Leaders in Church and state can learn a needed lesson, not to feature themselves too much. Too many in our day yield to this temptation. Gideon worked with God.

To General Conference Visitors

from Oklahoma and Kansas

Relative to transportation to the Conference, a meeting was held in Newton, July 12, with the representatives of different railroads to receive information about rates and schedules to Saskatoon. Approximately 30 interested persons were present. It was agreed that if a sufficient number, some twenty, would sign up to leave Newton for the Conference Wednesday evening, July 27, the railroads will furnish an air-conditioned car all the way to Saskatoon.

Any one interested in this should get in touch with Karl A. Richert, 110 East 6th St., Newton, Kans.

—*First Menn. Church, Allentown, Pa.*—"Brother Mohr, our S. S. Superintendent reports that our enrollment was increased 44 per cent since October and the average attendance 38½ per cent. Summer is here, but last Sunday we had 74 more present than a year ago."

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Education as a Solution for Peace

Carlus Basinger

(Concluded from last week)

I believe our youth should know that even Woodrow Wilson was sharply and pointedly pressed by financial and industrial leaders to enter the World War on the side of the Allies to prevent a major economic depression from engulfing our country. They must be made to understand that we actually did sew the dollar sign on the American flag. "But," you say, "We didn't know about things like that then." True enough, we didn't. But through deceitful propaganda we were duped. Slowly and painstakingly our youth must learn that everything read in the newspapers, or heard over the radio, or seen in the movies, is not necessarily reliable. A discrimination between fact and propaganda must be dedeveloped. News reels coming from the wars in Spain and China, and excited accounts of guards being slapped in their faces smack all too well of the German atrocity stories back in 1914. Our youth must learn to separate logical and genuine truth, from downright deceit!

And the results of war must be taught in such a manner as to make a lasting impression. I believe the United States budget would make good material for such realistic teaching. Over a billion and a half dollars will be spent by our country next year for war. That figure, by the way, is the largest peace time expenditure for armaments in the history of the world! I wonder what would have happened if some Congressman would have asked for just one million added on—for peace? If we should spend just a little less for war, and just a little more for peace, could we not expect better results?

But cost isn't the only result of war. Look at the moral degeneration that has come about. Look at the political degeneration that is spreading. And look at the religious upheavals that are shaking the earth.

Thus, my constructive peace program suggests for education on the following points:

1. Re-teach the meaning of patriotism.
2. Develop international good will through humility.
3. Impress youth firmly with the real causes and results of war.

I realize this will take leadership. Bold, courageous leadership. Leadership that is willing to even sacrifice a personal ambition in response to this higher ideal. And it is from the youth of today that we must develop and choose the leadership of tomorrow.

And when we have reached our final goal, that prophet's dream will no longer be just an idle fantasie, but a living, triumphant reality!

Wanted! Young Delegates

At the Bluffton General Conference it was voted to urge upon churches the need of electing at least *one* delegate from each church who was under thirty years of age. It becomes increasingly clear in the work of the Church as in the work of the world's business, that it is a young man's world. If the work of the Church is to continue to become increasingly effective, it must be clearly sensed that the rolls of leadership must be replenished constantly.

Young people are peculiarly effective in transmitting their enthusiasms and their visions. One way to make sure that the enthusiasms generated at the Conference will take hold in the church upon its close is to send youthful delegates.

A last minute check-up on this matter may be worth while. Find out who the delegates are, and determine for yourself to what extent your church is to take this matter to heart.

* * *

Treasury Call

Has your C. E. sent in its share to cover the financial program for the Young People's Committee? It would be fine if we could report that all bills and obligations for the current year are paid up, and that the Young People's Committee "crossed the line with a bang"!

If your C. E. has profited by the visits of the Field Secretary,

If your C. E. has profited by the use of program materials appearing weekly in *The Mennonite,*

If your C. E. has profited by the interchange of ideas between district officers,

If your C. E. has profited by the enthusiasms generated by district projects,—

Wouldn't it be only natural—sort of token of gratitude—to share your blessings? The address of the treasurer is Helen Lichti, 1805 Fifth Street, Sanger, California. Thank you.

Pressing to the Mark

Pressing to the mark, we strive
As near like Christ to be:
Dauntless youth, with Christ our goal,
FIRST MENNONITE C. E.

Pressing to the mark, we live
That the world may see,
All our youth for Christ we give
FIRST MENNONITE C. E.

Pressing to the mark, we'll serve
Tirelessly, that we
May ever keep with pride, the name—
FIRST MENNONITE C. E.

Song written by a member of the First Church C. E., of Philadelphia.

What Am I Like?

Rom. 7:15-25; Luke 14:82-33

Consecration Meeting

Young People's Topic for Aug. 7, 1938

Meditations:

M., Aug. 1. Is my body healthy? Matt. 15:21-28.
T., Aug. 2. Is my mind clean? Phil. 4:6-9.
W., Aug. 3. Am I reverent in spirit? Col. 3:1-10.
T., Aug. 4. Am I sympathetic toward others? Acts 9:36-43.
F., Aug. 5. Am I proud? How? Mark 12:38, 30
S., Aug. 6. Am I really honest? Deut. 16:20.

Often we are warned against centering our thoughts inward upon our own actions and feelings. We are told that our interests should be concerned with our fellow-men; that it is dangerous to day-dream and build air castles about our fondest wishes. It is certainly true that the self-centered individual is far from popular; that the habitual dreamer knows little of his immediate surroundings because he's engrossed in his own imaginary happenings. Such a person finds it difficult to adjust himself to changing environments. He is easily insulted, very apt to feel people are slighting him. Deep down inside himself he feels himself superior to the average run of humanity; but he is very much afraid that the rest of the world doesn't recognize his value. Unless he receives honors and favorable mention, he fears being forgotten or being belittled.

This week's observations, although they concern ourselves, should not make us self-centered. Someone making a garden must first take an inventory of the available resources. A housekeeper planning a meal makes a mental survey of the food she has at her disposal. As Luke puts it: "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?" (Luke 14:28).

Just so we, as we build our lives, must pause at times to ask: "What qualities, what talents, do I possess? Am I putting those that I have to work in God's Kingdom? What qualities or abilities do I lack? Am I making constructive efforts to acquire those abilities that would be of help to me? What faulty habits have become a part of me? Am I trying to rid myself of them?" Then, as we consecrate ourselves anew to the service of the Master, we will endeavor constantly to become more efficient in that service.

Program Suggestions:

Have a capable leader conduct an open discussion. Following are a few suggested questions.

A. The Body.

1. Of what importance are the laws of good health? Is it ever justifiable to disregard them?

2. What part do cleanliness and temperance have in the physical powers, studying late until one's health suffers, etc.?

Paul gives an excellent bit of advice in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

B. The Mind.

1. What are some aids to mental alertness?
   a. Reading habits
   b. Hobbies
   c. Special interests
   d. Keeping abreast of the times. — Name others and discuss them.
2. Which is better and why?
   a. Try to obtain an *extensive* knowledge concerning a great many fields of human endeavor.
   b. Study one field *intensively*.

C. The Spirit.

1. What are the marks of Christian character?
   a. Dignified humility
   b. Unrelenting honesty.
   c. Wholesouled devotion to Jesus Christ.
   d. The Christ-like spirit of self-denial.
   e. A readiness to spend his life in the service of his fellow-men.
2. How are they attained?

D. The body, the mind, and the spirit.—How can their attributes be co-ordinated to form an integrated Christian personality?

Teach us, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only Thine to be.
—*F. R. Havergal*

INTERMEDIATE DEPARTMENT

Myself and Money

Intermediate C. E. Topic, August 7, 1938

For Daily Study

Aug. 1. What money is for. 2 Kings 7:1.
Aug. 2. How one man sought riches. Gen. 13:7-18
Aug. 3. Tainted gold. Jas. 5:1-7
Aug. 4. What I do with my money. Luke 10:30-35
Aug. 5. Wrong uses of money. Amos 6:1-6.
Aug. 6. What money does to me. 1 Tim. 6:9, 10, 19
Aug. 7. Topic—Myself and Money. Matt. 19:16-22

A Picture Interpretation

If possible have a copy of Hofmann's "Christ and the Rich Young Ruler" to hang in the front of the room. If a large one is not available, one can be cut from a Scripture calendar. An interpretation can be given something as follows: Christ occupies the center in every life. A look of deep compassion and yearning is on his face as he puts the final test to the rich young ruler. His yearning is the same for anyone wrapped in sin and selfishness. His hands are open and point the direction he must take, away from self. The young ruler's attention is not on Jesus, but on the treasure which is his god. The faces of the disciples in the background express great astonishment and almost fear at Jesus' words. What chance was there for them if he made such demands of this fine young man.

I. "Open My Eyes," "Jesus, More Than Life to Me." Society announcements in charge of president.

II. Worship service (focus a light on the picture at this time)
  Quiet music
  Scripture reading: Matt. 19:16-22
  Picture interpretation
  Duet: (unannounced) "He is All in All to Me"
  Silent prayer, (pray that each one might put Jesus first in his life)
  Let the superintendent close.

III. Presenting the topic.

1. Leader's remarks. There is only one first place in anything in life. So also there is but one first place in the heart of man. Jesus again and again points out the necessity of giving God first place in the heart. If anything else is substituted it becomes our God. The sin of the rich young ruler was not that he possessed money but that he wanted it more than he wanted eternal life. That is why he lost. Do we understood the place money should hold in our lives.
2. Select some of the daily Scripture reading for topics.
3. Questions
   a. How can we make sure that we are not putting money first? Ask several Christian people what they consider a good plan of giving. Report on these.
   b. "Whatever we have, the more we have, the more we must share." How does this law of giving hold in other things besides money? What happens if we do not share our talents, our time, our service, for the good of others?
4. Object talk

A pebble, a lump of sugar, and a glass of water. "When I drop this pebble in a glass of water, the water is not changed. I take a sip of the water, but the pebble hasn't in any way altered its taste or flavor. (Illustrate). But when I drop in a lump of sugar, see what happens. The sugar gradually dissolves until it disappears entirely. Though the sugar seems to have lost itself, it is still present in another form. When I sake a sip of water now, I find that the sugar has sweetened the entire glass. (Illustrate).

The pebble, in this instance, may be used as a symbol of selfishness. It refuses to give away the slightest bit. The sugar, on the other hand, may be taken as a symbol of sharing. It may give itself entirely away, but it continues to exist in a larger and more widespread form as it sweetens the water. So the rich young ruler refused to share his wealth with others. His heart was like the pebble, hard and unchanged. His possessions, like the sugar in the glass of water, might have become a part of the life of his community, making it sweeter and richer for others as well as himself.—New Century Leader.

JUNIOR CORNER

General Outline for August

August 7: Every Junior a Tither
August 14: Every Junior a Bible Reader
August 21: Every Junior a Prayer Partner
August 28: Every Junior a Christian

Verse for the month: "Lord, I will follow thee withersoever thou goest." Luke 9:57.

Song for the month: "Onward Christian Soldiers"

Every Junior a Tither

Program suggestions for August 7, 1938

Call to service: Quiet music
Opening service: (Rise)

1. Sing in unison: "The Lord Is In His Holy Temple"
2. Speak in unison: Ps. 19:14 (Be seated)
3. Sing in unison: "I Gave My Life for Tee."
4. Responsive reading: Psalm 36:5-10
5. Sing in unison: "Oh, How I Love Jesus"
6. Leader's prayer

Announcements

Mission-minutes: Presenting the needs on our fields. Juniors can do this by reviewing mission letters found in our publications. You can link mission minutes to study period by introducing the topic with: "How we can answer these needs."

Study period. Aim: to build the foundation for a future tither of our church. (The child does not only live for the present. Its young heart takes leaps into the future to "when I am big." How worth while if we can instill a longing "to put aside into God's treasury" when the earning period of life comes).

1. God's commandment and promise. Previous to the meeting put Mal. 3:10 on the board. Let the chairman introduce the topic by referring to the board and asking the group to read the commandment and promise.

2. What does tithing mean?: By a junior who has the numbers 1 to 10 strung on a brightly colored ribbon or colored on to a poster sheet. The number 10 should be in "gold." Let this junior show that a tithe means the 10th part. Let him use Haggai 2:8 show how loving God is to ask only a tenth when all is His.

3. Does God mean only money? Let a junior answer with Lev. 27:30 and tell how we can sell a tenth of our products and then put the money into God's treasury.

4. Sing in unison: "Take My Life, and Let It Be"

5. How does God want me to give? Answered by three juniors with (a) Matt. 10:8 (b) Luke 6:38 (c) 2 Cor. 9:7.

6. How Jesus looks upon my giving. Let a junior tell the story of "The widow's mite." Mark 12:42-44.

8. Special music: Voices singing (from the rear) the chorus "Jesus Paid It All."

9. Repeat in unison verse for the month: Luke 9:57.

10. Sing in unison song for the month: "Onward Christian Soldiers."

11. Leader's closing prayer.

REPORT ON THE YOUNG PEOPLE'S RALLY AT SMITH CORNER MENNONITE CHURCH

Theme of meeting: "Making Religion More Real."

The meeting was attended with much enthusiasm by all in spite of a heavy downpour of rain. There were about 100 young people from all four churches in the vicinity and 16 from the eastern part of the state.

After a short devotion led by Rev. Rough from Smith Corner, a discussion on the above theme was held by the members of the four churches of the vicinity as follows: Making Religion More Real:—In Our Worship, paper from Smith Corner; In Our Thinking, paper from Napier; In Our Fellowship, Paper from Roaring Spring; In Working at a Task, paper from Altoona. This was concluded with a summary on the theme by John Unruh from Lansdale.—Necessary business was then transacted and the meeting closed by Rev. E. Slotterback from Altoona.

Supper was served in the basement of the church. After this every one enjoyed visiting and getting acquainted until the evening meeting at which time Rev. J. J. Plenert of First Church of Philadelphia gave a stirring message. Every one went away richly blessed in the Lord.—Submitted by John Unruh.

Conference Objectives for Young People

Proposed Objectives for Consideration by the Young People at the General Conference in Saskatoon

We as Young People of the General Conference have many opportunities for service. These are educational, missionary, and philanthropic. May we scrutinize some new ventures and possibilities.

I. The first project that one may mention is "The Student Loan Fund." It is necessary that our people be made to understand the need of a fund of this kind. There are many young people who would like to go to college and cannot because of lack of finances. These young people having the advantages of Christian higher education would make more useful members of their church and community. It is also evident that the church needs some young people to be trained as missionaries, others as ministers, and unless the church has a certain number of these who go, her work is going to suffer.

In our day there is a very limited number of students who are going through college with the help of some interested party. On the other hand there are many who would like to prepare for Christian service but they have no way to go. Hence a good deal of potential leadership is lost. Another factor to remember is that when you help deserving students you also help deserving colleges. The more students a college has the more income it receives. With some of the above objectives in view, the Board of Education of the General Conference has established a loan fund for deserving students. This has been started with the sole purpose of helping needy students get the necessary training. The Board has gotten this fund under way by setting aside 10 per cent of its receipts for this purpose. However this method of growth of the fund is very slow. Hence there remains a challenge for the Young People of our Conference to participate in a loan fund to those of their kind. Some of the rules to govern the administration of the loan fund are: 1. Preference be given to students planning to enter Christian service. 2. The student must have a guarantor. 3. No one shall receive over $100 per year. 4. The college must give approval to the student. 5. The applicant should be of Junior-Senior College level; etc. 6. Applicants are limited to our Mennonite Colleges. A student loan fund primed by more funds would help many more young people to follow the call of Christian service.

II. A second project to be entertained by the Young People of the General Conference is the beginning of a new City Mission in some needy field of the United States or Canada, preferably in some large city. Even though this work is under the jurisdiction of the Home Mission Board, yet we as young people should definitely set out to finance a city mission all alone, under the Board jurisdiction. Our Conference needs more Mission stations in our own America. Funds are needed. We have the workers. Could we unitedly support a Mission church as Young People of the General Conference? The larger denominations have a ehurch of their kind in almost every larger city of this country. This was accomplished by establishing small Mission Churches, in the first place, and they have grown to be self-sustaining. Why should we not go in a more rapid rate in working such a project to expand the faith of our fathers. I am positive the Lord will bless us.

III. A further project that merits our thoughtful consideration is our attitude towards peace in times of peace as well as in times of war.

To the Mennonite Youth the problem of war and peace is extremely vital especially today, when bombs are raining death on soldiers and civilians alike in Spain and China; when all nations are engaged in a huge armament race. We know that the taking of human life is sin; a sin which we must abhor. To formulate an effective peace program it behooves us to recognize: 1. That we must work for peace in times of peace. 2. That we must be prepared and trained how to approach war in times of war. Shall we be conscientious objectors? Will the government recognize such a position? We must be prepared to face either the recognition or non-recognition of such a C. O. position. Many in the last war were ineffective in their position, because they had not prepared themselves in advance. They very often could not give valid reasons for their rufusal to take part in war, and when reasons were given they differed radically from one another. This made their position very weak. It is therefore necessary that the Mennonite Youth of the General Conference have a resolute and well defined program as regards our principles of peace. They are valuable enough to be incorporated as peace ideals for our General Conference Young People. Such peace ideals adopted by the General Conference, and by the Regional Conferences as well as by the Churches, would greatly fortify our young people and make them feel that they are a compact group of Pacifists. It is high time that we as young people ally ourselves with national Peace Organizations and make known our established ideals of peace to others. May the Lord give us grace to think over this project in the oncoming General Conference.

IV. Smaller projects for young people may be mentioned, such as purchasing of some of the comforts that we enjoy in America. The Missionary is in need of refrigerators, duplicators, typewriters, motorcycles, etc. New equipment is essential for efficient work. This is true in the heathen land as well as in America. May we consider these things also in behalf of our missionaries.

(The above paper is compiled by the Chairman of the appointed Committee on Young Peoples' Projects. The other embers of the Committee have contributed to its contents.

Chairman, Phil. A. Wedel, Aberdeen, Idaho. Other members, Rev. Olin Krehbiel, Lansdale, Penn., Karl Baehr, Newton, Kansas; Pres. Arthur Rosenberger, Bluffton, Ohio.

Report of Peace Meeting Held June 17

Minutes of a public meeting for the discussion of the Missionary Implication of the Mennonite position on Christian peace and the Kansas Institute of International Relations.

Held in the Bethel College Chapel, Friday, 2 p. m

1. The meeting was called to order by Ed. G. Kaufman, who had issued the call for the same.

2. The Scripture lesson was taken from the Sermon on the Mount in St. Matthew's Gospel, chapter 5, verses 38-48, and chapter 28, verses 19 and 20, after which Dr. P. H. Richert led in the opening prayer.

3. The statement of the purpose of the meeting as presented in the call for the same was again gone over, after which officers for the day were elected by those present, totaling around 75 persons. Dr. Ed. G. Kaufman was chosen as chairman and Reverend Walter H. Dyck was chosen as secretary.

4. The discussions of the day centered around three major questions:

a. What is the Mennonite Peace position?—After some discussion on this question, the group seemed to agree pretty well that the statement adopted by the three Historic Peace churches (Friends, Brethren and Mennonites) at a meeting about two years ago held in Newton and which was also later adopted by the Western District Conference on recommendation of the Peace Committee of that Conference is in general quite acceptable.

b. What missionary implications does this position on Peace have, if any? — Historically Mennonites were restricted to living their Peace testimony and were forbidden by various governments to propagate the same. Somehow we have come to accept this position as the normal one and consciously still hold to it, although our situation in America is quite different since this is a democracy and every citizen has a right to vote and is responsible not only to, but also for, the government. Our Peace heritage also carries a missionary obligation with it. How can we fulfill that mission? Bethel College is teaching a course on Christian Peace. Our Peace attitude should be a fruit of the Christian life. Conversion comes first, but unless there is fruit, conversion is of little avail. Fruit will cost. Are we willing to let our Peace attitude cost us what its implications would indicate, namely, (1) to live it, (2) to preach it, (3) to write about it, (4) to suffer for it, (5) to give money for it, (6) to educate for it, (7) to set up Peace committees in our conferences and otherwise organize our churches to do this work like we are organized to do mission work so as to bring other Christians to accept it also.

The Friends present were: Ray Newton of Philadelphia and Guy Solt of Grinnell. At this point Mr. Newton was called upon to give a brief statement as to how the Friends carried out the misssionary implications of their Peace testimony. In part he said: The Friends have considered it as their special mission to lead people who are already Christians to a deeper understanding of the Gospel of Jesus Christ as it issues forth in the Peace testimony. Peace to the Friends is a way of life; Peace with God first of all, Peace with ourselves, Peace with neighbors and Peace in the world. The Christian gospel of salvation, love and peace go together. There is no salvation without Peace. There is no Peace without salvation. The Peace testimony of any group dries up unless they work at it. Friends work at it by means of Peace Caravans, Emergency Peace Campaigns and the International Relations Institute. It is one thing to stand for Peace and work for Peace during war time, but somehow as Christians we must find a way of working for Peace also when our nation is not at war.

c. The International Relations Institute.—The Institute is looked upon as a method of getting in contact with people who have not grown up with the peace idea of the Friends or Mennonites. The Institute is to be distinctly a missionary endeavor. To get others to take our missionary message along this line, the Institute puts on experts not only of Christian Peace such as Lyton Richards and Muriel Lester, but also such experts of government, economics, etc. The world seems to be heading for another world war. If America gets into war, it will mean the abolition of freedom. Pacifists were not numerous enough in the last war to cause the government much trouble. Since pacifists are increasing, the government may be much more ruthless with them in the next war than in the last. We therefore need not only to emphasize the missionary implication of our Peace testimony to the outside but also the deepening of the Peace conviction in our own groups, especially among our own young people.

The Kansas Institute was discussed in some detail and the strong and weak points were brought out. Objections to certain features of the past were discussed. There seemed to be agreement that on the whole the Institute in the last three years had gradually improved. More representation on the part of Mennonites in the making of the program was wished for.

The following figures were put on the board indicating attendance and contributions by Mennonites in the last three years, showing a steady decline:

In 1936, 85 Mennonites, $1100 contributed
In 1937, 63 Mennonites, $367 contributed
In 1938, 36 Mennonites, $100 contributed

For this year there is an $800 deficit in the Institute budget. Individuals expressed themselves as willing to do what they could to help cover this deficit. If we really consider this a missionary endeavor, it should not be hard for the Mennonites to raise money for it. The total budget of the Institute is about $4000 each year.

At the Institute this year there were 17 different denominations represented. People came from fifty different localities, 45 in Kansas and 5 out of Kansas. Out of a total attendance of 130, only 36 were Mennonites. All of this points to tremendous missionary opportunities in the Institute. During war we would do more than merely raise money. Why not do what we can for this cause during time of Peace?

Everyone present was asked to state in a few words his reactions to the past and the future of the Institute. A few expressed some doubt. A number of constructive suggestions for the future were offered, and in general the hope was expressed that the Institute might be improved still more and continue. Many present pledged their support.

5. Adjournment.

Respectfully submitted,
Ed. G. Kaufman, Chairman
Walter H. Dyck, Secretary

In Memoriam

PETER F. TOEVS, the son of Frank and Elizabeth Toevs, was born April 25, 1865, in Pordnau, South Russia, and parted this life on June 15th. He reached the age of 73 years, one month and 20 days.

As a young man he came to America and made his home near Mountain Lake, Minnesota, where in the year 1884 he accepted the Christian faith and was baptized by Elder Aaron Wall and received into the membership of the Bergfelter Church. When he moved to Oregon with his family, they settled at Salem and soon united with the Emmanuel Mennonite Church of Pratum. Here he remained a faithful member until his departure.

On November 12, 1893, he was united in marriage to Katharina Enns. They shared joys and sorrows for forty five years. This union was blessed with nine children. He was a loving husband and father, sincerely interested in the welfare of others.

At the time of his birth his own father wrote the following statement in the family record book, when he recorded his name, "The Lord lead him through the sufferings of this time to Him at the place of eternal peace." This was verified in the life of the departed. For several years he has been subject to physical suffering, especially since March of this year, when he has suffered very greatly, but with patience and in full surrender to God.

He leaves to mourn his departure his wife; three sons, Henry and Paul of Salem and Solomon of Dallas; five daughters, Elizabeth of Salem, Mrs. Frank F. Siemens, Mrs. Harvy Ratzlaff, and Mrs. Henry Kliever of Dallas; and Mrs. John Ratzlaff of Vancouver, B. C.; eight grandchildren; one brother, George Toevs of Dallas; one sister, Mrs. Anna Hiebert of Mountain Lake, Minn.; and many other relatives.

Funeral service was held June 20 with Rev. J. M. Franz in charge, assisted by Rev. A. P. Voth of the Salem Mennonite Church.

* * *

JOSEPH GERIG, the son of Peter and Mary Gerig was born Nov. 30, 1869, in Switzerland and parted this life on June 25. He reached the age of 68 years, 6 months and 25 days.

He came to Oregon in 1890 and settled in the community west of Pratum, where he has lived till his departure. As a young man he accepted the Christian faith and was baptized by Rev. John Ramseyer. He was a faithful member of the Emmanuel Mennonite Church at Pratum.

On Oct. 5, 1904 he was united in marriage to Emilie Koerner. This union was blessed with 6 children.

Nine weeks ago he met with a serious accident, when he fell from the hay barn and injured himself to an extent that he was confined to the hospital and has suffered greatly but very patiently till his end came.

He leaves to mourn his departure his wife, two sons, Albert and Henry, and four daughters, Mrs. Carl Fisher, Mrs. Jay Bailey, Lydia and Laura. Nine grandchildren.

Six brothers, Nickolas, Jacob, Valentine and Fred, all of the Fruitland community, Sam of Cornelious, Oregon, and Daniel of Los Angeles, California. Four sisters, Mrs. Jacob Stauffer, Mrs. Fred de Vries, and Mrs. Clyde May of Salem, Oregon, Mrs. Anna Geroid of Fruitland, and many other relatives and friends.

Funeral service was held June 29 in the Emmanuel Mennonite Church at Pratum. Rev. J. M. Franz was in charge.

« « JOTTINGS » »

—*Portland, Oregon, July 6, 1938.* — Work on the Alberta Community Church is progressing nicely. The basement has been dug and cemented and the auditorium is in the process of being enlarged and remodeled. Most of the work is being done by members of the church who are showing a splendid spirit of cooperation. We especially appreciate the efforts of the eight men who gave up holiday plans for the 4th of July that they might contribute to the work on the church. We are still holding Sunday services in the building and do not mind the inconvenience when we think of the advantages of an improved and beautified place of worship. We will appreciate the prayers and contributions of Mission-minded Mennonites.—C. O. Miller.

—*Prof. E. J. Hirschler* has been operated now and is a very sick man. However, he is improving, but will not be able to attend Conference.—Our church services will be held in the Bluffton College Chapel during the time when the interior of our church is being redecorated. — H. T. Unruh.

—*Marriage Notice.* — Charles Carey, member of Methodist Church of Aberdeen, Idaho, and Paula Horsch, member of the First Mennonite Church, Aberdeen, were married by Rev. P. A. Wedel, June 13, 1938.

—*Summer Union Services at Inman, Kansas.* —The St. Peter Evangelical, the Zoar Mennonite, the Bethel Mennonite and the Inman Mennonite churches are holding union evening services with fine success. Services are held in the open air.—"Church Visitor."

—*Rev. Olin Krehbiel and family, Lansdale, Pa.*, are planning to make their trip to the Conference at Saskatoon in their auto. From Saskatoonn they will wend their way west and down along the Pacific coast to California to visit Mrs. Krehbiel's parents and other relatives and friends.

—*Mennonite Church, Hanston, Kans.*—Prof. and Mrs. Kreider and Paul Baumgartner's were out over Sunday. Brother Kreider gave us a much appreciated message on Peace. Our visitors expressed themselves as much pleased with this country. We have a special feature for our Sunday evening services. A Bethel student has rigged up a loudspeaking outfit and uses this for a fifteen minute vesper service in song, which he and our daughter Mabel arrange for. It is widely heard and interests people.—Folks out here have at last again a harvest. Wheat yield seems to run from 7 to 20 bushels. But the test is light.

—*Jake Neufeld, Shafter, Calif.*—Am enclosing check for renewal of subscription to The Mennonite. (Thank you.—Editor). I think it is a great paper for us younger Mennonites, and older ones too, I am sure, and they will not fail you, and we will all be blessed.

— On July 10, the four General Conference churches of the Bluffton and Pandora, Ohio, neighborhood, exchanged ministers. Paul E. Whitmer of Grace, Pandora, preached at Bluffton; H. T. Unruh of Bluffton at Grace; P. A. Kliewer of Ebenezer at St. John, and D. J. Unruh of St. John at Ebenezer. In the evening they enjoyed a union musical program.

— *New Editor for "Christian Evangel."*—Rev. Wm Weaver for fourteen years editor of the *Christian Evangel*, church paper of the Central Conference, is retiring as its editor, and Rev. Mr. R. L. Hartzler of Carlock, Ill. has been appointed as new editor and manager of the publication. The "Evangel" is now twenty-eight years old.

— *Rev. C. H. Suckau* and daughter Edna left for Europe on the S. S. Bremen, July 2. He intends to visit churches in Europe. They will spend a week in London, going to Holland, July 17, then to Germany, Rev. Suckau's native land, July 17, for visits with relatives, starting their return voyage August 23.

— *Berne Indiana*, that thriving little city peopled with Mennonites of Swiss extraction, is coming to be noted more for its industries that keep everybody busy. To two overall, three furniture, and a cedar chest factory and others, there is now to be added a canning factory by Mr. Rufus Liechty, with a capacity of 2000 cans when the season opens, August 1.

— *Denominations are Moving Forward.*—The Presbyterian church (Southern) has struck sections referring to Predestination from their creed. The Low Church Epsicopalians have agreed to admit occasionally members of other churches to the Holy Communion. The Lutheran Church is advocating an interesting five-point program, with Sabbath classes in sex instruction as one of them.

— *Brother E. W. Baumgartner, Berne, Indiana*, and *A. J. Richert, Los Angeles, Calif.*, members of the Board of Publication, will go to the Conference by way of Newton, Kans., to meet with the two Kansas members of the Board, J. M. Suderman and J. R. Thierstein on matters of business. Mr. Richert's round trip fare is the same by way of Kansas City, as any other way, only $70.00.

— *Emmaus Church, Whitewater, Kans.*—To have an adequate (democratic) representation at the Conference this church has voted to pay for gas, oil, etc. for two cars full of delegates. Other churches are using the auto plan to send delegates at no more expense, perhaps, than if they would pay all the expenses of their ministers.

— *The Silas Grubb Library* was voluminous. Pastors Plenert and Swartz spent several days at Mrs. Grubb's home appraising its contents. It was finally removed in toto to the Pennsburg Library pending final disposition. A creditable piece of work in landscaping around the church, done by many of our members, is appreciated.—Eden Church, Schwenksville, Pa.

REPORT OF THE GENERAL TREASURY OF THE GENERAL CONFERENCE

from Nov. 13, 1937 to June 22, 1938

Balance, Nov. 13, 1937, $1,066.73.

Receipt for General Treasury: Buhler Mennonite Church, Buhler, Kans., $22.89; Grace Mennonite Church, Lansdale, Pa., $9.50; Bethany Church, Quakertown, Pa., $5.46; First Mennonite Church, Philadelphia, Pa., $5.66; Hoffnungsau Church, Buhler, Kans., $8.42; Eden Mennonite Church, Moundridge, Kans., $50; First Mennonite Church, Beatrice, Nebr., $34.94; First Mennonite Church, Philadelphia, Pa., $4.32; Tabor Mennonite Church, Newton, Kans., $9.04; Bethel Mennonite Church, Fortuna, Mo., $1.34: First Christian Church, Moundridge, Kans., $24.00; Zion Mennonite Church, Soudertown, Pa., $10.00; Bethanien Church, Kingman, Kans., $6.42; Bethesda Church, Lushton, Nebr., $28.98; Goessel Mennonite Church, Goessel, Kans., $6.75. **Total, $227.72.**

Receipts for General Conference Field Secretary: Foreign Mission Board, $994.50; Board of Education, $100.00. **Total $1,094.50.**

Legacies Received: Helene Janzen Estate for Home Misions, $75.00, for Foreign Missions, $75.00, for Canada Relief, $25.00, for S. America Relief, $25.00. **Total, $200.00.**

Warkentin Appeal Fund: I. I. Bargen, Minn., $5; C. F. Claassen, Kans., $10; C. E. Krehbiel, Kans., $10; Eliz. Wirkler, Calif., $1; John Epp, Kans., $5; J. A. Schowalter, Kans., $5; Chris. Thierstein, Kans., $5; H. E. Suderman, Kans., $5; F. N. Funk, Kans., $5; J. P. Habegger, Ind., $5; B. B. Neuman, Kans., $5; E. W. Baumgartner, Ind., $5; Fred D. Meyer, $11; A. A. Penner, Minn., $5; C. C. Graber, Kans., $10; L. M. Ledig, Calif., $10; Group from Beatrice, Nebr., $8; J. B. Bechtel, Pa., $5; Rev. Corn. Penner, et al, Beatrice, Nebr., $11.50; Maxwell H. Kratz, Pa., $10. **Total $136.50.**

Total Receipts, $2,725.45.

Paid Out: Rev. A. Warkentin (Appeal Fund), $300; Paid to H. A. Fast Field Secretary for Salary, as per Order No. 232, $127.14; Order No. 234, $151.15; Order No. 236, $134.79; Order No. 237, $142.97; Order No. 238, $145.89; Order No. 242, $146.23; Order No. 245, $137.01; Order No. 233, $20.09; Order No. 235, $12.09; Order No. 239, $16.77; Investment Paid, $1,000; Order No. 240, $15.64; Order No. 243, $5; Order No. 244, $10; J. E. Regier, Treasurer, $75; A. J. Neuenschwander, Treasurer, $75; P. H. Unruh, Treasurer, $50; Safety Deposit Box Rent, $3.30. **Total $2,568.07.**

Balance on hand, June 22, 1938, $157.38.

Respectfully submitted,
K. A. Richert, Treasurer.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, JULY 26, 1938 NO. 29

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Consolation or Mastery

I John 5:4

The knowledge of God in daily life, the means of grace, and the hope of glory are all very consoling in a distressed world such as this, a world of economic, social, national and international unrighteousness. "Consolation" is a great word in the Christian religion, and it is a great spiritual experience.

However, consolation is not the main line in the Christian Faith. Consolation is a *bi-product.* The main line is *Mastery;* mastery of sin and evil; mastery of a wrong economic and social order; mastery of a jealous and suspicious international order; master of our own evil inclinations and misguided passions.

The Priest and the Levite on the Jericho road evidently believed that religion was primarily a matter of consolation. Like the Pharisee who thanked God that he was not like other men, even this Publican. Consolation! But the Samaritan who came to the man in distress, the man who had been exploited, was not concerned so much about consolation; he was interested in mastering a bad situation. The Samaritan went out to *conquer,* rather than to be *consoled.*

The Christian religion is one which gives us the *technique of mastery* rather than the *opiate of consolation.* This is the victory, says John, that overcomes the world, namely, our Faith. Jesus mastered Caesar, the cross and the grave. St. Paul mastered Nero. It is mastery that we need today. Consolation, like happiness, is a bi-product of mastery.

J. E. Hartzler.

The Young People's New Objectives

Many who have noticed in the last issue of *The Mennonite* the objectives suggested as projects of attainment for our young people, will rejoice over their ambitious program. What young folks need is problems to solve, things to undertake that challenge their ingenuity. The busier they are the more satisfaction they will get out of life and the happier they will be. While all three proposed projects are worthy, we would like to say a word about the second, that of undertaking the care of another city mission. Our home mission work has been lagging behind that of foreign mission, because we don't hear so much about it. Missionaries on furlough and in our papers constantly keep on telling us about it, and that keeps our interest in the foreign field alive and warm. But when one thinks of the splendid results attained in some of our larger city missions at home, like Chicago, Hutchinson, Wichita, Los Angeles, with Lima and Portland coming along nicely, one cannot help but conclude, this we should do more vigorously but by no means let up on our efforts in foreign fields. The Lord will not fail us in his support, if we carry on the work prayerfully and sacrificially.

* * *

SUGGESTION OF ANOTHER PROJECT FOR YOUNG MENNONITES

When we consider the fact how little we Mennonites have really done in spreading the gospel during the four hundred years of our existence, it need not be surprising when some of our ambitious young people get a bit impatient at our apparent lethargy. They feel an urge to show us what we of the passing and previous generations might have done, and some of them are ready to do something big, outstanding. So the writer of this editorial has for some time been wondering, why we do not send some of our young men who are yearning to make their lives count for much out as missionaries of the gospel of peace as demonstrated and lived by Christ. These men could go out in teams of two, as Christ sent his disciples, or as the Mormons usually do, and with what splendid success. We could begin in a small way. Surely with the carnage of innocent human life going on almost daily in Spain and China and the civilized world preparing to commit suicide in a war for which preparations are going on, such young men would have at their disposal a wealth of material so convincing for the need of peace that they ought to get ready hearing most anywhere.

Further Suggestions for an Ideal Conference

14238 Wellesley Ave., Dearborn, Michigan
July 9, 1938

Dear Editor:

Your editorial in the June 28 issue of *The Mennonite* on "An Ideal Conference," was very timely and really a picture of a smooth running conference. I hope that the coming General Conference will be ideal not only as far as conduct and method are concerned, but ideal in that the important matters to be considered will be given sufficient and intelligent consideration.

Such questions as "Mennonites and Their Contribution to World Peace," "A United Mennonite Church," and "Mennonites and Her Scattered Young People," all seem immensely important problems to consider with all seriousness and at considerable length.

This year $1,262,000 was spent to re-enact the Battle of Gettysburg. England is spending one million pounds or five million dollars a day on rearmament. The United States has the greatest armament budget in peace time history—Mennonites with a pacifist heritage should make this heritage alive within their own church and from within move out to spread this gospel of Peace. The General Conference is the proper place to discuss a program of Peace action.

Likewise "A United Mennonite Church" is a subject fitting for discussion because of its importance. If the large Protestant churches find a dire need for union, how much more so does the small divided Mennonite denomination need to be united in order to preserve its principles, and even its very existence? Not a single conference should convene and recess without having at least wrestled with this problem.

A third problem which seems tremendously important is that of Mennonite Youth who leave Mennonite communities for cities and non-Mennonite areas. What is to come of the future of the Church if the youth, especially those trained in our own colleges, do not find a place in our own churches and communities?

I cite these as examples of problems which I feel an ideal conference would at least struggle with, even though it cannot solve them completely at a single conference session. J. W. Fretz.

—*Eighth Street Mennonite Church, Goshen, Ind.*—Rev. and Mrs. S. T. Moyer recently spent Mission Sunday with this church, serving it in different ways. —Approximately thirty-five ladies from this church spent some time at the Winona Lake Mission School. —The Annual Sunday School picnic was held July the fourth at Oakwood Park, Lake Wawasee. A good program and a basket lunch were features.

FOREIGN MISSIONS

P. H. Richert, Sec.

CANTON OKLA., JUNE 20, 1938.

Dear Mission friends:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Just as true as this statement was in Paul's time, just so true is it today. Among all peoples and nations the Lord has His own, such that find Him and accept Him as their Savior and Lord.

Pentecost Sunday, June 5, was a blessed and important day at the Arapaho Mission, Canton, Okla. Already before 9:30 a.m., the regular time for S. S., worshippers gathered. At this station the old church building had become entirely inadequate, and in order to have a more attractive and adequate meeting place, the lower floor of the dwelling house was converted into a meeting place by removing some partitions, a stairway and a built-in closet. This now also provides a room for the little folks in Sunday school. For the service, if need be, the S. S. room can be opened to enlarge the main auditorium. The old church building has been sold and removed entirely. Thus an old landmark has disappeared.

Ever since we have a more inviting and attractive meeting place, i.e., since Jan. 16, the attendance at the Arapaho station has increased materially and much more interest and co-operation is manifest. So also on this morning, June 5, we could begin promptly with the S. S. with a well filled house. After the S. S. and the preaching service 5 precious souls were received into church membership by baptism, after a course of instruction by the missionary over a period of weeks. Three others who had been baptized earlier in life by other denominations, but who now reside in our territory, also joined with us by letter. The whole congregation was very quiet and attentive during the whole service and the Spirit of God was present. Two weeks later, June 19, one more precious young soul gave his heart and life to Jesus in baptism, and a man 79 years old, also transferred his membership to this place. We praise the Lord for His wonderful love and grace! Again, inspite of a heavy rain in the morning, the house was well filled with attentive listeners, as holy communion was celebrated after the baptism and reception of the new members. One couple who also wished to join with us were hindered and failed to come. May the hindrances, whatever they may be, be overcome so that these too, may soon carry out their desire. These new additions, as well as the other members, need your and our intercessory prayers, for they are weak and they are beset by temptation from all sides. It is entirely different, now, than it was in the earlier days, when the Indians still lived on closed reservations. The present so-called civilization has brought with it many evils and temptations formerly unknown to them. The present policy to let the Indian do as he pleases, to give him a so-called "square deal," is proving to be the undoing of many a one. Therefore, how much more necessary is it for all of us to rcmember those that have made a profession of faith in the Lord Jesus Christ, before the throne of Grace that they may be faithful to Hım to the end.

Among the Cheyennes we have lost, since last December by death, four of our younger members, all but one (21) in the teen age, all victims of tuberculosis. How comforting to know that they were saved and were ready to go, even though it was very hard for their loved ones to give them up. One of these is a widow who had to give up the last two of her children, and is now left all alone in the world. May we include such bereaved ones also in our prayers, that their faith may remain strong and carry them through to the end.

In the Lord's service, Mrs. G. A. Linscheid.

Watch Your Controls

by Dr. J. H. Langenwalter, Reedley, California, an 82-page, paper-bound book, recently come from the press, has been gratefully received.

"This little book is dedicated to all those who really believe that God is interested in the youth of our day and who are willing to learn what to do in order that youth may be encouraged and challenged sufficiently to undertake what He may have in mind for them."

It contains five messages the gist of which is to lead parents, teachers and leaders of youth to a better understanding of the great task of making youthful lives become what God intended them to be. These messages were written at different times, in answr to questions about problems confronting youth.

In the first message, *Between the Boy and the Man*, the author depicts the delicate situation the boy is in during adolescene. From *the physical* side he is a puzzle to himself and those in contact with him. Marvelous changes are taking place in the body and its organs. These the parents in particular should understand. But they are so engrossed in *making money rather than lives* that they have no time to look into the matter. *From the psychic side* the boy is even more of a problem. In a talk with him one day, he may surprise us with many thoughts and ways, and the next day he is all "kid" again. And, alas, the sad part is that he is mostly treated as *only a boy* rather than with manly respect.

From *the religious and moral side* it should be, but is not generally known, that the boy is *hungry for religion*, and is looking for it. More lives are converted at this age than at any other because of this inner urge. Feeling mysterious forces at work within him, the boy wants to contact with the unseen source of these forces, God. And the boys is fascinated with the heroic idea, that of overcoming difficulties, of struggling to overcome evil, as is the Christian's lot, hence the appeal of Christianity. From *the social side* it must be remembered that he is a social being, that he wants company. To get it, he must be led to seek it wisely. Giving him a protectorate over another boy, as *a big brother*, is a splendid help in this direction.

In his second message, *On Second Thought*, the author tells in letters how, after a stormy expcrience between a son and a father, the former leaves home with the words, "Dad, you are a tryrant." But, oncc separated, they take second thought, peace is restored, and a genuinely sound relationship is established.

The third message, *Control Thyself*, concerns itself with the task of being self-controled. As Charles Lindberg had so thoroughly studied and watched the controls of his airship until he and the machine worked in remarkable harmony, so young lives must be led, through divers experiences, to gain mastery over themselves. Circumstances, drawbacks, like the controls of a flying machine, are not limitations in the struggles of life but aids.

Finding the Light of the World, the fourth message, relates the story of one, Edward Steele, a student in an English boy school, who in all seriousness is trying to understand, to fathom himself, his destiny, and is groping for light on the subpect. He finds in the headmaster of the school the true friend who, by a series of heart-to-heart talks, succeeds in helping him find Jesus Christ, the Light of the world. Would that the day might come when all that deal with the development of youth, might be like this headmaster.

In the closing message, *Two Things to Be Remembered*, in the one "Learn to Meet Questions," we are told that when the child has questions or problems, especially serious ones, we should, we must take the time to help him find solutions. In the other, "Young People Are Growing Up," the example is given of children in the French Revolution marching about carrying banners with the inscription, "Tremble,, Tyrants, we are growing up." The world is moving, constantly changing, and the children of today live in a totally new world. This must be everlastingly kept in mind, if we want to understand their growing up.

The little book is written in the author's familiar easy flowing style, and in language easily understood by young and old. And the mcssages are woven into a story so interesting and with such suspense that one wants to read it through at one sitting. The book it is so valuable to all who are interested in our youth that a copy should be in every Mennonite home and many others. At 75 cents a copy the author will mail the book to anyone, postpaid.

NOTICE

"Christian Peace" Booklet Series Coming off the Press

These Peace pamphlets are issued by the General Conference Peace Committee.

The following two booklets will be ready for distribution at the General Conference, Saskatoon, Saskatchewan:

"New Testament Peace Teachings Outside the Gospels"—Rev. Ernest J. Bohn, Souderton, Pa.

"Peace Teaching and Practices as held by Mennonites for Four Centuries."—Dr. C. Henry Smith, Bluffton, Ohio.

Other booklets are to follow. These pamphlets are sound, Biblical, practical and helpful for individual reading and study or for group study classes in Young People's Societies.

Price—20c per copy. Orders received by Mennonite Book Concern, Berne, Indiana.

The Peace Committee.

A New History of the Mennonite General Conference

by Rev. H. P. Krehbiel

Our General Conference historian, Brother H. P. Krehbiel, has completed Volume II of *"History of the Mennonite General Conference."* Volume I of this work was completed in 1896. It chronicles the history of the Conference from its beginnings until 1896, the second volume of 700 pages from 1896 to 1935. This consists mostly of the reports of the Conference Boards and Committees to the Conference, including the resolutions, and thus becomes a very handy reference work and valuable source of information for research work. Rev. P. H. Richert in the Preface of the book says, "In view of the fact that the triennial reports of the Conference are not in all homes (or only in part), this book should be in every home and library. C. E. societies are in great need of such material. . . . We would especially urge the growing up generation to study this history to catch the spirit of the fathers, and to understand the better their problems of today, i.e., the peace and non-resistance problem, or the stewardship problem taken up recently by the Conference."

The Book would make an excellent study for Y. P. meetings, or could be taken up in connection with the midweek prayer meetings by taking another hour for this.

It is printed on good quality white paper, the type is easily legible, and the binding is in strong buckram cloth. The price is $3.50 which is reasonable, considering the size of the volume. Copies will be shown at the Conference, but owing to high import duty probably not be sold there. Our Book Concern has the privilege of the sale of the book. So orders will be filled by the Mennonite Book Concern, Berne, Indiana.

Blazing New Trails

Ten young people are working at the 26th Street Mission, Chicago. They will be here for the month of July. They are working in the interests of the children and adults of this crowded city community, under-privileged in many ways. They are not being paid for their work. They are paying $15 toward their room and board. The remainder is being furnished by friends, either by way of cash or food.

Why are they here? "We intend to build a bridge across oceans of hate and misery, but to begin with we are making a path across a marsh where one wets one's feet. But still we have made a beginning," was Pierre Ceresole's reason for going to India in 1934, following the earthquake. These young people know that there are problems which must be solved, if the world is not to be plunged into another war. These young people are here because they feel that the only way to avoid violence and conflict and war is to "bridge the oceans of hate and misery."

The "Work Camp" idea was born when Pierre Ceresole was sitting at a peace conference in Switzerland. He arose, with the words, "I'm tired of all this talk.—Hundreds of people sit about tables talking, but the world takes no notice. I will get twenty men and women to work with a pick and shovel for peace, and perhaps somebody will pay attention." A revolutionary idea—"Work for peace with a pick and shovels." "Bridge oceans of hate and misery," by digging ditches, building houses, making play grounds, or game rooms for children in a city slum.

This philosophy of the work camp is simple, but revolutionary in a society which continually asks, "What do I *get* out of this?" Not, "How much can I give?" These young people are not asking "How much do I get paid?" But, "How much can I give for the cause of World Peace and Human Brotherhood?"

War and violence are methods of solving world problems, at a terrific cost in life, suffering and money. The spirit of the work camp is another method of solving those same conflicts. It also costs; but the price is gladly assumed by the campers, not forced on an enemy, by trying to take his life. It is the method of "overcoming evil with good."

The philosophy of violence is negative, destructive; usually stirring up more hatred and problems than it solves." The work camp is a positive, constructive philosophy, building up justice and friendships, reconciling those who may be "enemies," and building deeper fellowships for those who may be friends. Instead of using bombs, gas or muskets on their "enemies," campers go into under-priveleged communities, and give their time, brains and money for those who are in the community. It is the method of bringing the Spirit of the Christ to bear on modern problems: the Spirit which says, "It is more blessed to give than to receive," "If ye have done it unto me."

Thus, instead of destroying life, creating hatreds, creating misery, the work camp builds Friendship and Brotherhood by the spirit of "self-giving" instead of "self-getting."

The campers at Chicago are just now engaged in several tasks (1) Painting the Worship Auditorium of the Mission, (2) Making work benches for the workshop for use of children in community, (3) Tables for the recreation room of the Mission, for the children's games, (4) Building simple recreational equipment for the recreation room, (5) Making a survey of the immediate community, for use in ascertaining the needs of the community.

Four and one half hours daily are spent in this "manual labor," where we work for peace, not with "pick and shovel," but with "hammer, paint brush and saw." Several hours each day are spent in serious study and discussion. Leaders, from various denominations, are scheduled several times a week to lead our thinking. Trips are made to problem areas of the city. Then we raise the question, "How can we make Christ's message real in the conflict areas of our nation and the world.

Though this "camp idea" has been well known in Europe, and the Friends have carried on such work since 1934, this seems to be "Blazing New Trails" so for as Mennonites are concerned. What will be the future of such a movement among Mennonite Youth, depends much upon what this group does. Our prayer is that through the lives of these young people, Mennonite Youth may be led to see more clearly the call of The Prince of Peace, to "take up their Cross and follow Him"; so that we may together help "build bridges across oceans of hate and misery."

APPENDIX: The camp will be in session from July 1st to Aug. 1st. Anyone passing through Chicago will be welcome to pay us a visit. The campers come from six states, and two denominations, with three Mennonite conferences represented. *Methodist,* Claude Neiswander, Pandora, Ohio; *Mennonites,* (Central Conference) Harold Kaufman, Hudson, Illinois; (General Conference), Frances Eicher, Wayland, Iowa, Elva Schrock, Nappannee, Ind., Martha Moser, Dalton, Ohio, Bert Smucker, Bluffton, Ohio, Carl J. Landes, Bluffton, Ohio, Wilbur Lauer, Philadelphia, Pa., Robert Kreider, Bethel College, Kansas; (Mennonite Brethren) Theodore Voth, Newton, Kans. (Part-time camper, Jean Yoder, Goshen, Ind.)

The Camp is held under the auspices of *The Mennonite Peace Society,* Bluffton, Ohio; and *The Central Conference Mission Board.*

Inquiries may be addressed to Carl J. Landes, Bluffton, Ohio.—Carl J. Landes, Camp Director.

Account of Ordination Service

of W. A. Regier as Pastor of the Immanuel Church, Los Angeles, Calif.

Before the editor lies an interesting letter by Elfrieda Regier, sister of W. A. Regier, describing the ordination festivities, Sunday, June 19. An extract follows:

After the usual introductory part to the worship service, a welcome was given to Bro. Regier by the acting pastor, Rev. A. Jantzen. Then followed an address by Dr. J. A. Hubbard, based on Acts 20:18-25. Serving the Lord with tears characterizes Paul's work. He proclaimed what is profitable, not always pleasant. As minister you must hold back nothing that is profitable. Give them the whole scope of the Gospel, don't get into a rut. Emulate Paul's untiring service for Christ. He was not serving the cause of Christ for what he could get out of it, but what he could put into it. The weak, anemic churches today are that because the minister fails to feed the flock. The purpose of the minister is to get his congregation to minister, to put them to work for Christ. Never expect perfection among your members. It is the missionary church that is the growing church.—*To the Congregation:* Do not expect perfection, but pray for growth in that direction. Uphold your pastor. There is no inspiration in empty seats. Uphold him in prayer. Give him a word of encouragement. A true man of God will not get puffed up.

Following this came the ordination by Rev. F. F. Jantzen, who read to the candidate: 1 Tim. 3:1-6; 4:7-16; 2 Tim. 2:15; 2 Tim. 4:1-2 and charged him with the duties of the minister: Preach, baptize, administer the sacraments; be faithful and loving in ministering spiritual things to individual souls, in church and out of church. Next was the laying on of hands by the ministers present, the ordination prayer by Rev. Jantzen, and exchange of the hand of fellowship.

The installation of the new minister as pastor of the Immanuel Church was performed by Rev. H. B. Dirks, who said in substance: This church is for those who prefer to have their membership in the Mennonite Church. It is the church's task to bring back the drifting. It is in a community where many can be reached. It has a missionary vision.

The afternoon was in the nature of a farewell appreciation service to Rev. and Mrs. A. Jantzen and reception to the new pastor. Rev. Hostetler addressed the meeting on, "Our Conference Interests."

The combined C. E. Societies arranged for the evening program, for which the theme was: "The Church of Jesus Christ." After a brief address by Rev. F. F. Jantzen, Rev. A. Jantzen formally introduced Rev. Regier, his successor. Then followed the sermon by Bro. Regier. Theme: "The Church's great Commission." Phil. 3:7-8. We notice that the Lord Jesus says, "Go ye into *all* the world." There we *stop.* He longs for us to go forth. Too many are just going. He wants us to go and preach. What are we to preach? 1 Cor. 15:3-4. Preach the Gospel, the good news. Sin left man not only lifeless but also hopeless. Sin has closed the door to heaven. Man is wandering to and fro, seeking peace. Jesus even in the hour of darkness shed a ray of light into our lives. Appropriate Him! Roll your sins on Him. It is not enough that He died, he had to be buried, that the fruit could be brought forth. Only as He lives, can we live. He is our all. Closing prayer by Rev. Regier. All programs were interspersed with worshipful, inspiring music.

Note: Rev. W. A. Regier is the son of Mr. and Mrs. Jacob J. Regier of Whitewater, Kansas. He spent five years in Los Angeles, attending the Bible Institute and working his way through. On his father's side, he is the grandson of Rev. Bernhard Regier, venerable co-pastor in the First Church, Newton, Kansas. On his mother's side, he is the grandson of Rev. Gustav Harder, for almost a generation the trusted treasurer of our Foreign Mission Board and elder of the Emmaus Church near Whitewater, Kans. —Editor.

Sunday School Lesson

A. S. Bechtel

July 31, 1938

SAMSON: STRENGTH AND WEAKNESS

Judges 14:5, 6; 15:11-14; 16:15-21

Introduction

Samson, the thirteenth Judge of Israel, judged for twenty years. He could have rendered a far greater permanent service to God and Israel had not his human weaknesses been so strong. The angel of the Lord definitely assured his mother (13:5) that her, as yet unborn, child was to be a "Nazarite unto God". Samson was mighty in physical strength, a real asset when united with strong moral character, which unfortunately he lacked. He stands as a pathetic example in Bible history of physical strength and equal moral weakness.

Samson's God-given Strength vs. 5, 6; 11-14

Samson's liking for a young woman of the Philistines in Timnath, led him into danger. His parents opposed any such alliance with the enemy of Israel. Samson was determined to have his own way (14:3). God wished to use Samson in this union to deliver Israel from the power of the Philistines (v4). The Lord's Spirit gave him dauntless courage and great strength (v6), a secret which he kept to himself.

Samson was greatly angered because he was not given the wife he desired (15:1). He retaliated violently against the Philistines (vs4,5); a most senseless thing to do. Neither individuals nor the government should deliberately destroy foods grains, fruits, meats. He also slew many Philistines (v8). This thoroughly enraged them and they invaded the territory of Judah. The men of Judah were greatly alarmed (v11). They were in the power of the Philistines because of their sins (13:1). Sin always makes us fearful and brings trouble on us. They came to Samson (v12) to bind him and deliver him to their enemies. This indicated how decadent Israel had become, deadened and servile in spirit, under the Philistine rule—very like many slaves of sin.

Samson let himself be bound, for thus he could take the Philistines unawares. He was still under the power of God's Spirit (v14) and the new cords were broken as easily as burned flax. God gave him this great strength to use it as an honor to Him. He seized the jawbone of an ass and under divine power slew a thousand of the enemies of God and His people. From then on he was recognized as the deliverer of Israel.

Samson's Weakness 16:15-21

Samson had married a Philistine woman, Delilah, who at once sought to learn the secret of his great strength to betray him. He deceived her three times but she persisted (v17). Samson made a serious moral mistake when he chose her for his wife. He began to neglect his duty for sinful desires, wasting his hours in pleasure. He was too weak to resist one Philistine woman. He trusted in his strength to his downfall. His weakness was moral. The faults of the inner life will bear fruit in trouble in the outer life. Samson's life was wrecked in an unholy marriage. He gave himself into her power (v19) and soon was in the power of the Philistines (v21), becoming their mockery and miserable slave—blinded, languishing in prison. He paid a fearful price for his moral weakness.

Samson's mission was to teach the Philistines that their god, Dagon, was powerless against Jehovah. His high calling magnified the importance of choosing aright. His wrong choices prevented God from using the largest possibilities that lay in him. How do my choices affect my usefulness?

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CORRESPONDENCE

FIRST CHURCH, NEWTON, KANS.

Dear Editor and Readers:

Following are a few of the occurances in our church that may be of some interest to you: On Sunday, April 24, Dr. E. G. Kaufman preached for us on the blessings of Passion- and Easter-time, and in the evening two students from Bethel College who are preparing for religious work gave good messages.

Wednesday evening, same week, Rev. E. J. Neuenschwander presented the necessity of a printing plant for our General Conference. -On Mother's Day Sunday, Dr. A. Warkentin preached a fitting sermon, Sister Frieda spoke of the needs of the Hospital, and in the evening the Senior C. E. presented "Christian Life" in seven chapters, following the life of Paul. This was a great blessing.—On Tuesday, May 10, the Annual Meeting of the Bethel Deaconess Hospital Association was held in our church. The reports were interesting and showed much cause for thanksgiving. In seven years the Hospital did over $43,000 worth of charity work. The great need of more room and for finishing the building of the Training School was appealingly presented. On the Thursday following Hospital Day was observed, with an interesting address by Dr. P. R. Schroeder.—On Sunday, May 15, Rev. C. E. Krehbiel preached for us in German and English, and in the afternoon the Bible Conference opened in our church, with Dr. Max Reich as the chief speaker.—On June 5 we had a very beautiful baptismal service. Seventeen young people were led into the church by the singing choir and the pastor. Following a very earnest sermon by Rev. J. E. Entz, the young people confessed their faith, were baptized and reecived into the church.—On the evening of June 10, Rev. and Mrs. J. E. Entz had our young people out on the lawn of their "Country Manse" for their annual social. Considerable singing, a very appropriate talk by Rev. A. Warkentin, on the subject, "Let us rejoice," composed the program. Just as all were getting ready for games, a thunderstorm came up, refuge had to be taken in the house and, though they had to stand in a compact mass, 185 happy young people enjoyed the refreshments just the same. —Our congregation had three Vacation Bible schools, two in the country for six weeks, and on in the city for four weeks, with a total enrollment of 40.—On Sunday June 19, we celebrated the Lord's supper. Our paster, Rev. Entz, preached a very impressive sermon and very many partook of the emblems. In the afternoon ladies' classes had a meeting, where as a part of the program Mrs. H. J. Andres explained the meaning of the painted windows, the pulpit and communion table.—Sunday, June 12, Bro. Willard Classen, a son of the church and theological student, preached both morning and evening, and on Sunday June 26, Rev. P. H. Unruh preached in both languages.—For Thursday afternoon June 30, the Bethel sisters and the ladies of our congregation had arranged for a birthday celebration for Sister Hillegonda's ninetieth anniversary, and for Sister Frieda and Ida, who had served in the Hospital 30 years. A ladies' choir and the sisters sang, Rev. B. Regier read a passage and prayed, Rev. G. N. Harms gave an address, and Mrs. H. J. Andres recited a beautiful poem composed for the occasion. The three sisters received beautiful bouquets of lilies of the valley.—In the basement, after refreshments, there was another program befitting the occasion.—C. H. van der Smissen, Corr.

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ZION MENN. CHURCH, DONNELLSON, IA.

The Iowa Young People's Retreat was held at the Zion Mennonite Church, Donnellson, Iowa, July 9 and 10. The theme for the Retreat was "*Christ and Youth.*" The devotional services on Saturday morning were in charge of the local church, on Saturday afternoon they were conducted by the Noble young people, on Sunday afternoon by the Wayland people, and on Sunday evening, at the sunset service, by the Pulaski society.

There were four discussion groups on Saturday, namely: "How Can Youth Help Christ?" led by Emerson Krabill; "Youth and the Homes of Tomorrow," led by Mahlon Miller; "Youth and the Church of Tomorrow," led by Howard Raid, and "How Can Youth Best Make a New World with Christ?" led by Delight Rinner.

Rev. and Mrs. S. T. Moyer were guest speakers at each session. Rev. Moyer gave a study of Old Testament characters and how they met the problems of youth today. The four big problems which all youth faces are, marriage and home, worship, sin, and stewardship of worldly goods. On Sunday evening, Rev. Myer gave an illustrated lecture on their work in the mission field in India. Mrs. Moyer brought an inspirational message on "*Victorious Living*" at the banquet Saturday evening. About eighty young people attended the Saturday meetings and many more on Sunday. Everyone attending felt that the Retreat was a great success spiritually. It was a inspiration and, as the young people left the closing union service on Sunday night, they felt that they had had a profitable time and they were better prepared to meet the problems of youth and more eager to take up their responsibility in the work of building Christ's kingdom here on earth.

Next year the Retreat will be held at the Noble Church.—Pauline Krehbiel.

"Live Christ and all thy life shall be
A High Way of Delivery
A Royal Road of goodly deeds,
Gold-paved with sweetest charity."

MENNONITE CH., HUTCHINSON, KANS.

Our church is steadily growing and progressing nicely. There is a great field here. The outsiders as well as Mennonites, are being attracted to the services. We have had baptism and reception of members twice already this year, and others have made their request to join soon. We now have seven denominations represented in our church membership and more which attend services quite regularly.

The Union Vacation Bible School of the Irwin Memorial Presbyterian and First Mennonite churches was the best this year in it's history. A fine spirit prevailed throughout. The Enrollment was 124. This was 13 more than last year and 42 more than in 1936. Eleven denominations were represented. The school had 16 teachers. Income $21.48, expeditures, $19.95.

There is *Something New* in Hutchinson! A Religious Book Room at 215 South Pershing Ave. There you will find Books, Bibles, Pictures, Mottoes and Awards. When you're buying, why not buy something with a message for the soul?

On June 29th the church had a meeting requesting us to continue the work here for another year. Please pray for this work. Wishing you God's best in your work, I remain, Yours for more of Christ,—C. H. Dirks

* * *

BRUDERTAL CH., NEAR HILLSBORO, KANS.

Sunday evening, May 1st, the Mary-Martha Circle of our church had a public program. Dr. Harshbarger from Bethel College talked on "Peace."—Mother's Day we observed, as we have for a number of years, by consecration of little children.—The M. B. Men's Chorus and also the First Mennonite Men's chorus from Hillsboro gave sacred inspiring programs in our church this spring.

Our Elder Rev. Arnold Funk baptized four young men Pentecost Sunday. Two Sundays later Communion was held. Many members took part in the blessing.

On Memorial Day a short service was held at the graveyard. A number of friends had come to clean off their lots and decorate the graves of their loved ones.

June 14th our community had a big shock, when one of our best young men, Theodore Rempel, was badly injured in an explosion and died in a few hours. He was just in the prime of life and yet he had to answer the call of the Life-giver. The obituary will be found in this issue.

The harvest, which looked so promising, is almost at an end and has not yielded what was expected. The late frost and too much rain caused many a man to change his plans. The Lord showed us again that He is the ruler of all our crops. May we take it in this spirit and be thankful for what we have, and use it rightly. Greetings,—Mrs. J. E. Rempel, Corr.

The Minister's Business

Harold Gross, Freeman, S. D.

These last few years we have all been very much concerned about a business depression and lately, a relapse of economic life. Not so long ago business men, big and small, made an appeal for aid and attention, because they felt that their businesses were being hampered by certain conditions. They received a hearing.

There is another type of business man who wants a hearing today. His business has also suffered a relapse; though in the intense concern over the material economic depression, very few have noticed the slump in this particular kind of business, since its profit cannot be measured quantitatively. I refer to *the business of Religion*—this great investment of the Kingdom of God. After all, it is a business, and to say this does not decrease its value, but rather enhances its importance. The business man, at least the chairman of this Great Corporation—and I am speaking not alone foi myself, nor am I feeling sorry for myself, for the minister is in too many cases also to blame—is of course the minister of the Gospel. I dare say, few people realize the plight he is in today. Don't misunderstand! There are many faithful shareholders in this business of Religion, even today. But I am speaking of those who are merely content to have shares in the Church corporation, and yet fail to really tend to business. Perhaps there are back payments to be made on stock invested. And, be reminded, interest will not accumulate until the principle is completly cleared of back payments. The minister today is not asking for money. In most cases he is willing to live on the bare subsistence level. But he is concerned in having his corporation show a definite profit (in terms of spiritual values), which today is absent. The minister can't run the whole business—he doesn't want to. He wants suggestions and cooperation. He wants to see evidence of the stockholder's interest by their presence and participation in meetings of this Great Corporation known as the Church of Christ. The minister can't advertise as the rest of the business world does. He wants to talk business with the man on the street and elsewhere, but in too many cases he receives a cold shoulder, because the man on the street (who in many cases is a stockholder in the Church) is not familiar with the expressions and terms in the business of Religion. Oh, if only the average man and woman were as enthusiastic about the business of the Church as the business man is over his material business. Are we going to have a business revival? The business of Spiritual life must first revive. History says so!

Christianity is, above all other religions ever known, a religion of sacrifice. It is a religion founded on the greatest of sacrifices, the sacrifice of the Incarnation, culminating in the sacrifice of Calvary.—Dean Stanley.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Quotations on Music

(Editor's note: These quotations were collected by Miss Dorothea Franzen, Hillsboro, Kansas, for a C. E. topic. Miss Franzen is now teaching at Fontana, Kansas.)

Music Am I.—Servant and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship.

I tell the story of love, the story of hate, the story that saves, and the story that condemns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand near by. I call the wanderer home. I rescue the soul from the debts, I open the lips of the lovers; and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slaves. I speak through the birds of the air, the insects of the field, the crash of water on rock ribbed shores, the sighing wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are the father of the best that is in me; I am of them, and they are of me. How I am the instrument of God.

"Music is a great universal language, needing no translation."—William Merrill.

"Music is first of all something to be felt, and is one of the arts which does not always explain itself."—Bacon.

"Music washes away from the soul the dust of everyday life."—Auerbach.

"It is music's lofty mission to shed light on the depths of the human heart."—Schuman.

"There is something deep and good in melody, for body and soul go strangely together."—Carlyle.

"Music loosens a heart that care has bound."—Byrd.

"Music is to the mind as air is to the body."—Plato.

"There is no feeling, perhaps except the extremes of fear and grief, that does not find relief in music—that does not make a man sing or play better."—George Elliot.

The Gambler

And sitting down they watched Him there,
The Soldiers did.
There, while they played with dice,
He made His sacrifice,
And died upon the Cross to rid
God's world of sin.

He was a gambler too,
My Christ.
He took His life and threw
It for a world redeemed.
And e'er He agony was done
Before the westering sun went down,
Crowning that day with its crimson crown
He knew
That He had won.

—From *The Wicket Gate*

"Music once admitted to the soul, becomes a sort of spirit that never dies."—Bulwer.

"A few can touch the magic string, and noisy fame is proud to win them. Alas for those who never sing, but die with all their music in them."—Oliver Wendell Holmes.

"Every well trained youth and girl ought to be taught the elements of music early and correctly."—John Ruskin.

"Let love for Literature, Painting, Sculpture, Architecture, and above all, MUSIC enter your lives."—Theodore Roosevelt.

"The songs of musicians can change the feelings and conditions of a state."—Cicero.

"Music is the art directly representative of democracy. If the best of music is brought to the people, there need be no fear about their ability to appreciate it."—Calvin Coolidge.

"Wouldst thou know if a people be well governed, if its laws are good or bad? Examine the music it practices."—Confucious.

"Sing as you will O singers all who sing, because you want to sing."—James Whitcomb Riley.

As Others See Me

Jas. 1:22-27; 2:8-17

Young People's Topic for Aug. 14, 1938

Meditations:

M., Aug. 8. My kindness. 1 John 3:14-18.
T., Aug. 9. My selfishness. Prov. 24:11, 12.
W., Aug. 10. My lack of self-control. Jas. 3:13-18.
T., Aug. 11. My humility. Luke 7:6, 7.
F., Aug. 12. My willingness to help. Luke 10: 25-37.
3., Aug. 13. My sincerity. Deut. 10:12.

Continuing the trend of last week's thinking, we consider under this topic those more obvious personality traits that constitute the self that others can see. The positive traits are a natural manifestation of a healthy Christian character. The negative traits point out the weak spots in that character.

Paul writes to the Galatians, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-con,trol." (Gal. 5:22-23a). The everyday courtesies, neighborliness, and the like, are an important contribution to the world's happiness.

We do have people who seem to excel in the obvious qualities only. They exude friendliness and hospitality. They are always ready with thoughtful, courteous acts. Yet when it comes to constructive contributions to human welfare, they have made none. They can "gush" forth flattering phrases, but they cannot think or speak anything that requires concentrated effort. They are adept in the skill of graciousness. Yet their skill does not penetrate beneath the superficialities of social contacts.

There are also people who represent the opposite extreme. They have consecrated their body, mind, and soul to some great cause. They give their time, their energy, their talents, their health, to further that cause. Its value may be far-reaching. But they, in their consuming desire to have their life project be successful, neglect the little joys in life. In their frenzy to attain the goal, they forget to live along the way. They love mankind, a generalization, and sacrifice their life's blood in devotion to an institution that serves mankind. But they forget to love the neighbor next door, to nod to friends on the street, to speak an encouraging work to the newsboy as he delivers the paper. Those who know such a person think of him as an unfriendly, unkind old grouch. They do not know that he may be doing a far-reaching good, for they do not have his vision. But they do see his daily lack of consideration for those around him.

Both of these extreme types lack wholesome Christian balance in their characters. Their positive virtues are excellent. But they fail to balance them with other equally important qualities.

The two descriptions are, of course, exaggerations. We could not very well classify people as belonging to one group or the other. But if we had a rating scale with the ultra-sociable traits on one end, and the ultra-sacrificial traits on the other end, persons could be rated at different points along the scale. Their score would digress from the center of the line toward that end which more nearly describes their type of personality.

What do others see in me? Do they score me near one of the ends, or do they find in me a harmonious blend of the two extremes?

Program Suggestions:

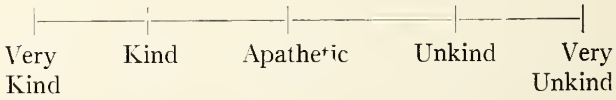
Have different individuals prepare short stories or parables centering around the following traits:

1. Kindness—unkindness
2. Generosity—selfishness
3. Self-control—intemperance
4. Humility—pride
5. Sincerity—hypocrisy
6. Dependability—unreliability

Add others if you wish.

If you know your group well and know they would take it in the proper spirit, you might prepare a rating scale for each member covering the above traits and others you care to add. The score sheets should be handed out at random and each member rates the person whose name he finds on the scale. The sheets should then be gathered and handed to their owners. No one should know who rated him. If your group is small and you have time, you can have every member rate every other member. It would be better to have at least a few ratings for each person. It is easier thus to assure anonymity of rating. And that is really the only way any benefit can be obtained from such a precedure.

Below is a sample scale for one personality trait.



INTERMEDIATE DEPARTMENT

My Home and Money

Intermediate C. E. Topic, Aug. 14, 1938

Aug. 8. Earning selfishly. Luke 12:16-21
Aug. 9. Piling up gold. Eccl. 4:8.
Aug. 10. Wage bargaining. Gen. 29:15
Aug. 11. A wage-earning mother. Ex. 2:1-9.
Aug. 12. Bringing money home. Lev. 19:13.
Aug. 13. Wasted wages. Hag. 1:1-6
Aug. 14. Topic—My Home and Money. Luke 12:13-15; 15:11-24.

I. Preprayer Circle

Phil. 2:3. Read the verse and show how all money problems in the home would be solved if this spirit dominated. Pray that the meeting may show the members their responsibility to live in this spirit.

II. *Suggested songs.*

"Love Divine, All Love Excelling," "When Love Shines In."

Announcements. (Be interested, enthusiastic in your plans)

III. Instrumental: "I Need Thee Every Hour"

Leader: "Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting."

Scripture reading: (By two members who come to the front unannounced) Luke 12:13-15; Luke 15:11-24.

Poem: "Love thyself last.

Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their day by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself.
Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last.
The vastnesses above thee
Are filled with spirit forces, strong and pure.
And fervently these faithful friends shall love thee,
Keep thy watch over others, and endure."

John B. Dykes

Song: "Just For Today"
Sentence Prayers.

IV. Topic Discussion

1. Sugestions for the leader. It takes money to run a home. But some homes that have very little of it are happy, while others which have more than they can use are very unhappy. So it does not depend on the amount that we have but what we do with it that counts. As Christians we should know how to use it for the greatest good. Paul said, "I have learned in whatsoever state I am, therewith to be content."

2. Home problems with money.

a. Love of money. 1 Tim. 6:10—What are some sins to which love of money leads in the home?
b. Hoarding. Luke 12:16-21.—What is the difference between hoarding and saving?
c. Selfishness. 1 John 2:15-17.—How does selfishness lead to money problems in the home? When should parents deprive themselves for the sake of their children? How can it be a detriment? What is a family budget?
d. Disobedience. Eph. 6:13.- Should parents share their financial problems with their children? Should children be expected to contribute toward the family expenses if they earn something?

3. The Christian Way.

a. We are stewards. I Chron. 29:14. What difference would this make in the way a family handles money?
b. Money not our first concern. Matt. 6:33.—What conditions must we fulfill to be free from the worry over money? How can an appreciation for the things that do not cost money help to make a happy home?

V. *Closing moments*

Blackboard talk.

Christians have riches not of this world. Phil. 4:19. (Draw a large diamond shaped figure. Subdivide into eight parts and label them as the following passages are read and commented on briefly). 1. Forgiveness, 1 John 1:9; 2. Salvation, Rom. 10:9; 3. Righteousness, II Cor. 5:21; 4. Peace, John 14:27; 5. Joy, John 15:10, 11; 6. Rest, Matt. 11:28; 7. Wisdom, James 1:5; 8. Eternal life, John 3:36.

Special song: "I'm the Child of a King"

Benediction.

JUNIOR CORNER

Every Junior a Bible Reader

Quiet music

Worship period:

1. Rise to sing in unison: "The Lord is in His Temple."

2. Voice out of the group speaking:

"We praise Thee, O God;
We acknowledge Thee to be the Lord;
All the earth doth worship Thee,
The Father everlasting."

3. Leader speaking:

"O Lord of all the universe
Who keepest all things in Thy care,
While all our heads in reverence bow,
We lift our hearts to Thee in prayer.

From Thee receive we all our good,
E'en life itself is Thine to give;
Alone we are not brave or strong;
Apart from Thee we dare not live."

4. In unison: The prayer Jesus taught His disciples (Be seated)

5. Sing in unison: "Break Thou the Bread of Life"

Mission minutes will be woven into the study period

Announcements

Study period. Aim: To deepen the love for God's Word which shall lead to a reading of the same.

1. Introduction to study of the evening by chairman using Psalm 119:130

2. "The Opening of Thy Word": Let the group open their Bibles and with open Bibles lying on the palms of their hands which are lifted up in front of them, let them sing verse one and chorus of "Wonderful Words of Life"

3. Three questions answered by juniors in short talks:

a. Why shall I read the Bible? Ps. 19:7. It is God's Word.

b. When shall I read the Bible? Joshua 1:8. Ps. 119:97.

c. How shall I read the Bible? Job 22:22; Ps. 119:9, 11.

4. Poem by a junior:

"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am.

Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine thou art to guide and guard;
Mine to punish or reward.

Mine to tell of joys to come,
Mine to lead me safely home.
O thou holy book divine,
Precious treasure, thou art mine!"

5. Speak in unison the prayer found in Psalm 119:10. Give the children time to find it. Let heads be bowed and the prayer read.

6. Sing in unison verse two of "Wonderful Words of Life"

7. Learning to know His Word. A drill. These important passages could be put on the board: Matt. 6:9-13; Ex. 20; Luke 10:30-37; Luke 2:8-20; Matt. 5, 6, 7; I Cor. 13; Ps. 23; I Sam. 3:1-10. As you write each on the board, ask the Juniors what they find in these passages. The first one finding the passage is allowed to state its content. The answer is then put opposite the passage. The drill is repeated by erasing the references but leaving the content as: "The Shepherd Psalm." The drill now consists in seeing how many can find the reference for the subject.

8. Heart-talk: "My Words Shall Not Pass Away." In a five minute sermonette show how all things are transient but God's word shall abide. Leave on the child's mind and heart the importance of choosing that which is eternal.

9. Repeat in unison verse of the month.

10. Leader's prayer of thanksgiving for the Word and for divine leading to understand obey the same.

11. Leader's statement concerning the need of commands and obedience for a soldier of Christ and that the Word supplies both.

12. Sing in unison: "Onward Christian Soldiers"

* * *

PROGRAM FOR THE JUNIOR LEADER'S CONVENTION

2:30-4:30, August 14, 1938

Tabor Church near Goessel, Kans.

Opening hymn: "O Master Let Me Walk With Thee"

Devotionals: Sister Helen Ruth Epp (Whitewater Junior C. E.)

Leader's Exchange: Please bring problems, experiences, methods that have worked, materials that have been helpful,—posters, pin-ons, books, and also your best program. If each leader would bring the best program in about twenty copies and there should be twenty leaders there, then we would each return home with twenty good programs. Come to share!

Business: Planning the 1939 Junior Convention
"The Junior Leader's Task"—Guest Speaker
The Junior Leader's Consecration to the Task
Closing song: "I Will Sing of My Redeemer."

In Memoriam

THEODORE B. REMPEL, son of John H. and Aganeta Bartel Rempel, was born June 17, 1913, a few miles north of Hillsboro. He was privileged to attend the local district school, this Hillsboro Bible Academy, and the Hillsboro High School.

At an early age his friendly and sincere nature as well as his serious mindedness and faithfulness became evident to all who knew him. And so it was but natural that at the age of 17 he publicly confessed his allegiance to Jesus Christ as his personal Savior and was baptized and received into the fellowship of the Bruderthal Mennonite Church by the Rev. John Plenert on June 1, 1930. In the few years allotted to him, this allegiance grew more whole hearted and beautiful as he served his God and his church wherever opportunity presented itself.

On August 29, 1937, he entered into the marriage relationship with Selma Jost and for the brief period of nine and one-half months they made their home in Hillsboro, happy in their plans for the future.

But in the inscrutable ways of God it was decreed otherwise. For on June 14, 1938 he, along with Jacob Funk, was severely injured in a terrific explosion at this place of work. And inspite of all efforts to save his life, he answered the final summons of his Master five and one-half hours later, reaching the age of twenty-five years less 3 days.

When during the brief period of consciousness granted him following his injury, he was asked whether he was ready to meet his Savior he answered: "Yes," in a firm, clear voice, thus giving final vocal expression to the testimony of his life.

As evidence of his devoted love to Christ and the Church, he willingly served as organizer of the Y. P. C. E. and as chairman of the County C. E. Rally, and only recently he, along with other young folks, went to Wichita to attend the Jubilee C. E. convention in session there at that time.

He lived among us but a few brief years. To us it appeared that his life was just unfolding. However, we are confident that what God began in him here, He will bring to full fruitation beyond the grave. He leaves to mourn his, for us all, too early passing, his young wife, 1 brother, 4 sisters, 2 grandmothers, his parents-in-law, 10 brothers-in-law, 8 sisters-in-law. and a host of relatives and friends. His parents, 1 brother, and 2 sisters have preceded him in death.

* * *

DEAN LAVERE, son of Mr. and Mrs. Arthur Schrag was born on September 18, 1931, and died on Wednesday, June 22, 1938, attaining an age of 6 years, 9 months, and 4 days. On the 13th of June he became sick and after consulting several doctors was taken to the hospital on Wednesday. His case was diagnosed as an infection of the blood stream and it soon became evident that the end was near. He suffered much physical pain yet bore it patiently, but passed on quietly.

He was always an active, energetic boy, of a friendly nature, whose happy voice will be missed by those who knew and loved him. During the last few weeks he seemed especially interested in spiritual things, and during his brief stay at the hospital enjoyed singing of hymns he had learned to know (especially the hymns: "Jesus Loves Me" and "Since I'm Jesus Little Lamb"). A few days before his departure he expressed his confidence that he was one of Jesus' little lambs. He leaves to mourn his early departure his parents, one brother, one sister, his grandparents, Mr. and Mrs. Helmut Wedel, his grandmother, Mrs. Joe Schrag, and many relatives and friends.

* * *

EDWARD P. SCHRAG, son of Peter J. Schrag and Mary Goering Schrag, was born on Sept. 2, 1900, at Moundridge, Kansas, and died at the Bethel hospital, Newton, Kansas, on June 17, 1938. He was taken to the hospital on June 12 and an operation for gall stones and appendix was performed. In spite of all medical attention which was given him, he failed to recover.

He was baptized upon confession of his faith in Jesus Christ on November 25, 1917, by Rev. N. R. Kaufman and became a member of the Hopefield Mennonite Church near Moundridge. He transferred his membership to the Eden Church in 1934 and remained a faithful member until his departure. In the year 1923, Nov. 29, he entered into Holy wedlock with Martha Goering. Four children were given to them, Deloris, Verrilen, Elvin and Shirley, who with their mother, mourn his early departure to the home above where they expect to see him face to face in glory.

He leaves to mourn his departure also his father and mother, father- and mother-in-law, 2 brothers, 4 sisters, 10 brothers-in-law, 8 sisters-in-law, a host of friends and other relatives.

FOREIGN MISSION RECEIPTS FOR JUNE, 1938

Bethel Sr. C. E. Soc., Mt. Lake, Minn., $50.00; Student Volunteers, Bethel College, Newton, Kans., $25.00; Bethel Ch., Wolf Point, Mont., $22.61; H. D. Voth, Escondido, Calif., $20.00; Menn. Ch., Deer Creek, Okla., $38.00; Menn. Ch., Wisner, Nebr., $12.40; Herold Ch., Cordell, Okla., $38.49; Collect. Hoffnungsau Bible School, Buhler, Kans., $10.00; First Menn. Ch., Madrid, Nebr., $7.62; Bethel Ch., Langden, N. Dak., $6.94; Salem Ch., Munich, N. Dak., $6.13; I. I. Penner, Laird, Sask., $10.00; First Menn. Ch., Beatrice, Nebr., $227.94; Salem S. S., Freeman, S. Dak., $75.00; Brudertal Ch., Hillsboro, Kans., $51.78; Swiss Ch., Alsen, N. Dak., $39.40; Menn. Ch., Richey, Mont., 37.91; All-Menn. S. S. Conv., Sublette, Kans., $25.00; A. M. Ch., Milford, Nebr., $20.00; Bergtal Ch., Corn, Okla., $24.75; Bethesda Ch., Marion, S. Dak., $10.00; Menn. Ch., Inman, Kans., $8.89; Friend, Donnellson, Iowa, $5.00; New Huttertal Ch., Bridgewater, S. Dak., $3.00; The Huttertal Ch., Freeman, S. Dak., $2.88; United Essex, Ont., $54.60; Grace Ch., Pandora, Ohio, $52.00; Friend, Huntington Park, Calif., $15.00; Christian Ch., Moundridge, Kans., $98.50; West Zion Ch., Moundridge, Kans., $84.00; Bethel College Ch., Newton, Kans., $26.15; Bergtal S. S. Corn, Okla., $21.44; Menn. Ch., Hanston, Kans., $11.45; Eigenheim Ch., Rosthern, Sask., $7.50; First Menn. S. S., Philadelphia, Pa., $4.22; Alexanderwohl Ch., Goessel, Kans., $162.24; Hoffnungsau Ch., Buhler, Kans., $48.74; First Menn. Ch., Halstead, Kans., $38.41; Menn. Ch., Pratum, Oregon, $29.25; San Marcos Ch., Paso Robles, Calif., $23.27; Hebron Ch., Buhler, Kans., $20.22; Bethel Ch., Inman, Kans., $20.00; Menn. Ch., Newport, Wash., $19.00; Waterloo-Kitchner Congre., Waterloo, Ont., $12.00; Two friends, Upland, Calif., $10.00; Bethel S. S., Wolf Point, Mont., $7.13; Eyebrow S. S., Eyebrow, Sask., $2.00; Swiss Ch., Whitewater, Kans., $90.82; First Menn. Ch., Mt. Lake, Minn., $44.70; Gnadenberg Ch., Whitewater, Kans., $20.55; Bergtal C. E. Soc., Corn, Okla., $12.25; First Menn. Ch., Berne, Ind., $405.71; Eden Ch., Moundridge, Kans., $310.00; Second Menn. S. S., Beatrice, Nebr., $150.00.

East Swamp, Interm. C. E. Soc. of E. D. Conf., $8.50; West Swamp, ditto, $8.50; Schwenksville, ditto, $3.50; Lansdale, ditto, $8.50; Deep Run, ditto, $8.59; Souderton, ditto, $9.00.

Brudertal S. S., Hillsboro, Kans., $58.18; Johannestal S. S., Hillsboro, Kans., $34.37; Emmanuel Ch., Canton, Kans., $8.00; Sychar Ch., Cordell, Okla., $5.75; Bethel Ch., Mt. Lake, Minn., $75.00; Hoffnungsau S. S., Buhler, Kans., $29.70; First Menn. Ch., Shafter, Calif., $35.00; Garden Twp. C. E. Soc., Moundridge, Kans., $16.82; First Menn. Ch., Paso Robles, Calif., $16.00; Menn. S. S., Lehigh, Kans., $8.99; Enid Mission, Enid, Okla., $2.70; Bethesda Ch., Henderson, Nebr., $51.14; First Menn. S. S., Reedley, Calif., $20.00; Henry F. Tieszen, Marion, S. Dak., $12.50; Christian S. S., Moundridge, Kans., $47.94; Eden S. S., Schwenksville, Pa., $25.00; Menn. Ch., Pulaski, Iowa, $7.08; Congregation, Morris, Man., $13.00; Goessel Menn. Ch., Goessel, Kans., $21.25; Congregation, Kleefeld, Man., $3.00; Refunds, $26.81; Int. and Rents, $169.24; Ex. Comm. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $139.85.

Total, $3,467.21.

Balance in Bank, June 1, 1938		$3,044.90
Gifts for General	$3,052.47	
Special Support	245.50	
Int. and Rents	169.24	3,467.21
		$6,512.11
Paid Out on Orders		6,512.11
		Even

Respectfully submitted,
J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETY FOR JUNE, 1938

Foreign Mission, General Treasury: Bergtal Sew. Soc., Corn, Okla., $31.06; Brudertal Sew. Soc., Hillsboro, Kans., $86.18; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $15; Eigenheim Sew. Soc., Rosthern, Sask., $11; Miss. Soc., Reedley, Calif., $25; Gnadenberg Sew. Soc., Whitewater, Kans., $10; Sr. Miss. Soc., Halstead, Kans., $25; Miss. Soc., Deer Creek, Okla., $10; Dorcas Soc., Wayland, Iowa, $25; Oakleaf Miss. Soc., Mountain Lake, Minn., $20; Coll. Women's Miss. Program, Northern District Conference, $39.75; Salem Sew. Soc., Wisner, Nebr., $10; Ladies Aid, Butterfield, Minn., $30; Sew. Soc., Steinbach, Chortitz, Man., $45; Miss. Sew. Soc., Pretty Prairie, Kans., $22.84; Coll. Women's Miss. Program, Middle District Conference, $13.24; Sew. Soc., First Ch., Newton, Kans., $45; North Alexanderwohl Sew. Soc., Canton, Kans., $20; Immanuel Sew. Soc., Los Angeles, Calif., $12.71. **Total $496.78.**

Home Missions: Bergtal Sew. Soc., Corn, Okla., Home Miss., Gen'l Treas., $14; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa. ditto, $15; Miss. Soc., Reedley, Calif., ditto, $25; Sr. Miss. Soc., Halstead, Kans., ditto, $25; Dorcas Soc., Wayland, Iowa, ditto, $25; Coll. Women's Miss. Program, Northern Distr. Conf., ditto, $39.75; Coll. Women's Miss. Program, Middle Distr. Conf., ditto, $13.24; North Alexanderwohl Sew. Soc., Canton, Kans., ditto, $20; Imanuel Sew. Soc., Los Angeles, Calif., ditto, $12; Swiss Sew. Soc., Whitewater, Ks., for Girl's Home, Winnipeg, Man., $10; Miss. Sew. Soc. Berne, Ind., ditto, $25; Salem Sew. Soc., Wisner, Nebr., ditto, $5; Sew. Soc., Berne, Ind., for Girl's Home, Vancouver, B. C., $25, ditto, Girl's Home, Saskatoon, Sask., $25; Salem Zion Ladies' Aid Marion, S. D., Chicago Mission, $7.94. **Total, $286.93.**

Retired Missionary Pension Fund: Miss. Soc., Reedley, Cailf., $25.52; Gnadenberg Sew. Soc., Whitewater, Kans., $5; Sr. Miss. Soc., Halstead Kans., $5.20; Miss. Soc., Upland, Calif., $31.83; Miss. Soc., Eicher Ch., Noble, Iowa, $11.09; Bethesda Sr. Sew. Soc., Henderson, Nebr., $12.75; Bethel Sew Soc., Mountain Lake, Minn., $22; Miss. Soc., Hutchinson, Kans., $7.23; Miss. Soc., Ransom, Kans., $16.75; Worth While Circle Reedly, Calif., $19.18; Miss. Soc., Donnellson, Iowa, $47.04; Miss. Soc., Madrid, Nebr., $3.38; Dorcas Soc., Halstead, Kans., $20; Eden Sew. Soc., Inola, Okla., $14.14; Mrs. Clovis Oberli, Berne, Ind., $5; San Marcos Sew Soc., Paso Robles, Calif., $5; Miss. Circle, Meno, Okla., $16.45; Immanuel Sew. Soc., Los Angeles, Calif., $12.37. **Total $279.93.**

For India: Miss. Soc., Upland, Calif., Orphan, $20; Ditto, Biblewoman, $20; Ditto, Leper Work, $15; Tabea Sew. Soc., Tampa, Kans., ditto, $2; Bethesda Sr. Sew Soc., Henderson, Nebr., Orphan, $30; Jr. Miss. Soc. Henderson, Nebr., Orphan, $30; Zoar Miss. Circle Goltry, Okla., Biblewoman, $25; "Mission Workers," West Zion Ch., Mdge., Kans., Dr. John Champa, $88.34; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., Biblewoman and Evangelist Work in general, $20; Mary Martha Circle, Lehigh, Kans., School at Chicknie, Pali, $24; Miss. Soc., Deer Creek, Okla., Basna Hospital Work, $20; Hoffnungsfeld Miss. Soc., Mdge., Kans., Roofs, Girl's Quarters, Basna, $5; Ditto, Enlarging Boy's Boarding, Basna, $5; Miss. Soc., Donnellson, Iowa, Birra St., where needed, $5; Miss. Soc., Summerfield, Ill., ditto, $10; North Alexanderwohle Sew. Soc., Canton, Kans., Birra St., Touring Expenses, $10; Swiss Sew. Soc., Whitewater, Kans., Janjgir St., for Clothes, $10; Sew Soc., Hillsboro, Kans., Korba St., for Clothes, $15; Dorcas Soc., Wayland, Iowa, Work where needed, $10; Hoffnungsau Sew. Soc. Buhler, Kans., ditto, $15; Salem-Zion Ladies Aid, Marion, S. D., ditto, $31.75; Jr. Miss. Band, Berne, Ind., Magazines, $10. **Total, $421.09.**

For China: S. O. Circle, Upland, Calif., Biblewoman, $35; Jr., Miss. Soc., First Ch., Mountain Lake, Minn., Biblewoman, $55; Miss. Soc., Donnellson, Iowa, Biblewoman, $5; Ladies' Aid, Butterfield, Minn., Biblewoman, $40; Miss. Sew. Soc., Pretty Prairie, Kans., Biblewoman, $40; Miss. Soc., Deer Creek, Okla., Biblewoman Support in general, $25; Hoffnungsfeld Miss. Soc., Moundridge, Kans., ditto, $10; Miss. Soc., Upland, Calif., Nurse, $31; Bethel Sew. Soc., Mountain Lake, Minn., Evangelist, $60; Bethesda Sr., Miss. Soc., Henderson, Nebr., Evangelist, $40; Miss. Soc., Upland, Calif., China Relief Work, $20; Dorcas Soc., Wayland, Iowa, ditto $15; Hoffnungsau Sew. Soc., Buhler, Kans., ditto, $20; Onecho Miss. Soc., Colfax, Wash., ditto, $10; Ladies' Aid, Butterfield, Minn., ditto, $20; Int. Miss. Band, Berne, Ind., ditto, $25; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., ditto, $15; Miss. Soc., Eicher Ch., Noble, Iowa, Kai Chow School of Nursing, $15; Bethesda Sr. Miss. Soc., Henderson, Nebr., New Hospital Building, $10; West Zion Sew. Soc., Moundridge, Kans., where needed, $40; Miss. Sew. Soc., Berne, Ind., ditto, $50; Salem-Zion Ladies' Aid, Marion, S. D., ditto, $31.75. **Total $612.75.**

Expenses of Ex. Com. and "Miss. News & Notes": Gnadenberg Sew. Soc., Whitewater, Kans., $1.50; Sr. Miss. Soc., Halstead, Kans., $2.50; Bethesda Sr. Miss. Soc., Henderson, Nebr., $4; Miss. Soc., Summerfield, Ill., $2.60; Jr. Miss. Soc., Henderson, Nebr., $3.60; Swiss Sew. Soc. Whitewater, Kans., $2.50; Bethel Sew. Soc., Mountain Lake, Minn., $1.50; Ladies' Aid, Lind, Wash., $1; Ladies' Aid, Langdon, N. D., $1; Miss. Sew., Deer Creek, Okla., $1.50; M. M .Circle, Brudertal Ch., Hillsboro, Kans., $5; Miss. Soc. Avon, S. D., $2; Miss. Soc., Lima, Ohio, $1.90; Hoffnungsau Sew. Soc., Buhler, Kans., $3; Oakleaf, Miss. Soc., Mountain Lake, Minn., $1.60; Miss. Soc., Ransom, Kans., $2; West Zion Sew. Soc., Moundridge, Kans., $2.50; Miss. Sew. Soc., Berne, Ind., $50; Dorcas Soc., Halstead, Kans., $3; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $1.50; North Alexanderwohl Sew. Soc., Canton, Kans., $1.20; Newhopedale Sew. Soc., Meno, Okla., $3.80; Hoffnungsfeld Miss. Soc., Moundridge, Kans., $3; Sichar Miss. Circle, Cordell, Okla., $1.90; Tabea Sew. Soc., Tampa, Kans., $3; Garden Twp. Sew. Soc., Moundridge, Kans., $6; Ladies' Aid, Inman, Kans., $2.50. **Total, $115.60.**

Miscellaneous: Miss. Soc., Deer Creek, Okla., Traveling Expenses of Miss., $10; Hoffnungsfeld Miss. Soc., Moundridge, Kans., ditto, $5.00; Children's Classes, Salem-Zion S. S., Marion, S. D., ditto, $20.45; Salem Zion Ladies' Aid, Marion, S. D., U. S. Indian Work, $7.94; ditto, Mrs. Louisa Schrag, China, $15.88; Miss. Soc., Deer Creek, Okla., Moencopie St., Ariz., where needed, $10; Miss. Soc., Upland, Calif., ditto, $5; Swiss Sew. Soc., Whitewater, Kans., Lame Deer St., Mont., clothes, $10; St. John's Ladies' Aid Pandora, Ohio, ditto, $20; Young Ladies' Aid, Hillsboro, Kans., ditto, $10; Dorcas Soc., Halstead, Kans., Okla., Sts., for Christmas, $2.50; Jr. Miss. Band Berne, Ind., Rev. and Mrs. E. B. Steiner, India, $15; Ladies' Aid, Inman, Kans., Goessel, Hospital, $10. **Total $141.77.**

Grand Total, $2,354.85.

Mrs. Frieda Regier Entz, Treas.

HOME MISSION BOARD REPORT
June 1938

Income: Sent direct to Rev. David Toews, Rosthern, Sask., J. I. Friesen, Lena, Manitoba, $1.35.

General Treasury

Bethesda, Henderson, Nebr., $64.37; Swiss, Alsen, N. Dak., $24.10; S. S. Salem, Freeman, S. Dak., $30.00; Herold, Bessie, Okla., $8.22; Grace, Pandora Ohio, $62.00; New Hutterthal Ch., Bridgewater, S. Dak., $2.00; Rev. J. B. Hofer, Hutterthal Ch., Freeman, S. Dak., $2.00; First, Chicago, Ill., $16.47; Two Mission Friends, Calif., $10.00; New Hopedale, Meno, Okla., $35.87; First, Geary, Okla., $8.00; C. E., Immanuel Ch., Los Ange'es, Calif., $9.55; Tabor, Goessel, Kans., $40.75; Bergtal, Corn, Okla., $11.53; West Zion, Moundridge, Kans., $50.00; S. S. Johannestal, Hillsboro, Kans., $17.18; First, Paso Robles, Calif., $20.79; Lehigh, Lehigh, Kans., $7.18; S. S. Classes No. 1-3, Lehigh, Lehigh, Kans., $5.00; S. S., First, Reedley, Calif., $20.00; Pulaski, Pulaski, Iowa, $7.03; St. John, Pandora, Ohio, $65.00; San Marcos, Paso Robles, Calif., $10.36; S. S., First, Upland, Calif., $16.50; S. S., First, Butterfield, Minn., $20.50; S. S. Salem, Wisner, Nebr., $19.53. **Total, $583.98.**

Disbursements:

Salaries, rent, $1545.23; To purchose Alberta Community Church, Portland, Ore., $650.00; Loaned to Alberta Church, Portland, to renovate Church, $400.00. **Total $2595.23.**

All gifts are gratefully received and acknowledged.

A. J. Neuenschwander, Treas.
Quakertown, Pa.

HOME MISSION OF THE W. D. CONFERENCE
Receipts for June, 1938

Herold, J. A. Harms, $9.85; Burrton, J. V. Regier, $6.62; Hutchinson, J. M. Ediger, $21.65; Bergtal, Pawnee Rock, H. C. Schultz, $15.97; Bergtal, Corn, C. E. Nickel, $9.98; Christian, John E. Goering, $96.50; Goessel, I. B. Fast, $19.00; J. J. Thiessen, $2.06; Bergtal, Pawnee Rock, H. C. Schultz, $15.38; Mennoville, Mrs. O. C. Wehmuller, $16.45; Hebron, C. Plett, $14.07.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

REPORT OF THE EMERGENCY RELIEF BOARD TREASURER FOR JUNE, 1938

Receipts

General Fund: Inman Mennonite Church, Inman, Kans., $9.41; D. W. Friesen, Altona, Man., Can., $2.75; Bethel College Menn. Ch., Bethel College, Kans., by Helen Penner, $24.31; Refund, $10; First Menn. Ch., Upland, Calif., $13.73; Emmaus Menn. Ch., Whitewater, Kans., $533.76; D. W. Friesen, Altona, Man. Can., $4.25; Bergthal Menn. Ch., Pawnee Rock, by H. C. S., $14.17; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $68; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $14; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $12.68; D. W. Friesen, Altona, Man., Can., $4.50; Bethel S. S., Inman, Kans., $34.47. **Total $266.03.**

For U. S. A., Alexanderwohl Menn. Gospel Chorus by Alvin P. Voth, $17.05; China, Hebron Vacation Bible School, Buhler, Kans., $14.43; S. America, through K. A. Richert, Newton, Kans., legacy, $25; Mrs. John Mourer, Montezuma, Kans., $1.00. **Total, $26.00.**

Grand Total, $323.57.

Remittances

To Russia, $54.85; to Germany, $70.10; to Canada, $165.10; to China, $200.20; to Expenses, $16.80; to Mexico, $15.15; to U. S. A., $16.32. **Total, $538.52.**

Gratefully submitted,
Peter H. Unruh, Treas.

« « JOTTINGS » »

—*Program for Music Festival*, is the title of a program of songs rendered at the Bluffton, Ohio, H. S. Auditorium July 10. Too bad it did not reach us in time to advertise. But because it looks so good we shall give here even this late. Would that our contributors might send in any worthwhile Mennonite programs about three weeks before they are to be rendered, so that their publication might serve the intended purpose of announcement. Here is the program:

Invocation
Listen to the Lambs—Mixed Chorus
Praise Be to God (Dickson)—Hilda Amstutz
Cherubim Song—Vilas and Vernon Gerber, Earl Dean Steiner, Dwight Sommer

By Grace Church

The King of Love My Shepherd Is (Shelly) — Mrs. A. E. Lichtenwalter, Miss Clara Schumacher
Das ist der Tag des Hern; Die Kapelle (German) John Boehr, Edwin Amstutz, Sam Bixel, C. D. Amstutz
Air on G String (Bach) — Lucille Niswander
Open the Gates of the Temple (Knapp)—Mrs. Ralph Blosser

First Mennonite Church

Low a Voice from Heaven—Mixed Chorus
Selection—Boys' Quartette
Lead Kindly Light—Clayton Bucher, Esther Luginbuhl

Ebenezer

They Shall Hunger No More—Eunice Steiner, Magdalene Amstutz
O Love of God—Ladies Chorus
Ach Mein Herr Jesu—Mixed Quartette
St. John Church
Offering
The Heavens Are Telling—Haydn
Hallelujah Chorus—Handel
Harre, Meine Seele
Combined Choruses—Prof. Otto Holtkamp, Conductor
Benediction

—*Rev. Howard G. Nyce of Allentown, Pa.* who since his election as secretary of the Eastern Conference, has made some welcome, valuable contributions to the Mennonite writes: The Mennonite has improved very much. I would make one further suggestion, but I suppose the expense involved would be a hindrance. Our church paper should not be solid reading: it would improve it 70%, if we could have pictures occasionally. As an example, the Episcopal Recorder, a paper not nearly as large as ours, has a picture on the outside page and small cuts of writers here and there, as for instance the Young People's Editor or, perhaps, a member of the Board. These same pictures appear frequently. I shall send you a copy of the paper.—Bro. Nyce's suggestion is good, constructive, hence appreciated. We have nurtured similar thoughts, but he has mentioned the chief difficulty in the way. The Mennonite is again in the red, as it has been for four decades. But maybe illustrations would bring more subscribers and more money.

—*Rev. D. J. Unruh* of the St. John Church, Pandora, O., writes: We have had a pleasant summer thus far, crops look good. Wheat harvest is over and most of the fields threshed. Quite a number of the farmers had their wheat combined, cut and threshed in one operation. Yields were from 20 to 42 bushels. Yesterday in connection with the Ohio-Indiana Y. P. Conference at the Ebenezer church, Brother Harold Burkholder, a member of the Ebenezer congregation, was ordained to the gospel ministry. Rev. P. A. Kliewer was assisted in the act by the ministers of the other three neighboring Mennonite churches. Mr. Burkholder who is a brother of Mrs. Emerson Slotterback of the Altoona, Pa., mission, and his wife had a call from the East Swamp Church of Quakertown, Pa., and they begin their service there on July 24. The couple have recently been graduated from the Moody Bible Institute of Chicago.

—*Dr. R. M. Blackwood,* General Secretary of the Sabbath Ass'n of Western Pennsylvania, who married one of our missionaries to China, Miss Loretta Lehman of Berne, Ind., has sent us two fine articles on the progress his association is making against Sabbath descration, which *The Mennonite* will bring as early as possible. We are truly grateful to the Blackwoods for this courtesy and help. The offices of the organization are at 1011 Tyndall Street, Pittsburg, Pa.

—*Notes for "The Bluffton College Bulletin."*—Bluffton College has been the recipient of a bequest amounting to $1,432.00 from the estate of Mrs. Lizzie Hartman of Quakertown, Pa. The Deep Run Congregation, the Mennonite Home for the Aged at Frederick, Pa., and the Quakertown community Hospital are other beneficiaries of the generosity of Mrs. Hartman.—The college has received its final payment in the distribution of the estate of J. C. Augsburger, Trenton, Ohio. The total received was $2,719.31.—Bluffton College is beneficiary to the amount of $1,080.00 in the will of the late Lizzie Noble of Salem County, Nebr. She was the daughter of Rev. Benj. Eicher of the Emmanuel Church, Noble, Iowa.—*The Silas Grubb Library,* one of the most valuable collections of Mennonite Historical material is to come to Bluffton College in accord with the wish of the late Dr. Grubb of Philadelphia. One of the rooms in the fine Musselman Library is to be set aside to house this collection for study purposes.—Of the 26 graduates of Bluffton's Teacher Training department, eleven have thus far received positions.

—*Chester Unruh and Gerald Stucky, linotype operators in the Bethel College printshop* have kindly consented to edit *The Mennonite* while the editor is away at the Conference in Saskatoon. We are sure the young men will do credit to themselves. Mr. Unruh has been making up the form for each succeeding issue and printing it most of the time single-handed.

—*Dr. E. J. Hartzler of Goshen, Ind.,* and of the Hartford Theological Seminary, Hartford, Conn., has sent us a folder of the "Summer School of Missions" at Mt. Lake Park, Md., July 18-24. Bro. Hartzler is the main speaker, with two lectures each day, one on the Bible and the other on "World Trends." The Mennonite is much indebted to Dr. Hartzler for the series of sermonettes that have been running through several numbers of the paper.

—*The brethren E. W. Baumgartner, Berne, Ind., and A. J. Richert, Los Angeles, Calif.,* members of the Board of Publication are going to the Conference by way of Newton, to enable them to hold a much needed pre-session of the Board, with the two Kansas members, the brethren Suderman and Thierstein, also to hear and see what has been done in the way of getting a Conference printing plant and, possibly, a book store for the Mennonites of the Western part of the States.

—*The Music Institute, held at Bethel College, July 17-23,* is proving to be a much worthwhile undertaking, as is shown by the large attendance and the public interest generally. About 160 are regularly enrolled and large numbers attend part time. Dr. Augustine Smith, head of Fine Arts in Religion school, Boston University, certainly is a master in the field of church music. His work here is a great help and blessing to choir leaders, pastors, church choirs, and all lovers of church music. The climax came Saturday evening in the pageant, "The Wonder of the Glory of Light."

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE KANS., AUGUST 2, 1938 NO. 30

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Along the King's Highway

Once upon a time there sat by the King's Highway a poor man. Beside his begging bowl he had a piece of cloth in which were tied some grains of rice. Down the road came the King of that country, seated on a wonderful elephant, bedecked with rich carpets and jewels. Before the elephant went the foot soldiers and servants in fine clothing. Behind in chariots rode the prime minister, and secretaries, and officers.

When the King came near the beggar, he commanded the mahat to halt. Descending from the elephant he stood in front of the beggar with a rich embroidered fat purse in his left hand, and asked, "What do you want?" The beggar replied, "Oh! Maharaja, please give me something." The King thrust out the palm of his right hand and asked, "How much will you give me?" The beggar thought, "I'm poor! What can I give?" Then he took out two small grains of rice and gave them to the King. The King thereupon opened his purse and took out two of the smallest coins of gold that he had, turned about, mounted the elephant, and gave the command to move on.

When the procession had moved down the road, the beggar came to himself, sighed and said, "What a fool I am! If I had given five grains of rice, the King would have given me five coins of gold. If I had given him ten, he would have given me ten. If I had given a fist full, he would have given me a fist full. In remorse he began to weep.

You, the Youth of our Churches, are starting out down the Highway of the King. He asks each one of you, "What do you want? What will you give me, of your talents, your time, your testimony, your life blood? Study Luke 12:41-48, Luke 16:1-13 in the light of your opportunities, life, money.

Wrote that great missionary Alexander Duff to the fathers and mothers of Scotland, "There is not a valley nor dell nor burning waste from one end of India to the other, that is not enriched with the bones, and not a rivulet or stream that has not been dyed with the blood of Scotland's children. And will you, fathers and mothers, send your children out in thousands in quest of this bubble of fame—this bubble of wealth, of honor and perishable renown—and prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realm of everlasting day?"

Faith and Doubt

John 20:25

It seems that there is a place in life for both faith and doubt. A man may honestly and intelligently say: "I have my doubts, but I believe it." One may honestly and sincerely pray: "Lord, I believe; help thou mine unbelief."

Our doubts are always checkered with faith; and our faith is often checkered by doubts. There are men who would like to believe in God, in Christ, but they say they can not. Faith, in this case, may have been slain by reason. This is unfortunate and quite unnecessary. Reason and faith are friends. Sometimes our friends become our most harmful enemies. Reason and faith are two different methods of questing for truth, and neither faith or reason should destroy the other.

An efficient and an intelligent doubter is usually an efficient and an intelligent thinker. Doubt and faith in the man of God move in the same general direction, only faith outruns doubt. Faith often arrives before doubt gets started.

St. Thomas was honest; he wanted to believe, but he had doubts. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my had into his side, I will not believe."

The cure for doubt is not more *argument*, but more *evidence*.—J. E. Hartzler.

"It is a grander thing to win a soul for Christ than it is to launch a new star into space. For when the stars are dim, that soul will shine on, reflecting the glory that comes from the countenance of God." My successor Rev. W. F. Unruh baptised 136 during the first four months of 1938, and is organizing new churches all over the 750 different towns and villages, which constitute his parish. Over that same parish, Dr. H. E. Dester, following the great Physician, with His prayer upon his lips, treated 11,000 patients and had 315 operations during the 12 months of 1937.

Are you building for time or eternity?—S. T. Moyer in "The Vine Press."

The General Conference in Session

By the time this issue of *the Mennonite* reaches you, the Conference in Saskatoon will be well underway. The task that the delegates you have sent are facing is no little one. Your delegates are your personal representatives who need your support NOW. Pray earnestly for them daily that they may be conscious of the Lord's presence and that His divine will may faithfully be carried out in action. Remember also the boards, committees and all those charged with special responsibilities. The tasks are impossible in human strength, but all things are possible with God.

HOME MISSIONS

BIBLE SCHOOL OF SWIFT CURRENT

Opened in 1936 with two teachers and 29 pupils. Rev. N. W. Bahnman says the Bible School is the main factor in the Swift Current District, and should be extended.

Counterfeit

By Clara Aiken Speer

There is naught on earth so holy
That it may not be abused,
For the finer, nobler metals
Baser wares are often used.

All the words by which men greatly
Live, or e'en more greatly die,
Have their counterfeits, and beauty
Is invoked to cloak a lie.

But two words above all others,
In themselves ineffably
Sacred, have by knaves been flaunted.
They are: Love and Liberty.

—Sunday School Times.

FOREIGN MISSIONS

P. H. Richert, Sec.

THE PRACTICE OF PRAYER

Missionary H. E. Dester, M. D.

"Sari Bai, where are those keys?"

"I do not know. They were here on the table all the while."

"Could anyone have taken them?"

"No one has been here except those women from the hospital."

"But surely they would not take them. They would have no use for those keys for American locks."

The keys in question were for the locks on the food godam or supply room. Not to be able to get at these as well as at the lanterns and kerosene was quite an inconvenience. The following morning when Sari the housewoman came back to work she said, "I shall go talk with those women who were here yesterday. I could neither eat nor sleep, and I prayed the Lord to direct me to find those keys." Mrs. Dester rather discouraged her because she thought they would be insulted by such an approach. They were patients at the hospital, and of high caste. One was a village owner's wife. They had come to the bungalow to call on Mrs. Dester, and to see the bungalow.

Toward evening the housewoman handed Mrs. Dester the keys. She had talked to the women, had told them that the keys for which she was responsible were lost, that she could neither eat nor sleep because it had caused so much trouble. She also told them that she has prayed the Lord to help her find them. Upon talking with the women one of them arose, went into the ward, and returned with the keys.

The faith and tact of some of our uneducated Christian women is often a challenge to us.

The workmen had made many brick with the small wooden molds. These were piled up, arranged in tiers with wood in between, and plastered with mud on the outside all ready for burning.

As I approached the kiln on the evening of its completion the contractor was just paying off the men and women who had made the brick and arranged the kiln. They said they were just ready to begin burning the brick and suggested that I call all the workers together and ask the Lord's blessing upon the burning of the kiln. The workers were practically all Christians working under a Hindu contractor. I told him it had been suggested that we ask the Lord's blessing upon the burning of the brick. He not only consented but expressed his desire that this be done.

A prayer of thanksgiving was offered for the Lord's protection of the workmen and for the fact that there was no serious loss due to rain. His blessing was asked upon the burning of the kiln as well as upon the workmen.

Let me also mention another incident of prayer. A woman of the jungle was passing the hospital and as often happens she wanted to see the inside working of the place. She soon found herself in the sterilizing room where she was literally overcome by the sight of such grand, shiny, complex "beings" as the sterilizers. In awe she bowed down before them and did obeisance to them, and before leaving, she placed an offering of coconut upon the sterilizer.

Music Pageant Presented

The Mennonite Music Institute which was held recently at Bethel College came to a climatic close in the presentation of the pageant, "The Wonder and Glory of the Light," written and directed by Dr. H. Augustine Smith, who directed the music school. The Institute which was held from July 17-23 was very well attended, approximately 120 people enrolling for the series of meetings. Dr. Smith's masterful method of teaching church music was much appreciated and greatly enjoyed as was indicated by the attendance.

The first form of the pageant he presented was written in Japan in 1920. He has since produced it in over one thousand cities from Halifax to New Orleans and from Minneapolis to Winston Salem.

The Pageant begins with prophecy of the coming of better times, enunciated by a Watchman, Jeremiah, Amos, Joel, Hosea, Haggai and Malachi. Isaiah adds the Messianis prophecy and there enters at this time the Madonna, draped in the colors of every true madonna in art, red for divine love, white for purity and blue for truth. The second scene is the Vision of Isaiah given from an high altar, burning with live coals from off the altar.

The choir sings the Sanctus in response. The third scene brings the Manger of Bethlehem at the center, with the Spirit of Christianity lighting her electric torch. Summoning Church to come forward and seven Ambassadors to consecrate their lives to Christian service, one to the teaching of the Word of God, another to the nurture of child life, another to Evangelism, another to Religious Education, another to Christian principles and living in business, and the last two to the Higher Patriotism and International good will.

The final scenes of the pageant feature the coming forward of seven ambassadorial groups with lighted torches, flowers, palms of victory and flags of America and the world. Just before the finale, the lovely blue and white scene of the angels, the Madonna, and the manger, is featured to the music of "Stille Nacht." All Hail the Power of Jesus name brings 100 participants into action and into singing all at once and with a thrilling elevation scene to the words "Crown Him, Crown Him, Lord of All."

A Crisis of Choice

By Robert M. Blackwood, D. D.

(Editor's note: This article comes from "The Sabbath Association of Western Pennsylvania, 1011 Tyndall St., Pittsburg, Pa., through the courtesy of Dr. D. D. Blackwood, Secretary. He is the husband of our former missionary to India, Miss Loretta Lehman.)

This report of our recent survey of Sabbath situations in the Near East and European countries is condensed from one given to the Board of Directors of The Sabbath Association of Western Pennsylvania, whose cheering loyalty to this cause is surpassed nowhere. The review is limited mainly to the Continental Sunday and British Sabbath. It is prompted as an encouragement to friends who support the Sabbath cause, and with the hope that it may help many others, in these testing days, to see America's necessity of choosing the sacred Sabbath of rest and worship, as against the secular Sunday of greed and pleasure, toward which we are drifting. An aroused church can yet check this drift and save our imperiled American Christian Sabbath which, as an institution, was founded, not by accident, but by Providential design, on Christian convictions and practices, and has been a distinguishing factor in our civilization. Indeed the rescue of our Sabbath to its divine sanctity would be the best way to show our esteem of the Christian characteristics of the British Sabbath, and our gratitude to God.

As an American views the three Sundays observed in Palestine, Friday, the Mohammedan day of fear; Saturday, the Jewish day of legalism, and the Lord's Day of loving service, he experiences a new appreciation of the peaceful unity and uplifting influences of our American Christian Sabbath. In Egypt, as he contrasts conditions resulting from the servile Sunday of the Mohammedans, the joyous liberties of the Christians, this appreciation is deepened.

The Continental Sunday

What is the Continental Sunday, as in Italy and France, especially the latter? It is the first day of the week almost completely secularized and commercialized. The divine authority and sacredness of the day have largely been forgotten, as have its highest humanitarian uses. But in some of these countries the right of labor to Sunday rest has been recognized. It is a day of travel; of social gatherings; of entertainment at the expense of labor; of commercialized cinemas; of sports; of gambling; of civil elections and military training. The wines, songs and revelries of taverns subvert the family life of many homes. It is a day of hilarious entertainments at cabarets, ballrooms, circuses and races.

It is a day of frivolity, supplanting relaxation, meditation and serious views of life. A day of dissipation of body and emptiness of soul, as well as idleness of mind. Worse yet, it blunts the conscience, undermines all restraints, increases crime, and prepares a soil for immoralities, too shocking to mention. As one pictures the grave consequences of such a Sunday his heart sickens. "The scandal of history," said Clemenceau, "is the repeated desecration of spiritual grandeurs." Emerson well says, "What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market, literature becomes frivolous, science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor."

But while the Sabbath question is nearly a dead issue in these countries yet God has His witnesses in them. They sincerely observe the day, and through their Lord's Day Societies courageously work to restore its sacredness. These, however, are few in Continental Europe and are poorly supported.

The British Sabbath

In the study of the British Sabbath there is encouragement, yet warning. In England crowds rush by cheap excursions to the Downs to see the races on a "Derby" Sunday. Sometimes other large Sunday functions, on an irreligious basis, occur especially in East and South sea-coast towns. London cinemas opened on the Lord's Day in violation of law by evasion, and were rewarded by a change of the law to make legal their commercialization of sacred hours of the Sabbath. But these cinemas are confined to central London and some surrounding districts. The rest of England stands uncompromisingly against them. A hundred cities, each with a population of over 100,000 are free from Sunday cinemas. London is influenced by the Continental Sunday, somewhat as New Jersey cities have been influenced by New York City's Sunday, or Sydney, Australia, by California. Melbourne, which patterns more closely after the Victorian Sabbath, is safer for young people than Sydney with its less strict Sabbath observance. Australia, like the Dominion of Canada, has a good Sabbath.

The English people, as a whole, love the Lord's Day, largely attend the place of worship, and give careful attention to religious education. The Crown is also an influential factor to the sanctity of the Sabbath. They carry their civil Sunday into their protectorates, as Egypt, Palestine, India and South Africa. The Sabbath has distinguished the British people. It has made them conscientious, upright, cultured, staunch for national righteousness, and a blessing for the peace of Europe today.

Not less in Scotland than in England is the Sabbath question a live issue. The Christian stalwarts of Scotland have waged untiring war against Sunday opening of shops. Alarmed by this growing desecration of the Sabbath, they carried their fight against it into Parliament, and secured an Act which more closely restricted Sunday trading to necessities. These churchmen are vigilent against all entering wedges for the secularization of the Lord's Day.

The Christian forces defending the Sabbath in England and Scotland are led by the "Lord's Day Observance Societies" of London and Edinburgh, and by the "Imperial Alliance for the Defense of Sunday," London. These organizations are well supported by the churches. Among their officers and directors are prominent statesmen, as well as churchmen. Secretaries of these societies are alert against the insidious attacks of Sabbath enemies.

In the six counties of Ulster, Ireland, the churches stand four-square on the Christian fundamentals, and stress the divine authority of the Sabbath and the human necessity of obedience to its law of rest and privileges of worship. In Belfast we found that the churches, in co-operation with the Y. M. C. A. and its wide awake secretary, promptly defeat all attempts leading toward a secular Sunday. Their churches have spirituality and power. Their communities have morality, frugality, and prosperity, and are more excellent than the communities of Southern Ireland with their open Sunday, much as the Cantons of Switzerland are blessed above their surrounding neighbors because of their better Sabbath observance.

America's Choice

In this crisis, what will be America's choice? It is clear that a sacred Lord's Day, such as we have inherited from the Christian founders of our Republic, is necessary in order to perpetuate our Christian civilization. Voltaire said, "Whether Englishmen know it or not, it is the English Sunday that has made and keeps England great." But all Englishmen do not know this. Theodore Roosevelt said: "Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as Christianity." Lincoln said: "As we keep or break the Sabbath day we nobly save or we meanly lose the best hope by which man rises." But all Americans do not know this.

Some Churches and Church leaders are indifferent to this great cause; others lack the courage to meet the challenge of Sabbath enemies. Yet on this very issue Christ met the challenge in His day. There can be no evasion of it in our day. It is vital. On its settlement the Church and Nation stand or fall. The law of the Sabbath, like the law of gravity, is unchangeable. It was enacted by the example of God at the close of creation; written by the finger of God into the heart of the Decalogue; honored by the example of Christ, and rescued by His voice out of its Pharisaical legalism; confirmed, in its change of day to the Lord's Day, with new joy because of the victorious fact of the resurrection of Christ; sealed by the outpouring of the Holy Spirit on the first Pentecostal Christian Sabbath; and blessed ever since wherever observed, as the great day of spiritual harvests to the church, and of physical and moral renovation to the State. Upon our obedience, therefore, as a Nation, to this law, depends our blessing or our blight. Pennsylvania, which has been immovable for the Sabbath for nearly a century and a half, until recent foreign invasions for commercialized sports and movies, is still the Keystone State on this issue. The soul of our people is still right on this subject. May all our leaders and Sabbath loving friends wake up, and help our people make the right choice, before it is too late.

SERMON SKETCH

IV. ONE IMPERATIVE

Romans 10:14, "How shall they hear without a preacher?"

Acts 2:37, "Men and brethren, what shall we do?"

The operations of the Gospel upon the world are designed to establish the Kingdom of God in the hearts of men. Man is the subject of the Gospel, and to be and become the citizen of the kingdom. The principal activity, on the human side is the response that man has made to the appeal of the Gospel. But there is a further obligation. God and the Gospel, and the conditions of the world require the support and allegiance of the human factor, if this earth is to become the realm of Jesus Christ. In other words, man must be the co-worker with God in spreading the Gospel for the salvation of man. *"I dressed his wounds, God healed him,"* is the inscription over the gateway of the French College of Surgeons. It suggests the inevitable and indispensable union of the two forces—God and man working together for the ends of redemption. In His wisdom and grace God has for some of His greatest ends conditioned Himself by human labor. If that is withheld His ends can not be accomplished—the Kingdom of God can not be established in the heart of man.

I. God needs an Instrument

There are many activities in which God is absolutely independent of human service. By His own might He has made the heavens and the earth; He fixed the sun in the heights; He gave the planets their course through the sky and the stars their orbit; He shaped the mountains without our aid, and carved the depth to make a home for the sea; He ordered the motions of the tide, and gave the seasons of the year their rotation. All these are parts of a mighty plan that has other departments of activity in which man is an indispensable agent.

There are certain needs which God leaves man to meet and serve. God has stored the earth with production properties which will only yield their increase if man will consent to plow the ground and sow the seed. The quarries of the world are packed with stone which man must cut and chisle and polish to build his cathedrals and erect his homes. The forests offer timber for the comfort and shelter of mankind, but man must come with axe and blade and carve the timber to his uses. The great mineral deposits yield their wealth to man's excavating spade. Man must go to work to make use of all these God-made products for his comforts of life. God will not do for him what he can do for himself. *Human activity supplements the Divine and perfects it.*

Now listen! The greatest and richest deposit God has placed in the world for man's good is the Gospel of His Son—the good tiding of Salvation. For its effectual increase God has called upon human assistance. There is a challenging record which meets us with startling insistence. It is the burden of Isaiah: "Whom shall I send, and who will go for us?" Cherubim and Seraphim with swift wings are within call, but there are ministries which even they cannot perform.

God asks for men. Jeremiah feels the presence of this divine necessity: "Run ye to and fro through the city and see if ye can find a man." The same quest we meet in Ezekiel: "I sought for a man among them, that should make up the fence, and stand in the gap before me for the land, that I should not destroy it, but I found none."—It was within the power of human agency to avert calamity, but there was no volunteer, and the result was revealed in the fact, that the people were only fit to perish. Had there been an exception to the rule, *"One still strong man in a blatant land,"* that one man might have been the instrument to save his generation, but the absence of even one, indicated the hoplessness of the situation.

The apostle Paul at one time exultes no declaring the free and spacious Gospel when he writes: "Whosoever shall call on the name of the Lord shall be saved." And the next moment catches himself up with a pang, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

The Gospel is adequate to the need of the whole world, but the one imperative, the one prerequisite, is the human instrument for proclaiming it. The message is silent till the messenger arrives. The whole passion and purpose of God is the coming of the volunteer. *It is the man that is wanted. It is the men that are in demand.*

Diogenes, the Greek philosopher, during a bright and sunny noon hour lit his lantern and walked through the streets of Athens. People called him a fool; some would tap their forehead in amazement. Finally one of his students asked him: "Sir, what are you looking for?" "I am looking for men," came the answer. How about our volunteers? Where are the men in our churches, who are willing and daring to help the cause of Christ our Lord and King to establish His kingdom. "Christ appeals to men, He is looking for men!"

Indeed our God is looking for men. He depends on human instruments all through the history of mankind. Listen!—"God, who in sundry times and in divers manners spake in times past unto the fathers by the prophets," here is a great succession, "Hath in these last days spoken unto us by his son," — here is a great vindication. *When God would save man, He did it by way of man."*

This world is not making for heaven by its own momentum; it is saved by the Grace of God working by and for human lives. There must be hands upholding the arms of Moses. We have the means of redemption in our hands. We did not earn it; we did not win it by research, by struggle or by sore travail. It came to us as God's free gift for all men on equal terms and for equal good.

The call is not irresistable; you may overhear it by sheer neglect; you may set it aside; God's men are volunteers. There is no conscription, no compulsory enlistment. "Love constraineth us." Love of Christ, that's the supply agency which moved the prophets and apostles, His missionary-hearted men and women. To Isaiah the call was mighty, that his answer came quickly, "Here am I, send me!" To Jeremiah it was "like a fire in his bones," which he could not resist.

When a man rejects and turns back these are words that fall like a sentence of doom upon his spirit. "His bishopric let another take"; "I will remove thy candle stick out of his place"; "If thou holdest thy peace at this time, then shall deliverance come to the Jews from another place; but thou and thy fathers house shall be destroyed; and who knoweth whether thou art come to the Kingdom for such a time as this?" "Oh Jerusalem, Jerusalem, thou that killest the prophets, stoneth them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38).

Sunday School Lesson

A. S. Bechtel

August 7, 1938

RUTH: ADVENTUROUS FAITH

Ruth 1:6-18

Introduction

A famine in Canaan had led Elimilech, his wife Naomi and their two sons to leave the Bethlehem home and go to the land of Moab, east of the Dead Sea, and settle there. The two sons married Moabite women, Orpha and Ruth. The father and later the two sons died leaving the three widows (Ruth 1:1-5). The Moabites were descendants of Lot, thus related to the Israelites, and had become idolaters. Yet Ruth, one of these, was exalted by her beautiful faith, to become the ancestress of our Lord. Her fine character is revealed in her choice in our lesson.

The Afflicted Family vs. 6. 7

Word had come to Naomi that there was plenty again in her homeland and in her devout heart she acknowledged this as God visiting His people (v6). Strong ties still bound her to the homeland and she decided to go back. She and her two daughters-in-law, who, after the custom of that day in Israel, remained with the husband's people, set forth on the journey toward Bethlehem.

Loyalty Tested vs. 8-14.

Naomi knew it would be difficult for Orpah and Ruth if they came to Judah with her, so she urged them to return to their mothers (v8), the Moabite custom. She gave them her parting blessing and prayer that God would give them their well-deserved reward (vs8,9). Three times she urged them to return to their homes because she believed it was best for them to do so (vs8,11,12). Naomi, in her unselfish love for them, urged them to do that which tore her own heart strings. The roadside scene touches our hearts. The three were strongly drawn to each other. The parting of the way had come. Each of the two daughters had to choose, either go on or return to all that was home to them. Orpah returned and nothing more is known about her. She went back reluctantly, but she went. In leaving Naomi, she also left Jehovah (v15).

Ruth's Adventurous Choice of Faith vs. 15-18

Ruth could not know what the future had in store for her. She loved Naomi so greatly that all else did not matter. Her love for her is like the love of the true Christian for Christ. Ruth felt ready to go anywhere that Naomi would go. Her reply to Naomi (vs16,17) is one of the most beautiful that ever fell from human lips. It reveals a depth of pure love and dedication that is akin to the divine. She meant it and lived up to it. Her choice was really a choice of Jehovah. She put herself on the side of God and his people. She showed real heroism of faith. Her choice of Naomi's people and their God is typical of our choice in becoming Christians. Her's was a momentous choice, changing the course of her life. She made the choice as the result of her character and wisdom previously attained. In the nobility of her character she recognized the virtues of the true religion as seen in the lives of Naomi and her family. Her character helped shape the results of her later life. We need to so order our lives that in the crisis times we make the right kind of momentous choice.

Ruth was whole-souled in her choice (16b). She made a complete consecration, an entire separation from her idolatrous people, made it as her own good judgment. Her decision is a model for true Christian consecration—a separation from the world and worldly—an alliance with the godly, with God's children. Ruth held to her choice without wavering and Naomi was satisfied (v18) and assuredly very glad for her decision. Ruth was well repaid for her great faith in God. To her came a new and happier home, rich companionship and immortal honor. She had faith to go on, one step at a time, leaving the outcome in the hands of God. How much we need a faith like hers.

God's Commendation

Working among the Indians who live on a reservation situated in the northern part of Wisconsin is a consecrated missionary who has spent many years bringing the Gospel message and material aid to the Indians scattered throughout this area.

The Northern Bible Society has been in contact with this man of God for many years and has supplied him with some Scriptures for his people—but it was only a few months ago that the "SOWER" had the privilege of meeting him personally and visiting this faithful worker on his own mission field. What a privilege to sit and listen to his wonderful testimony.

This missionary had labored for a long time in an effort to have two schools established for the neglected Indian children and, after being directed from the County Board to the State Board of Education, he finally achieved his goal.

The morning for his last visit to the State Capitol arrived and, as this is a long way from his mission field, he and his sister (both in their sixties) started out early, dressed in their best clothes. Their best clothes—oh how shabby—but our Heavenly Father who marks even the sparrow's fall had something good in store for His servant. If their clothes were old—their car was older, one of those old Fords with no top but a fairly reliable motor. Let us continue the story as our missionary told it—"we were driving along in our car and suddenly it started to rain hard just as we came to a town. As our car has no top I said to my sister, 'Let us drive up in front of that store and wait inside until it stops raining a bit.' As I entered the store the first thing that caught my eye was a suit of clothes and I knew instantly that it would fit me (this was unusual as the missionary is a large man). I approached the storekeeper who said 'a long time ago a man came into my store, picked out the material and was measured for that suit, paid me almost the full cost of the garment and has never returned, now if it fits you, you may buy it for $10.00.'" The missionary tried on the suit and it was a perfect fit, he paid the ten dollars and then he noticed that it had stopped raining. Happy for the Lord's goodness they resumed their journey, our missionary feeling that he was properly clothed to present his cause to the State Board.

Now the SOWER began to think, "Is the Lord interested in the clothes of His missionaries? Does He want them to appear presentable? Who was this man, who, so long ago, had himself measured for a suit of clothes, selected the material and paid most of the cost and then went out never to return? Was he a good man or was he a selfish man—we may never know anything more about him except that God used him to provide one of His servants with a much needed suit of clothes. Again, why did it rain just as our friends approached this little town—did the Lord use this method to make His missionaries stop and enter the small shop and purchase for such a small amount the suit that He had prepared for him? Is it not wonderful how the Lord provides for His children—does He not tell us in the Scriptures, 'Therefore take no thought, saying, wherewithal shall we be clothed, for your Heavenly Father knoweth that ye have need of these things.'"

As our two friends resumed their journey to the State Capitol, it seemed to them that even the old Ford was rejoicing over the new suit of clothes—the purr of the engine was softer and the rattles less noticeable; their going was good because the Lord was with them.

Finally, they reached their destination. What a dignified figure our missionary presented as he stepped out of his old car in his new suit—the Lord's man. In confidence and faith he appeared before the school authorities of the State, made his plea for two Indian schools about thirty miles apart on his mission field and his request was granted.

Happiness over accomplishing his goal and the long drive in the open air had given our two friends a good appetite, after paying for their lunch, our missionary discovered that he had insufficient money to pay for the needed gas and oil for the return trip. Stepping out onto the sidewalk he began to wonder just how he could manage for the return trip, he knew the Lord would provide, but how could he know the Lord's way? He thought "I am a stranger here, no one knows me, all I can do is pray and wait." As he stood on the street corner lifting his heart to God, a woman walked rapidly toward him, she seemed a bit excited, stopping beside our friend she asked "Are you a missionary—are you a missionary?" "Yes," he replied, "I am a missionary among the Indians in the northern part of this State." "Then, you're the man," she exclaimed as she put five dollars into his hand, and walked away rapidly without saying another word.

The Sower marvelled again at God's way of taking care of His children; how the Lord spoke to this good woman and told her that one of His servants was standing on a downtown corner in need of five dollars and she obeyed the voice of her Master.

Our God is ever the God who doeth wonders—the same Lord who spoke to Cornelius and told him where to find Simon, whose surname was Peter, and who told Peter to go to Cornelius with these words, "Behold three men seek thee, arise therefore and go with them, doubting nothing; for I have sent them." Again, we read in the Scriptures, "Jesus Christ the same, yesterday and today and forever."

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind—your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

H. E. Ramseyer, Secretary
Northern Bible Society, Duluth, Minn.

Worthwhile Ways of Reading the Bible

The Bible is all in all mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But, everyone may have the Bible, and everyone who will may enjoy it with a great happiness.

But, of course, no one can enjoy it if it stands dusty on the shelf or dusted on the living room table! *It must be read.*

To be sure, men have read it idly, and suddenly their spirits have been "stabbed broad awake," as they have found it speaking *right straight to them.* But that is no reason for reading it idly. Read it with attention.

Nevertheless, you need not make hard work of reading it. If you come to it as a task, it will likely be a task. Come to it with the spirit of Mary, who sat at Jesus' feet and drank in his words; not in the spirit of Martha, who felt that a piece of work just had to be done. Read as if you were listening to the deep melodies of a great organ, and after a bit you will find your own heart singing a nobler tune. Read it as if you were looking at a great landscape of hills and valleys and plains, of mountains and snow-capped summits, with the great luminous sky over all. Soon you will begin to see the landscape of human life and destiny in truer perspective, and know what hills you must climb, and into what valleys you must descend, before reaching the heights.

Reading for the First Time

If the Bible is new to you, or if you have read it only casually, there are many places at which to start. Probably the best is the Gospel of St. Luke and the Book of the Acts. Here are the events and the Person that mark the turning point of history. Throughout all generations since then they have set countless men and women and youth free from fear and shame and sin, and brought them to a radiant and abundant life. To the light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings.

Follow with the other Gospels and some of the shorter letters of St. Paul. Then extend your acquaintance—search out the riches of the Psalms, read the early chapters of Genesis, the story of David, the pithy wisdom of Proverbs, some of the ringing messages of the Prophets, and more of the New Testament. By this time you can find your way about in this library of sixty-six books. But do not try too soon to master the whole of it; in reading the Bible, your are not cramming for an examination, but living with a friend.

The Best Open to All

As you read, imagine as well as you can the scene or the setting. Re-reading will often bring this out. The Bible is a book of life; we best understand it when we enter into the living experiences it records.

Do not be disturbed if there are passages that you do not understand. You live on God's glorious earth, but He doesn't expect you to know every valley of the Himalayas or every port in the seven seas. There is nothing in the Bible essential to life's deepest joys and greatest growth, that is not open to a true and earnest heart. Come to your reading with an open mind and give the Bible its chance to speak to you. It is not simply a record; it is a message.

A Search for God

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marveled how
God gives us Heaven here and now,
In a stir of wing that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart.

—Bliss Carman.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre, Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Program for the Western District C. E. Convention

Tabor Mennonite Church, August 14, 1938

AFTERNOON SESSION

Opening by Chairman	Rev. Walter Dyck
Tabor Junior C. E. (15 minutes)	
Music	Eden Men's Chorus
Oration—The Decisive Hour of Christian Missions	Paul Goering
Music—Trombone Solo	Lester Sperling
Oration—United for Christ	Harley Stucky
Music	West Zion Ladies Trio
Oration—Christ as a Retreater	Edwin Stucky
Music	Eden Men's Chorus

DELEGATE SESSION—4:30

The business meeting will be held in connection with the luncheon for delegates. Musical numbers will be provided by the Deer Creek, Hillsboro, and Inman C. E. Societies.

EVENING SESSION

Chairman	Harold Ratzlaff
Music	Emmaus Choir
Fifty Years of C. E. in Kansas	Rev. Ravid C. Wedel
Music	Alexanderwohl Men's Chorus
Address—The Fulness of Life	Dr. W. A. Elliott
Music	Emmaus Choir
Closing	Rev. P. H. Richert

THE JUNIOR LEADER'S PROGRAM

NOTICE: The Junior Leader's Convention to be held during the afternoon program is "for Junior leaders only." Juniors will have their Convention next year.

Opening hymn: "O Master Let Me Walk With Thee"
Devotionals - - - Sister Helen Ruth Epp, Whitewater Junior C. E.

Leader's Exchange: Please bring problems, experiences, methods that have worked, materials that have been helpful,—posters, pin-ons, books, and also your best program. If each leader would bring the best program in about twenty copies and there should be twenty leaders there, then we would each return home with twenty good programs. Come to share!

Business: Planning the 1939 Junior Convention
"The Junior Leader's Task" Mrs. J. M. Suderman
Closing song: "I Will Sing of My Redeemer"

Proposed Resolutions for C. E. Convention

of the Western District Conference to be held at the Tabor Church, August 14, 1938

Peace Resolutions

1. We pledge our joint efforts to strive for—first and foremost—the Peace of Christ in the heart and soul of Mennonite Youth.

2. Believing that Peace is Mission Work we will help to bring such a Peace to a world at war.

3. Inasmuch as the Kansas Institute of International Relations of 1938 has had Christian leaders such as Koo, Lester, and Bowman, we resolve to give it our sacrificial support.

4. We will cooperate with the Peace Committees of the General Conference and the Western District Conference especially by using their recommended lists of peace speakers.

5. The Convention is authorized to again sponsor a peace oratory.

Missions Resolution

Being aware of the great need of Christian Missions in this decisive hour we pledge our continued support to Christian Missions and pledge to renew our Mission Work in accordance with a plan to be given by Missionary August Ewert, our C. E. chairman of missions. (These suggestions to be given at the convention.)

Retreat Resolution

We congratulate Brother Funk and the retreat leaders for the fine work in availing the well-attended Elmdale retreat of last year. We endorse such a retreat this year and urge our young people to attend.

Junior Work

We give every Christian encouragement to our own C. E. leaders for the part that is being done with those who shall soon be in our own ranks.

We endorse plans for a Junior Convention in connection with the 1939 C. E. Convention.

Final Resolution

We thank Almighty God through Jesus Christ for the way He preserved our own being, for the way He led our own country in time of world crisis, for the freedom of public meeting which our Mennonite groups have enjoyed, for new members in our own ranks, the the inspiration of those taken out of our midst. For all this and more we "lift up our praise unto the Lord." (Psalm 100).

My Attitude Towards God

Acts 17:22-30

Young People's Topic for August 21, 1938

Meditations:

M., Aug. 15. My belief in God. 2 Tim. 1:12.
T., Aug. 16. My worship of God. Ps. 103:1-11.
W., Aug. 17. My confidence in God. Dan. 3:14-18.
T., Aug. 18. My obedience. Phil. 3:12-14.
F., Aug. 19. My fellowship with God. I John 1:1-10.
S., Aug. 20. My conception of God. John 14:1-12.

Suggested Hymns:

"Holy, Holy, Holy," "Oh Worship the King"

Why attitude toward God matters:

It is timely to ask: Do I have a vivid sense of the reality of God. Many people are confused at this point. To them God is vague and far away. It should not be so. Real Christian faith begins with and rests upon a strong belief in the reality of God.

There is great danger that a carefree attitude toward God makes one ungodly. Of such the Psalmist says: He is "like the chaff which the wind driveth away," and his way shall "perish." Psalm 1:4-6.

Suggested Topics:

I. I have a vivid sense of the Reality of God because:
  A. God revealed himself to the Patriarchs
    1. Abraham's call was direct from God. Gen. 12:1.
    2. God Blessed Isaac. Gen. 26:3-5.
    3. God "wrestled" with Jacob. Gen. 32:24-30.
  B. God revealed Himself to the prophets
    1. Daniel has a protecting God. Dan. 6:22.
    2. Job saw God in his afflictions. Job 42:5.
  C. God's works reveal Himself today
    1. The growth of the Church of Jesus Christ shows this
    2. God is revealed in the lives of thousands of saintly fathers and mothers
    3. Nature reveals a living, moving Father
II. I can think of God as a personal being for:
  A. God Knows. Find suitable passages
  B. God Feels
  C. God Loves
III. Jesus Christ is the highest revelation of the heart of God
  A. My attitude toward Christ ought to be reverent
  B. I ought to show a decent respect to Christ's Church and its servants
IV. Does my life reflect such an attitude toward God?

Special Projects:

Make a list of leading Bible characters such as Micah, Jeremiah, Daniel, Paul, Peter, etc. and select choice statements showing their attitude toward God.

Using the synoptic Gospels and John, compare the attitudes toward Christ which are given by the writers.

INTERMEDIATE DEPARTMENT

My Church and Money

Intermediate C. E. Topic, August 21, 1938

For Daily Reading

Aug. 15. Great giving. Acts 4:33-37.
Aug. 16. Cheerful giving. 2 Cor. 9:5-15.
Aug. 17. Money for the poor. Acts 6:1-6.
Aug. 18. Money for missions. Acts 13:1-3; 1 Cor. 9:1-7.
Aug. 19. Money for ministers. Gal. 6:6-10.
Aug. 20. Principle of stewardship. 1 Pet. 4:10.
Aug. 21. Topic—My church and money. Mark 12:41-44; 1 Cor. 16:1, 2.

I. *Prepraver Circle*

Read 2 Cor. 8:3-5. Bring out the thought that the most acceptable gift we can give to God is ourselves. That must come first if our giving is to be "as to the Lord, and not unto men." Pray that the meeting may help those who come to have a new vision of the privilege of GIVING.

II. Suggest songs: "The Church's One Foundation," (standing); "Give of Your Best"; "Trust and Obey"

III. Suggested Worship Service

Instrumental prelude: "Jesus Calls Us"

Sing: "I Love Thy Kingdom, Lord"

Leader: "Honor the Lord with thy substance, And with the first fruits of all thine increase."

Response:

"And must I keep giving again and again?"
My peevish and pitiless answer ran.
"O no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

Leader: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Sing: "Take My Life and Let It Be"

Scripture reading: Mark 12:41-44

Prayer (silent directed): Let each one offer thanks for God's many gifts and his greatest Gift. Enumerate some of them and pause between each one. Pray that God may bless this meeting so that we may think of giving as a privilege not a duty. Pause. Ask God to show you what He would have you give to Him. Pause. Leader closes prayer time.

Special number: "I Would Give Thee, Lord, the Fairest"

IV. Discussing the Topic

1. Leader's talk. Speak of the many standards or ways people have of giving and the motives for giving. Speak of the need of knowing what the Bible says about giving. Refer to the story in Mark 12:41-44. Why did the woman give? How much did she give? Can we use her standard?
2. What the Bible teaches? (topics for talks)
   - a. What do we mean by "tithing?" What vow did Abraham make? Gen. 28:22. What was Mosaic law about tithing? Lev. 27:30.
   - b. What promise did God make to those who tithe? Mal. 3:10. What should be our motive in giving?
   - c. What did Jesus say about tithing? Luke 11:42. How can we decide how much to give? Why should our giving be systematic?
3. A Little Rhyme and a Little Reason

"When you join associations, you must pay up all your dues;
And you pay for all you purchase, from your hat down to your shoes.
There are social clubs for women, and the same for men and boys,
But the members all expect to pay for what each one enjoys.

Then how is it that the members of a church can sit in pews,
And expect some few to run it without others paying dues?
The cost of operation must be met in church the same
As in home or corporation or in work of any name.

Let us honestly consider why this difference we find,
Between our church relations and every other kind.
Our business obligations must be met, the laws provide;
But the church is not insistent, so we let the matter slide.

May we undertake our duties for our church and for our Lord
With such a measure of devotion as accords with His own Word."

—Rev. Henry Anstadt
(Duplex Envelope Co.)

V. Questions to answer:

a. One of the larger denominations has adopted a "Youth Budget Plan" whereby the young people of the Church share in giving to all the work of the church. Get a copy of your church budget, which includes everything to which your church gives. Why should young people share in every part of this giving?

b. What would happen if all church members tithed? Take an average income for your members and try to estimate what it would mean? Do we have a right to keep this money for ourselves?

c. A young woman received a gift of money from her mother, who said to her, "This is yours after you have taken out the tithe." Why did the mother make this resquest? Why is it easier to begin to give when we have little?

d. What should be our motive in giving to Christ and the church? What do you think of the plan of giving all you can spare?

VI. Closing Moments

The story of Fritz Kreisler, the great violinist:

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread; some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."

Prayer:

Not the least that I can give,
But the most that I can spare,
Make, dear Lord, the measure of my giving,
Thou, who gavest all to me
In Thy Son on Calvary.

Benediction. Ps. 19:14.

JUNIOR CORNER

Every Junior a Prayer-Partner

Program Suggestion for August 21, 1938

FOR A CHANGE

You could plan an out-door service in the back yard (of one of the members) where the bushes have grown high enough to shut out all disturbances. Each child could be asked to bring a fairly large stone; the leader could bring the mortar. As each one arrives, the new stone is built into the altar. When the group has assembled, they could be seated before the altar in row fashion as in the church house. Let the juniors then march down the "aisles" to distribute the hymn books.

Opening service: "Seeking God"

1. The meaning of the altar: by leader explaining its place in the Old Testament. Show how other hearts have sought God and how they found Him so near. Gen. 8:20-22; Gen. 13:14-18; Judges 6:22-24.
2. Leader's prayer that God might let each heart feel His nearness
3. Sing in unison: "Draw Me Nearer" Verses 1, 3, 4
4. Scripture reading: Matt. 6:5-8. Let this junior after the reading of these verses, ask the group to speak in unison the model prayer: Matt. 5:9-13.
5. Sing in unison: "Sweet Hour of Prayer"
6. God's Golden Promises: Let a portion of your group be prepared to quote a prayer-promise and to speak a thought about it. Ps. 145:18; Isa. 55:6; Matt. 7:7; Matt. 7:8; Jas. 5:16; Ex. 22:27; Job 33:26; Ps. 37:5; Ps. 50:15; Isa. 65:24; Jer. 29:12; Jer. 29:13; Matt. 18:19; Matt. 18:20; Matt. 21:22.
8. Sing in unison verse one of "What a Friend"
9. God Hears: Bible incidents of answered prayer retold by juniors. You could use the book of Judges for this source material. Its pages are full of answered prayers.

Learning to be Prayer-Partners: in charge of leader

1. Discuss with the children some of the present needs
2. Period of prayer for these needs
3. Decide with the group on one definite need which they wish to remember in their evening prayer throughout the week
4. Conquering through prayer. Sing in unison the song of the month
5. Speak in unison the verse of the month

Closing song: "For You I am Praying," verses 1, 2, 3

Closing prayer by leader

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PLEASE REMEMBER

Leader's Convention, August 14th, 2:30-4:30
Tabor Church near Goessel

CORRESPONDENCE

HOPEFIELD CH., MOUNDRIDGE, KANS.

Dear Readers of the Mennonite:—Since it is some time since I wrote for *the Mennonite,* I will have to go back some months. In the month of February we did not have as regular services as we would have liked on account of blocked roads and sickness. Later in spring, roads were blocked again and sickness continued. During late spring and the summer months thus far we have had all our church activities regularly. During the months of February and March, our pastor and his wife were called to the state of Washington for some special services. While there our pastor ordained Bro. P. D. Unruh as elder of the Newport church. While our pastor was gone different ministers in the community were so kind and preached for us. Our pastor and his wife were also at Medford, Okla., for a series of meetings and later at Meno, Okla., for the convention. In the month of January our pastor held a series of meetings at Tampa, Kansas. In the month of June we commorated the Lord's Supper. Since my last report, we were permitted to take in a few members. As to the members, our church shows a healthy growth. May God grant that the church may be a blessing to those who have joined us, and may they be willing workers for the Lord's cause.—The crops did not turn out as plentiful as the indication were earlier in the season. But we must say to the glory of God that we were bountifully blest by our heavenly Father. Even though there was much sickness around, the good Lord spared us so that we had no death in our church. One of our members, Jacob F. Goering was critically injured by a tractor but God heard our prayers and raised him up. In the month of May we had the privilege to have Rev. D. J. Unruh of Pandora, Ohio, with us for several services. We enjoyed his messages very much and would like to see him come again. With greetings, Mrs. J. C. Kaufman, Corr.

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EBENEZER CHURCH, NEAR BLUFFTON, OHIO

Adjoining the Ebenezer church yard, in Menno Burkholder's grove, the Fourth of July was celebrated in pleasant Christian fellowship. There was special music, a picnic lunch, and addresses by Rev. D. J. Unruh and C. M. Harsh (?), while Rev. Wm. H. Lee Spratt of Chicago held a sunset service at 8:00 p.m., a lecture one Palestine. Fire works were omitted.—The horse and buggy shed near our church, approximately 300 feet long, counting some choice timber, may now become useful as we consider the building of a parsonage.—Our singers are busy rehearsing "The Elijah." — The C. E. Conference of this section, July 16-17, was well attended, Miss Inda Sprunger taught the group at S. S. The message Sunday morning by Bro. Harold Burkholder was on, "Here I am, send me." He was ordained at the afternoon service. He is soon to take charge of the Quakertown, Pa., church.—Sunday evening June 10, the four Mennonite churches in this neighborhood had their song festival at Bluffton.

There are three things in speech that ought to be considered before some things are spoken—the manner, the place and the time.—Southey.

In Memoriam

ROSA (BALSIGER) WIEDMAN was born Feb. 19, 1885, in the Canton, Bern, Switzerland. She departed from this life on June 6, 1938, at the age of 83 years, 3 months and 18 days.

At the age of 4 years she came to this country with her parents, settling near St. Joseph, Missouri. Here on March 1, 1874, she married John Wiedman. Two daughters were born to this union, Lydia and Viola. In the fall of 1893, they moved to Oklahoma, settling on a farm north of El Reno. They joined the Monroville Mennonite Church at this place. Here Lydia died in 1900. On Sept. 21, 1920, father Wiedman was called to the beyond, bringing to an end their married life of over 46 years. Since then her days have been rather lonely.

She leaves to mourn her departure, one daughter, Viola, and son-in-law, Mr. Otto Wehmuller; two grandchildren, Oscar Wehmuller and Wilma (Wehmuller) Stine; two great-grandchildren, Alta and Elma Stine. She is also survived by two older sisters, Mrs. Elisabeth Herold of Seattle, Washington, and Mrs. Mattie Herold of Hollywood, California. Services were held at the funeral home at El Reno and at the Monroville Mennonite church where interment was made.

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ROSALIN BRADFORD GRABER, daughter of Virnus and Verne Tomlinson Bradford, was born November 29, 1915 at Washington, Iowa.

Heeding the admonition "Remember now thy Creator in the days of thy youth," she made her confession of faith early in life, whereupon she was baptized by the Reverend Mutchler on Easter Sunday in the year 1924 and was received into the membership of the Grant Park Church of Christ in Des Moines, Iowa. In the spring of 1935 she transferred her membership to the Church of Christ in Washington, Iowa and in May, 1937, to the Eicher Emmanuel Mennonite Church of near Noble, Iowa, of which she remained a member to the time of her departure. We shall gratefully remember her for her willing work as a teacher in our Church School. She was a member of the Ladies Mission Society.

On January 20, 1937 she entered into the marriage relationship with Albert Graber and moved to the farm with him near Havre. In the spring of this year they moved into the Noble community on the Mary Schaad farm. She passed away to her rest on Thursday morning, June 30, 1938 at 11:05 o'clock, at the age of 22 years, 7 months and 1 day.

She leaves to mourn her departure, Albert; an infant daughter, Carol Verne; her father and mother, Mr. and Mrs. Virnus Bradford of Washington, Iowa; two brothers, Allen of Des Moines and Jimmie of Washington; and her grandparents, Mr. and Mrs. F. H. Bradford and Mrs. A. T. Tomlinson.

REVEREND PETER UNZICKER, 79, a resident of Dunlap, Ind., since 1918, died suddenly at the home of a daughter, Mrs. L. C. Miller, Manitou Springs, Colorado, where he had been visiting for the last few weeks. Rev. Unzicker was ordained to the Gospel ministry in the Mennonite Church in 1898. Since he moved to Dunlap he had no regular charge. He was a faithful member of the Eighth Street Mennonite Church, Goshen, Indiana, for a number of years.

On Thursday prior to his death, his daughter Ruth, left for Colorado to bring him home to Dunlap and made reservations on a train leaving Manitou Springs Sunday. Brother Unzicker, who always looked beyond the hills to God for his help, was fond of mountain driving. Saturday afternoon, not many hours before his death, he had a pleasant drive through the mountains. The next morning he went not to his earthly home, but to his eternal home to meet the God of the hills he loved, the God who had sustained him through nearly fourscore years of his fruitful life.

Mr. Unzicker was born at Collinsville, Ohio, January 23, 1859. When a young man he moved to Cullem, Ill., where in 1888 he married Malinda Grabill. She died in 1909 at Tuleta, Texas. In 1910, he married Christina Beachy, of Grantsville, Maryland. She died last February 27 at their home in Dunlap.

Surviving are seven children, Glenn of Elkhart, Frank, of Freeport, Ill., John, of Elkhart, Samuel, of New York City, Vernon, of Dunlap, Mrs. L. C. Miller, at whose home he died, and Mrs. Ruth Himebaugh, of Elkhart; twenty-six grandchildren; and twenty-two great grandchildren.

The body was taken to Elkhart where funeral services were conducted by the Rev. E. Troyer and the pastor, G. S. Stoneback at the Eighth Street Mennonite Church, Wednesday at 2:00. Burial at the Prairie Street Cemetery, Elkhart.

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DAVID G. GEIGER, son of John and Mary Geiger, was born Nov. 7, 1852 and died on July 6, 1938, aged 85 years, 7 months, and 29 days. He was married to Mary Hilty on Dec. 3, 1875. To this union were born six children; Mrs. David Bucher, who preceded her father in death; Mrs. Amos Hilty, Pandora; Gideon, Lima; Mrs. Ezra Steiner, India; Llewellyn, Pandora; Tillman, Pandora.

This union was severed by the death of Mrs. Geiger, who died on April 22, 1886.

On October 27, 1887, Mr. Geiger was married a second time to Rosina Gilliam. This union too was blessed with six children: Mrs. H. U. Gottshall, Toledo; Mrs. Oswin Garber, Toledo; Hiram, Pandora; John, Mt. Vernon, Ohio; Mrs. Elmer Kanagy, Eden Valley, Pa.; William, Hawaiian Islands. Mrs. Geiger preceded her husband's death by 11 years, having died on June 14, 1927.

On March 19, 1872, he was baptized on his confession of faith in the Lord Jesus Christ, and became a member of the Swiss Mennonite Church. Later when the St. John Mennonite church was organized he became a member there and remained a faithful member to the end.

Mr. Geiger was unusually active for his age, regular in church and Sunday school attendance counting it a Christian duty and privilege to be with the Lord's people on the Lord's day.

Funeral services were held from the St. John Mennonite Church with pastor Rev. Daniel J. Unruh in charge. Interment was made in the cemetery adjoining the church.

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ULYSSES REICHENBACH, son of John and Margaret Reichenbach, was born April 15, 1845 at Canton Neuenburg, Switzerland, and died June 9, 1938, at the home of his son Amos, 3 miles north west of Bluffton. He reached the age of 93 years, 1 month and 25 days. He had been failing in strength for the past three years but was able to be up and about most of the time. On the first of June, while walking about in the yard, he fell and broke his right hip thus contributing to his death.

Mr. Reichenbach had seven brothers and three sisters, all of which preceded him in death. A native of Switzerland he came to America in 1866 and lived in Wayne county for a year, after which he came to Bluffton, Ohio to live on what is now the Amos W. Reichenbach farm where he resided up to the time of his death.

At an early age Mr. Reichenbach joined the Reformed Church of Switzerland. After coming to Bluffton, he affiliated with the St. John Mennonite Church where he remained a faithful member up to the time of his death.

On November 30, 1869 he was united in marriage with Fanny Basinger, who preceded him in death on July 4, 1907. This union was blessed with eight children. Four daughters have already preceded their father in death. Those surviving are John L., and Henry L., of Pandora, Amos W. and Lena, Mrs. Fred Biederman, of Bluffton, Ohio. He was always a faithful husband and a loving father.

Besides his four children, he is survived by 28 grandchildren and 17 great grandchildren.

Funeral services were held on Sunday June 12 from his late home at 2:00 p.m. and from the St. John Mennonite Church at 2:30 p.m. The services were in charge of the pastor the Rev. Daniel J. Unruh who used for his text, Genesis 15:15.

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MARIA SCHMIDT the daughter of John and Sarah Schraeder Schmidt, was born in Poland on August 26, 1864, and parted this life July the 2nd, at the age of 73 years, 10 months, and 6 days.

At the age of 9 years, she came to America with her parents and settled in the state of South Dakota. Here she grew up, accepted the Christian faith and was baptized by Rev. Kaufman. She united with the Mennonite Church where she has always been a faithful member until her departure.

She was married to Heinrich Schmidt in the year 1881, and in this union they were privileged to live 56 years. About 22 years ago they came to make their home at Dallas, Oregon, living first on a farm and then retired to live in town.

Four weeks ago she was taken sick and during this time has suffered much, but very patiently and fully resigned to the will of the Lord until it pleased Him to call her home. She was a very kind and loving mother with the characteristics of a real Christian.

She leaves to mourn her departure, her husband, Henry Schmidt, six sons, John and Henry of Amity, Oregon; Gustave of Mammoth, Oregon; Leonard of Valley Junction, Oregon; Herman of Oak Grove, Oregon; Tobias of Dallas, Oregon. Three daughters, Mrs. George Peters of Mennon, Sask.; Mrs. Jacob Schultz, of Waldheim, Sask., and Mrs. Nick Neufieldt of Dallas, Oregon. Forty-two grand children, eight great grand children, two brothers, William and Leonard Schroeder both of Dalton, South Dakota, and many friends.

Funeral services were held July 6th and were in charge of Rev. J. M. Franz assisted by Rev. H. E. Widmer.

A Good Lesson

In Pennsylvania there was a place where the railroad makes connection with a canal boat to convey the travelers on their onward journey. The captain of the boat, a strong, stalwart, but kindly-looking man stood on the deck of his craft, directing the work of the crew when the train arrived. As the passengers were alighting a small group of well-dressed men headed toward the captain and addressed him as follows, "We purpose to take your boat west upon one condition: In the coach we left behind there is a sick man whose presence has greatly annoyed us. Our fellow passengers have delegated us to request of you to refuse this man passage on your boat. If he goes along, we will stay. What have you to say?" "Gentlemen," replied the captain, "I understand the request of the passengers, conveyed to me through you. But does the sick man have no one to speak in his behalf?" And since there was no answer to this question, the captain went immediately to the train and there in a corner of the coach, he found a poor, wretched man in the last stages of tuberculosis (consumption). With his head resting in his hand he was weeping. The captain addressed him with a gentle remark. "O dear sir," faltered the sick man amidst sobs, "Are you the captain? Won't you take me along, please? O God, the passengers shun me as one infected with a plague. They treat me very unkindly. You can readily see that I am near death, but I would so much like to live long enough to see my dear mother once more. Then I will gladly die. She lives in Burlington, and I have the largest part of my journey behind me. I am a poor printer and the only child of my dear mother in whose arms I would like to die." "I will take you along," replied the captain, "even if by doing so I should lose all the rest of the passengers." Meanwhile the passengers had all gathered on the shore, deposited their baggage and were waiting to hear the decision of the captain before paying their fare. They were soon to see the answer demonstrated, for they saw the captain coming from the train carrying the sick man in his arms. While he was passing through the crowd he gave orders to select the best place on the ship and to fetch beds for his comfort. With paternal care he laid him down and proceeded to effect the departure. That made a deep impression on the travelers. By now they were beginning to feel thoroughly ashamed of their hard-heartedness and all started to go on board the boat, to make the trip with the sick man, in spite of their previous opposition. And they did more. A few hours later they had appointed a few men of their number to go to the captain with the petition that he should come to the stateroom. Among the assembled there was a man with flowing white hair who now arose and with tears in his eyes addressed the captain, telling him that all the travelers had learned a valuable lesson that had touched them deeply, induced them to confess their wrong and to beg his forgiveness. It was a touching scene. A decided feeling of sympathy sprang up and tears appeared in the eyes of many. Soon a collection was taken for the patient. And when the trip on the canal was ended, the travelers with one accord wished the poor sick printer a hearty, "God be with you." And he went on his way home rejoicing, to die in the arms of his mother.

The Mennonite Church

A. J. Anderson, Canada

I am standing here by the wayside,
At a place where four roads meet;
In silent and stately kindness
I every traveller greet.

My walls do not boast of grandeur,
Of painter or sculptor's art;
But in silence I give my message
To every thinking heart.

I seek in my humble station,
To witness for Him who died;
Who is calling to poor lost sinners,
With His arms extended wide.

On Sunday the people gather,
Beneath my friendly tree;
It is then that I am happy,
And my heart throbs wild in glee.

There by the lowly pulpit
The earnest preacher stands;
And he opens the well-worn Bible
With reverent, kindly hands.

Then he reads in tones so earnest
Of God and His faithful Word;
And tells of the name of Jesus,
The sweetest that e'er was heard.

Then a hymn of praise is chosen,
And they make my rafters ring
In pealing notes together,
By sacred songs they sing.

Then they teach the little children,
In love and in sympathy,
Of Jesus whose holy lips have said,
"Let the little ones come to Me."

But sometimes a sorrow steals o'er me
For some at my door come in,
Who scoff at the name of Jesus;
For their hearts are bound in sin.

But I'll still give forth the message
The Master has given to tell;
And I'll do it in earnest pleading,
For there'll be no church in hell.

That's why I stand by the roadside,
All faithful throughout my day;
I'm preaching a silent sermon,
Of *Jesus* the *Living Way*.

« « JOTTINGS » »

—*A. L. Jantzen*, who has been temporarily serving the church at Los Angeles, will go to Upland, Calif., to serve the congregation in that city in the absence of Rev. Hostetler. Rev. Jantzen writes, "we may be there only a few weeks, for we have just received word from the Mission Board that the way to China will very likely open up this fall. May we ask all readers to pray with us that the Lord's will be done."

—*Dr. R. M. Blackwood*, husband of Loretta Lehman Blackwood former missionary to India, spoke at the Mennonite Church at Berne, Indiana, July 24. Rev. Blackwood recently completed a tour through Europe and the Holy Land for a first hand study of conditions in various countries relative to Christian faith and the status of the divinely founded institution of the Sabbath. Read his article on Sabbath Observance in this issue of *the Mennonite*.

—*The Third Annual Song Festival* in which an All-Conference chorus of 200 voices of the Eastern District Conference of Mennonites sang, took place at Perkasie Park, Philadelphia, Pa., on Sunday, July 24. It featured services in both afternoon and evening and was under the very able direction of Prof. Russel A. Lantz, of Bluffton College.

—*Mr. William Juhnke*, of McPherson, Kans., is the new co-editor of "Our Youth Says" in the Mennonite, succeeding Miss Dorothea Epp. We want to thank Miss Epp for the fine service she has rendered, and bid Mr. Juhnke God's blessing in his new undertaking.

—*The Bethel College Men's Quartet* is on an extended tour through western United States and Canada. The quartet is composed of Elbert Koontz, Dearing, Kansas, Arthur Wenger, Aberdeen, Idaho, Donald Bumgarner, Attica, Kansas, and Robert Senner of Freeman, South Dakota.

—*The Salem Mennonite Church*, Freeman, S. D., was recently favored with a visit by Mr. R. G. LeTourneau. Mr. LeTourneau's consecration of great wealth to the cause of Christ is an outstanding instance of the obedience of faith. His inventive genius has gradually brought him into possession of some forty patents on which his heavy earth moving machinery is manufactured. He has legally transferred all but one or two per cent of his holdings to a benevolent Foundation, whose income ministers to the Gospel through faithful witnesses. May the Lord be given more business men who are willing to be true Stewarts for Christ.

—*Christian America?*—A Chinese student stood holding in his hands a piece of a steel bomb which had blown one of the buildings to pieces in the college where he attended. A look of wonder and question covered his face as he read on the rim of the piece steel, "Made in America."—Herald of Holiness.

—*Mennonites of Mexico Treking back to Canada.*—The few thousand Mennonites who moved from Canada about 15 years ago now find their conditions in their new homes unbearable and are moving back to Canada, where they can get homestead land in the province of Alberta. For $10.00 registration fee they may have a quarter section, 160 acres. In small groups they are now passing through the United States northward, on national highway 81 which extends from Old Mexico clear up to Winnipeg, Canada. Their reasons for leaving Mexico are: Since they are not Mexican citizens they have no right to own land. Crops have not been sufficiently satisfactory. They have been harrassed by bandits who have made raids on their live-stock and other property, and in defending this and their families, some have actually been killed. The government does not seem to care for them, and they find it difficult to maintain their religion. Those that have been met on going through are practically destitute. They have nothing but the clothing on their bodies and some blankets to sleep on. But they are an intelligent looking group showing forth the old desirable Mennonite traits. The children are surprisingly well behaved. Their lot is pitiable.

—*Can you beat it?*—North Reformed Sunday school of Watervliet, New York, writes of a teacher who has been in the school for eighty-six years! And of a secretary who has served for thirty-seven years, a Treasurer thirty-one years, a pianist twenty-five years, a Home Superintendent twenty-one years, a Cradle Roll Supt., twenty-one years and a pastor thirty-one years. Is there some one who can cite a better record?

—*Measure Yourself*

100%—I did.
90%—I will.
70%—I think I can.
60%—I might
50%—I think I might.
40%—What is it?
30%—I think I could.
20%—I don't know how.
10%—I can't.
0%—I won't.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Bridge Builder

An old man traveling a lone highway
Came at evening cold and gray
To a chasm with banks so wide and deep
That many a traveler feared to leap.
The old man crossed in the twilight dim,
The sullen stream held no fears for him.
But he turned on reaching the other side
And builded a bridge to span the tide.

"Old man"—cried a fellow pilgrim near,
"You are wasting strength in building here.
You never again will pass this way,
Your journey will end with the ending day.
This bridge you have spent such labor on
Will serve not you, when the task is done.
You have crossed the chasm deep and wide,
Why build this bridge at even-tide?"

But the builder raised his gray old head,
"Good friend, in the path I came"—he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm, which was naught to me
To the fair-haired youth may a pit-fall be.
He, too, must cross in the twilight dim.
My friend, I'm building this bridge for him."

"When" or "What"?

There is something more important than escaping from trials. When they close in on us our first impulse is likely to be one of pushing the trial away, or hoping for a speedy deliverance. But escape from this trial, or quick release from it, might not be the best thing for us but the worst. Dr. Robert McQuilkin told of a godly minister who was sorely pressed by multiplied trials and who fell on his knees in despair to cry out to God, "*When* am I going to get out of all these trials?" By a slip of the tongue (and plainly by the direction of the Holy Spirit) he prayed, "*What* am I going to get out of all these trials? The change of that one word "When" to "What" was just what the Lord wanted and the hard-pressed child of God realized it. Then the blessing came, not by deliverance from the trials, but by the glorious joy and victory that followed this unintentional prayer; and he was reminded of all God's purpose in making trials produce precious fruit in the life, as God himself tells us in such Scriptures as John 16:33; Romans 5:3-5; 8.17, 18; 2 Corinthians 4:16-18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us not try to escape the affliction and miss the glory!—*Sunday School Times.*

* * *

Weakened or Strengthened

We all have enemies who would weaken us if they could. And they can, if we do not meet their attacks in the right way. Some of our enemies are much stronger than we are; what, then, can we do? Nehemiah undertook a tremendous job when he began to rebuild the broken-down walls of Jerusalem. False accusations were brought against him, and his followers were frightened. Sanballat was the enemy leader, and Nehemiah says of his attacks: "For they all made us afraid, saying, Their hands shall be weakened from the work, and it be not done" (Neh. 6:9). But Nehemiah knew of a counter-attack that never fails. The same verse ends with these words: "Now therefore, O God, strengthen my hands." Sanballat did the weakening. God did the strengthening. And God was greater than Sanballat! He is greater, even, than any of our enemies today! A few verses later we read, "The wall was finished"; and then: "and it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." Have we, today, been called of God to do his work, and our enemies doing their best to weaken our hands? Let us follow Nehemiah's plan—it has never failed.—*Sunday School Times.*

* * *

Idleness is a constant sin, and labor is a duty. Idleness is the devil's home for temptation, and for unprofitable, distracting musings; while labor profiteth others and ourselves.—Baxter.

News from the General Conference

by Dr. J. R. Thierstein

After several meetings of part of the Board of Publication in Newton, in which the brethren E. W. Baumgartner, Berne, Ind., and A. J. Richert, Los Angeles, Calif., joined the Kansas members, J. M. Suderman, Buhler, Kans., and the writer, this quartet made the trip from Newton, Kansas, to Saskatoon, Sask., together, leaving Newton on the evening of July 26 in order to be able to hold a two-day meeting of the whole Board, including M. J. Galle, Odessa, Wash., and J. H. Janzen, Waterloo, Ont. The trip was delightful, the weather pleasant, nature had a cheerful aspect after a refreshing rain. In northern Iowa and Minnesota the farmers were just finishing their harvest of good crops of small grain. In southern Manitoba they were just in the midst of it. The grain, while rather short, had mostly a fair to a good stand. In southern Saskatchewan, the harvest has not yet begun. Here the grain has a fair stand, but farther north we are told the lack of rain will again cause a crop failure.

At St. Paul our party was again joined by Rev. and Mrs. C. E. Krehbiel, Rev. and Mrs. H. P. Krehbiel, and Mrs. R. A. Goertz. Crossing the boundary was easy. There was no inspection of baggage. We were asked where we came from, where we were going and the purpose of the trip. That was all.

Arriving at Saskatoon on schedule time, Thursday evening at 9:25, our party was met by Rev. J. J. Thiessen, recently ordained full pastor of the First Mennonite Church of Saskatoon, and taken to their church where we were assigned to temporary quarters, for due to the fact that the provincial State Fair was still in progress in the city, some of the hosts of conference visitors were not yet ready for them.

The Mennonite Church is a new, respectable looking building, stuccoed without, with a well kept lawn and flower beds surrounding it. Its auditorium easily seats 300 people. It has a full basement where meeting of smaller groups and Sunday school classes can be accommodated.

On Saturday evening the delegates, members of the local church and visitors met in this church for a welcome gathering. Rev. Thiessen led in the devotions and Rev. David Toews gave a brief address of welcome. Then followed short responses by representatives from the different conference districts: Rev. P. P. Wedel for the Western district, Rev. Howard G. Nyce for the first, Rev. E. S. Mullett for the second, Rev. John Bartel for the northern, and Dr. J. H. Langenwalter from the Pacific district, also by Rev. A. Habegger and an Indian friend, Bro. Whiteman.

Sunday, July 31, was principally Mission day. In the forenoon the program centered around Foreign Missions. It is estimated that 3500 people were present at this meeting, held in the spacious stadium. Rev. P. P. Wedel made the introduction and presided. Rev. P. J. Wiens spoke of the work, the difficulties, the successes and hopes of the work in India and Rev. Alfred Habegger of the efforts made among the American Indians. Both showed that the Gospel is doing wonderful things in regenerating human hearts. All through the exercises of the day a mass chorus of about 200 voices, made up of young people from the surrounding churches, sang a number of beautiful anthems surprisingly well, thus adding materially to the worthwhileness of the programs.

In the afternoon the work of Home Missions was presented, with Rev. J. M. Regier as leader. Rev. J. H. Enns of the Girls' Home at Winnipeg showed what a blessed work the Homes there as well as at Saskatoon and Vancouver are doing. Rev. J. G. Rempel of Rosthern gave an interesting account of the work of the Academy at Rosthern, Sask., the Collegiate Institute at Gretna, and several Bible schools in the provinces are doing. Rev. Ben Ewert for many years traveling minister among the isolated Mennonite groups in Canada gave an account of the pathetic struggles that the newcomers from Russia are experiencing and with what faith and determination they try to be true followers of Christ that every one present must have felt we should do much more to help these brethren. Rev. John Plenert, now pastor of the First Church in Philadelphia, but for 13 years shepherd of the Mission Church at Hutchinson, Kansas, plainly showed the need and opportunities of city mission work.

On Sunday evening the Young People rendered a program, with Rev. H. N. Harder presiding. The general theme of the talks was, "Christian Youth Faces the Future." The speakers were all young men from Canada. Oscar Haum of Drake had for his theme, "Jesus and a Program for Youth"; Franz Nickel of Langham, "Appropriating Christ's Program for Youth"; John C. Schmidt, Waldheim, "Youth's Challenge to Youth." The Christian Endeavorers of Saskatoon and of Drake (Nordstine) interspersed the program with good music.

After the close of the Young People's Program, Dr. Abr. Warkentin of Bethel College gave a worthwhile address on the subject, "Jesus and the Youth of his Day." He showed that Jesus was interested and had much concern for the youth of his time. He lived for them, loved them, called them, and instructed them. If parents, teachers and adults generally will do that today, our youth will be comparatively safe.

Monday morning the business sessions of the Conference opened. There was a brief worship service conducted by the vice president of the Conference, C. C. Wedel. This was followed by an excellent Conference sermon by the president, Dr. P. R. Schroeder upon the theme, "Foundation and Program of the General Conference." These are embodied in the statement of St. Paul, "Other foundation can no man lay that that which is laid which is Jesus Christ." The General Conference is a nursery of the anabaptism in America. The cradle of Mennonitism was not in Switzerland, it was on Golgatha. In Christ we have the foundation of our faith and Christian conduct. Our doctrine is rooted in: The Bible, Savior, Church. With the Bible and Christ at our foundation the life of the individual Christian as well as the church must result in righteousness of conduct, the peacefulness, and fruitfulness. Mennonitism is New Testament Christianity.

Then followed the appointment of assistant secretaries and temporary committees, the reading of the resolutions of the 1935 conference, and of the delegate certificates. As far as the figures were then obtainable. These showed that there were approximately 300 delegates. This number was later considerably augmented by the addition of twelve new Canadian churches, making the total number of congregations now making up the General Conference to 168.

The churches taken in were: United Mennonite Church, Sardis, B. C., 300 members, N. W. Bahnmann, leader; Eigenheim Menn. Church, Rosthern, Sask., 225 members, G. G. Epp, leader; Westheimer Menn. Church, Rosemary, Alberta, 285 members, C. D. Harder, leader; Niagara Menn. Ch., Niagara-on-the Lake, Ontario, 90 members, D. H. Koop, leader; Vineland Menn. Church, Vineland, Ont., 194 members, D. H. Koop, leader; Hoffnungsfeld Menn. Church, Rabbit Lake, Sask., 125 members, D. J. Loewen, leader; Lichtenau Menn. Church, St. Elizabeth, Manitoba, 155 members, P. H. Enns, leader; Bergtal Menn. Church, Didsbury, Alberta, 98 members, J. J. Sawatzky, leader; Schoenwerder, Alberta, 75 members, D. Heidebrecht, leader; First Menn. Church, Lima, Ohio, 25 members, George Dyck, leader; Blumental Menn. Church, Spring Ridge, Alberta, 43 members, David B. Jantzen, leader; First Menn. Church, Saskatoon, Sask., 105 members, J. J. Thiessen, leader.

Monday afternoon and Tuesday forenoon were given over largely to the Executive Committee, allied committees, the Field Secretary, and their discussions, and a worthwhile paper by Rev. P. P. Wedel on the subject, "Integration of General Conference boards and Districts."

The elections of conference officers resulted as follows: C. E. Krehbiel, Newton, Kansas, President, with 687 votes; A. J. Dyck, Inman, Kansas, Vice President, with 663 votes; Phil. A. Wedel, Aberdeen, Idaho, Secretary with, 435 votes.

FOREIGN MISSIONS

P. H. Richert, Sec.

A LEPER PRAYER MEETING

P. A. Penner, India

Occasionally I have written to the various church papers about the mid-week prayer meetings in the Bethesda Leper Home. If some of these are interesting and instructive to me, I have a faint idea that some of my readers may wish that I share my blessings with them. Some time ago I was present at this mid-week prayer meeting. (I may mention that I am always present, but I am mentioning this outstanding one today.)

The leader was Ramsai, a badly deformed leper. His fingers are almost gone because of leprosy. His feet are deformed, so that he is compelled to use crutches, kindly made for him by Dr. Isaac. The wounds are healed, but he never-the-less must use his crutches. He cannot stand without them so we have made a three-legged stool for him which he uses whenever he leads a meeting.

After a song heartily sung by those present, he led in the opening prayer. His Scripture passage was Col. 3:1-9, a passage that strangely enough I had looked at just before going to this particular meeting. I pondered over the first words: "Seek those things that are above" and in my Bible I have written: "What things?"

The first thing that impresses a visitor to a leper prayer meeting is the simplicity of the service. No pomp, no show, no attempt at rhetoric on the part of the leader, no deep exposition of the selected portion of Scripture, nothing but just a simple gospel message. Its simplicity is appealing, its contents for the heart, its object to magnify the Lord. Of course, I will say right here that all leaders are not like the leader to whom I refer. Ramsai is long-winded. He is a converted man and hence I believe that what he says, he also lives. He interpreted "seek those things that are above" as meaning all those things that would help us to make this life beautiful, fruitful and helpful. When he came to the fourth verse, he said that when Christ comes for his own, as he said he would, he would take us to heaven where there would be no pain, no sorrow, no sickness, etc. He did not, strangely, enough, mention no leprosy. But he did say something that provoked a smile from me. He said: "In heaven there will not even be itch." Some of our Indians suffer greatly from this rather harmless, though annoying, malady. Well, in heaven there will be no itch. I have an idea that Ramsai is right.

After an altogether too long address, he called for four prayers because of the brevity of time. Who prayed? First a young man rose to his feet. There was nothing outstanding in his prayer, except that he praised God for His love. Then a sister, whose daughter is in the hospital for the mentally defective, prayed. She, too, prayed for the usual blessings upon herself, the lepers in the Home and also asked the Lord to restore her daughter to health if this could be to His glory. Then another sister, Rebecca, one of our "mothers in Israel," rose to her feet. This good woman, whose language is faulty, whose enunciation is defective and whose whole body is marred by leprosy, prayed among other matters for her supporter, then especially for the Leper Home staff, such as the doctor, the compounders, the caretaker and the mental staff. This she will never or seldom forget to do. The fourth man that rose to pray is one that has a history. When he asked to be baptized he was, together with others, put on the list of candidates for baptism. He was not an apt pupil in the class having difficulty to commit to memory the little that we require, but he was sincere and I am convinced genuinely converted. On the eve of his baptism, his father came to see him and plead with him to reconsider his decision to become a Christian. He called attention to the fact that he was dishonoring the family by leaving the caste and becoming a Christian. For I do not know how long, he plead with his grown-up son, but without the least effect. Teejram remained firm in his desire to become a Christian. He took the step and has been a model Christian ever since. Well this Teejram prayed and it did my heart good to hear what he said: "Lord, I thank Thee that Thou hast shed Thy blood for all the world, and also for me. I know that I am Thine." I thought to myself, would that ALL baptized Christians could and WOULD say this.

After a hearty song, "Cleansed by the blood," and the pronouncement of the benediction by me, the meeting was over. Oh no, it's not all difficulties when working with and among lepers. And one of the happy anticipations for Mrs. Penner and me will be when "up yonder we will find many whom it was a joy to have, even in a small way, served here below."

What is our Attitude?

Any call or request from God involves an alternative on our part. Either we will refuse or accept, we will ignore it or obey, we will plead our inability, we rely upon His power, we will turn to our own understanding or follow the wisdom of God. Each will bring its results. Slowness of heart, coolness of love, defeat through the consciousness of our own limitations, and the loss of spiritual joy if we refuse. If we obey we will find it delightful to do God's will, we may enjoy the satisfaction that alone comes to the obedient, taste of the glories of His power and experience the joy and peace that come through believing. What makes the difference? The attitude we take toward God's call or will for us.—H. of H.

Rev. Musselman Passes Away

The General Conference was deeply saddened at the sudden death of one of its faithful leaders and pastors, Rev. S. M. Musselman, who passed away Saturday, July 30, at Hillsboro, Kansas.

Rev. Musselman had just completed a successful year as pastor of the Johannestal Church, and in this rather short time had won the friendship and love of the entire community. By them he will indeed be missed, and his faithfulness and example of Christian living will long be cherished. He was a staunch supporter of missions, serving as a member of the Foreign Missions Board of the General Conference and the Home Missions Board of the Western District Conference.

There are those who have known him better, and there are those who have known him longer, but they will all agree that Rev. Musselmann was one of those who loved to serve the Lord. His deep-rooted Christianity pervaded his personality. His kindliness, his geniality with friends, his considerateness as husband and father, his good common sense in church work and his genuine love for it, his deep interest in missions, all spoke of his sincere loyalty to Christ and His cause.

He was one of those whose life-work was dedicated to the ministry. He found joy and satisfaction in the long years he worked in the various churches. He tried to truly shepherd the flock entrusted to him, and to interpret the Word of God so it might become a power in their life. He worked faithfully for the upbuilding of Christ's kingdom in the churches he served, as well as on the Board of Foreign Missions. He took a personal interest in the missionaries and in the work they were doing. His life has been a blessing, and his influence will continue to live in the lives of many.

JUST FOR YOU AND ME

"If thou knewest the gift of God, thou wouldest have asked and He would have given thee . . . everlasting life."—John 4:10.

The Victorious Life is a life of victory over sin. Do you have it?

The Victorious Life is a life of fruit-bearing. Do you have it?

The Victorious Life is a life of constant fellowship with God. Do you have this fellowship?

If this picture, as given in God's Word, does not describe the experience you are having, then you do not have the Victorious Life. There is something that the Lord Jesus offers that you do not have. The Victorious Life is a free gift from God. It must be received as a gift. Like salvation, it is to be received and enjoyed by faith.—Sunday Bulletin, St. John Church, Pandora, O.

Professors or Possessors?

by M. D. Metcalfe

Reader, do you call yourself a child of God? If so, what authority have you to make such a claim? This may seem a strange question but in these careless, indifferent days, one does well to probe down to the depths of one's profession, in order to make sure that one is building on the true foundation, and not, perhaps in ignorance, merely building airy castles that exist only in imagination. Our Lord Himself warns us of this danger, for He foresaw the day when there would be far more PROFESSORS in Christendom than actual POSSESSORS. Let us see what He says. Turn to Matthew 7:24-27:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Here He shows us two types of person. You will notice that they start off with equal advantages. They both *hear* the sayings of the Lord Jesus Christ, and *because* of what they hear, they both begin to build. The point of difference between their buildings is the foundation. A very vital point, is it not?

The wise man begins to build upon a rock. In other words, he is rooted and grounded in Jesus Christ, who in Scripture is so often spoken of as the "Rock" or "Corner Stone." We read in I Cor. 3:11: "And other foundation can no man lay than that is laid, which is JESUS CHRIST." This is the reason why, when the floods came, and the winds blew, and the rain descended upon that house, it stood firm and unshaken.

Upon what did the foolish man build? Upon sand! What a contrast to the Rock! Therefore its fall when the storms came was inevitable. In other words, there are many so-called Christians who are trying to build their eternal salvation upon their own flimsy, unreliable ideas about the Lord Jesus, instead of reading and trusting in the revealed Word of God concerning Him, and His power to save.

Now let us compare the outwordings in the lives of these two types so vividly portrayed by our Lord.

To begin with, the wise man takes the *Word of God* as his only guide for this life and the next. Not only does he hear it, he *Loves* it, and through the indwelling of the Holy Spirit he obeys it, and *Lives* in the light of it.

The foolish man also hears it, but makes every possible excuse for *not* obeying it. When God's commands run counter to your ideas and outlook, do you argue that that part of Scripture cannot be taken literally, and that God does not mean actually what He says concerning His children? For instance, if you are trying to live in the world and be a Christian at the same time, do you try to persuade yourself, and others, that God gave us worldly pleasures and pursuits for our enjoyment, and that it would merely be narrow-minded to cut yourself off from such things? If this is so, then, like the foolish man, your foundations are very insecure. What are God's instructions on this point to one who would follow Him? In John 15:19 we read:

"If ye *were of the world,* the world would love his own; but ye are *not* of the world, but I have chosen you *out of* the world, therefore the world hateth you."

Again in James 4:4, we read: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is *the enemy of God.*" Also our Lord says of His disciples (John 17:14): "I have given them Thy word; *and the world hath hated them,* because they are not of the world, even as I am not of the world." And lastly, in 1 John 2:15-16, we are told: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For *all* that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is *not* of the Father, but is of the world."

There are many, many more such clearly worded passages in Scripture, and you would never dare to argue against such statements if you really *knew* your Bible.

Why is the world, and all that is in it, at enmity with God? Because the devil is the god of this world (see John 12:31 and 14:30; Eph. 6:12). Therefore, to followers of Jesus Christ, the command is: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:17).

Where do you stand in the light of this? Does Christ mean so much to you that the pleasures of this world have lost their attraction? Can you say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him." (Phil. 3:8, 9.) Oh, when once we have tasted even in a small measure a life of sweet communion with Him, then indeed the empty pleasures of this world literally become as *refuse* to us, and if the Spirit of Christ really indwells us, then we shall henceforth live no longer for ourselves, but for Him, and strive if by any means we may be used to bring others to His feet. "We love Him, because He first loved us." (1 John 4:19.)

Do you love Him? Perhaps you think you do, because you go to Church regularly, and maybe even take a Sunday school class, or have family prayers occasionally. That is no proof *whatever* that you love Him. The Pharisees were full of observances—they were the religious leaders of the day; but, in spite of all the outward show, their hearts were not right towards God. If you will read Matthew 23, you will see the awful condemnation passed on them by our Lord. He is so gentle and merciful to self-acknowledged sinners who come to Him for healing and salvation; He meets them with outstretched arms, and gives them pardon, peace, and joy; *but to the religious professor* He speaks words of terrible judgment. In Matthew 7:21, He says:

"Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but He that doeth the will of my Father which is in Heaven."

If you really love Him, your greatest joy in life will be to obey Him. "It is love's prerogative to give, AND GIVE, AND GIVE." If your heart and life do not respond to this then your love is no love at all. You are merely a formalist, and are most certainly building on sand. Jesus says: "If a man love me, he will keep my words." (John 14:23.) He is the "altogether lovely," the "chiefest among ten thousand." Do turn your back on your *mock* Christianity, and start to learn at the feet of Jesus! He will show you that if you are His then you have been delivered from the power of darkness, and translated into His kingdom, and your life in future will be "hid with Christ in God." (Col. 3:3.)

"He brought me up also out of a horrible pit, out of the miry clay, and *set my feet upon a Rock.*" (Psalm 40:2.)

Sunday School Lesson

A. S. Bechtel

August 14, 1938

RELATION OF TEMPERANCE TO CHARACTER

(A Personal Aspect of Temperance)

Prov. 4:10-23; 1 Thess. 5:6-8

Our lesson for today from Proverbs, sets before us two ways of life; the way of wickedness with its temptations leading to darkness and the way of righteousness which is as a shining light, shining unto the perfect day.

God's Plea to His Son vs. 10-17

God is the real author of these wonderful words of advice—words of wisdom for all who will hear. God's love is expressed in the yearning plea (v10). The promise for obedience to the Word is life. Habits of life either lengthen or shorten our lives. Clean habits are essential to length of life. The second promise is assurance of guidance (vs11, 12). The "way of wisdom" will be followed. Wisdom is not an ordinary word; it is more than mere knowledge. Wisdom is turning the heart fully to God. It is permitting Him to lead us in the right way. Then we shall not stumble nor go astray. We should therefore make an earnest effort to obtain divine instruction (v13) and also to learn from the wisdom acquired by others. It has been proved beyond all doubt that alcohol is narmful to the body, mind and soul and weakens character.

The influence of evil and wicked companions has long been well-known. All need to take this warning (v14) seriously as there is much danger. Only the strongest can to a considerable degree escape the evil influence of the wicked. There is but one attitude to take toward such temptations (v15), avoid it as one would a plague, as though life itself depended on it.

Beauty of Christian Character vs. 18-23

The path of the just is as a highway of light, like the rising sun, glorious in its beginning, increasing in glory and beauty unto the zenith of brilliance (v18; Ps. 1:2, 3). This is the believer's assurance. The manner of life of the just reveals the Christian character back of it. A godly person who has lived long and usefully is a great inspiration. The path of the just is a plain road and does not leave us to guess and wonder if we did not somewhere take the wrong way. It has a bright light on it.

In contrast the way of wicked is as darkness (v19). They love darkness and not having accepted the Savior, they cannot stand in the judgment. God's words need to be cherished in the innermost recesses of the heart with a fervent affection (v21). They are life in its best sense and spiritual health (v22). The heart is the very center of our being and needs to be well guarded (v23) for out of it comes all that characterizes each one of us. Only as we trust in God can He keep and guard our heart. He is our security. The secret of a pure heart lies in keeping it well filled with that which is good. The success of our outer life depends on the condition of the heart. The forces of evil are after us always and we need to guard well lest we fall under temptation.

Admonitions to Christians vs. 6-8

There is no doubt at all as to where God wants his people to take their stand. It is with those who are wide awake, watchful and sober. Sinful practices, intemperance, drunkenness are practices of the night and the Christian should have nothing to do with them. Christians are to be day people and their conduct such as will bear the light of day. True Christian wisdom will keep one from being deceived by wine and strong drink (Golden text). Wine mocks the drinker and biteth like a serpent in the end. Yielding to its temptation indicates a lack of wisdom. Man is the ONLY ONE of God's creatures who develops an appetite for that which intoxicates and harms his body. His capacity for evil means a like capacity for good when the good replaces the evil.

SERMON SKETCH

TRUTH NEEDS AN ADVOCATE

No qualified substitute can be found for the living human instrument. Literature has been of great value, to the saving ministry of gospels and tracts in the language of the people among whom they were circulated. We cannot limit the work of the Holy Spirit, but it is generally found that where the printed message has been most productive God used some human instrument for teaching and instructing.

When the Ethiopian treasurer was approached by Philip's pointed question, "Understandest thou what thou readest?" *"How can I, except some man teach me,"* came the answer. He would welcome light from any quarter, and this reply to Philip was an invitation for any help that he could render. And the result was final: He received not only light for his mind but life eternal for his soul, he became a disciple and *"went on his way rejoicing."*

Athens was far in advance of Ethiopia in culture and refinement and art. It was the centre of the new learning, the city of schools and shrines and temples. But Athens was as dark as Ethiopia in its knowledge of the living God. Athens had an altar with the strange device, *"To the Unknown God."* This was as far as human skill and learning had conducted men. Human inquiry stopped short at this impenetrable mystery. Athen's confession was that God was unknown to them, but they expressed the instinctive desire for worship; and when Paul approached them saying: "Men of Athens, I observe at every turn that you are a very religious people. Why as I passed along and saw your objects of worship, I actually came upon an altar with the inscription, *"To the Unknown God."* Well I proclaim to you what you worship in ignorance." *That day Christ made new disciples in Athens.*

What God everywhere wants is the man who knows. The Gospel calls for laborers, for men who are constrained by love; men who listen to the Macedonian cry, *"Come over to Macedonia and help us!"* Men He wants who have a vision of the conditions and needs of a crying world, men who also have a vision of the purpose and ends of God to which He wants this poor world to come. *"We speak that we do know and testify that we have seen." The living voice is God's best misionary.* When they heard this they were pricked to their heart. I do hope to God that some of you, dear readers, may feel this godly prick against which it is hard to kick.

Do you know that personality is the most powerful thing in the world? The Gospel is from first to last a mighty concern of persons. *"How shall they hear without a preacher?"* There is no adequate instrument until the preacher arrives. "Except some man teach me!"—it is not a question of method by a man. God wants men. You come to church to listen and I challenge you to go home to work like men, men of God in whose heart and bones the Gospel word is burning like a fire.

"Except some man *teach me,*" that is the startling everlasting cry. Personality is the truth personified. Do you hear God's challenge today. *"Go ye also and work in my vineyard?"*

Man needs a helpmate

No man can lift himself from the ground by pulling at his boots. Some one else must raise him. Society is held together by the laws of mutual helpfulness. If these laws break down insufferable wrongs are inflicted.

At the Bethesda pool Jesus discovered a number of the world's derelicts. Every man was seeking a way to escape from disease and disability. Jesus approached one of the most helpless victims with the question, designed to create faith and hope, *"Wilt thou be made whole?"* The pathetic reply came back, "Sir I have no man when the water is troubled, to bring me to the pool." He missed the kingdom he was seeking through the lack of human helpfulness.

It always stirs my soul when I read that passage about Christ's loneliness in the darkest hour of His life, *"He trod the vinepress alone and of the people there was none with Him."* Peter denied Him, Judas betrayed Him, they all fled. Oh, how many of our great and good men are unsupported. Brethren and sisters, young and old, the world is waiting for us.

God asks for men, anyone that has faith and hope for a lost world, who has the courage of self denial, of cross bearing and a vision of the purpose of God with fallen man.

"In wars," said Napoleon, "it is not men that count, but a man, the one man has the value." That is how empires are built, and how the world is won. The man, Jesus Christ, laid the foundation for a temple of living stones whose tower would pierce the skies and whose walls would embrace the ends of the earth, the foundation of a kingdom in which righteousness and peace shall kiss each other, and where no man shall say to another, *"Know the Lord,"* for they shall all know Him from the smallest to the greatest.

It is the great *"Imperative"* to our young generation as this age is calling upon them, *to be a man* and shoulder the work of salvation of a lost world. Amen!

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features makes the beauty of the face, and true proportions the beauty of the architecture, as true measures that of harmony and music. In poety, which is all fable, trust still is the perfection. So a life filled with truth and honest ideals stands out among men.

The Parable of the Power Line

Hugh S. Clark

The kingdom of heaven is like unto a certain power company that entered into a new territory with their lines and advertised their power for sale. And behold two householders thereby agreed to use power thereof.

One householder connected his house and straightway went into the store and purchased unto himself four small lamps like unto lightning bugs, and when he had turned them on, lo, he could almost see his way about his house, in the light therefrom. And when he beheld the marvel of it, he went forth into the crossroads store and to the blacksmith shop and boasted, "I now have power, I am connected with the power house." And his neighbors were impressed *(some)*.

Then the other householder, likewise had his house connected with the great power company, and wired with good BX cable. And he likewise fared forth into the marketplace and bought a stove to cook his food, a refrigerator to cool it, a toaster to toast his bread; moreover he bought a pump to draw water into his house, and a heater to heat it withal, and a washing machine, a sweeper, an iron, and a mangle, and he did exceedingly abound in his purchases, insomuch as to buy a milker wherewith he could milk his cows without any assistance whatsoever from the calves, which thing caused a great bawling in the barnlot. He moreover hooked the power to his fence that he might keep out undesirables and keep in his own so that not a hoof should be lost. Then when this householder had connected all these devices to the wiring of his house which was connected to the great power house, and all these marvels began to work for this happy family, the fame and wonder of it went out abroad so that all men in the region round about wondered greatly. Moreover these citizens were convinced of the value of this wonderful power and they likewise connected their homes with it.

But, alas, when the first householder beheld the wonders of his neighbors' works he became disgruntled and said within himself, "Lo, I am connected with the same power house as is this, my neighbor, yet this power hath wrought no such miracles as these for me." So when he went home and beheld the dimness of his little lightning bug lamps he became yet more disconsolate and began even to neglect turning on his little lamps, and when the collector waited upon him for his share of the expense of the great company, he said unto him, "The benefits I am receiving from this company are so small I do not feel it is worth while for me to contribute to its support any longer." Therefore the wires were severed and his house was left in darkness, while his happy neighbor went from glory to glory in the use of this wonderful power so that all the region round about was edified by his example.

Moral: "Now unto him that is able to do exceeding abundantly . . . *according to the power that worketh in us*" (Ephesians 3:20).—Herald of Holiness.

Aim at Peace

"Let us therefore follow after the things that make for peace, and things wherewith one may edify another." Rom. 14:19.

In the verses previous, Paul had been writing concerning those who caused trouble and put stumbling blocks in the way of their fellow men. Then in this verse he sums up the principle which should govern our actions toward others.

Weymouth translates this passage, "Therefore let us aim at whatever makes for peace and the spiritual upbuilding of one another." Here we have the positive side of our Mennonite doctrine of Non-resistance. Disregard for others selfishness, jealousy, hatred and strife do not make for amity or build men up spiritually but rather lead to violence. Anti-Christian forces foster those things which tear down, injure, destroy and kill men. The Christian should promote those things which are helpful to mankind. The giving out of the gospel that transforms lives, the spreading of love, sunshine, goodwill and understanding.

There are some today who say that because we shall not have peace on earth until Christ comes therefore we should not aim at it, but that is like saying we will not have a converted world, we should not preach salvation to the sinner. Do automobile manufacturers give up because perfection will not be reached? No, they are even now bringing out new and better cars. So, then we ought to also seek to propagate more love in the world, even if efforts seem fruitless.

If we do not aim at peace and amity we are endorsing strife, murder and war. And what Christian can say the Bible teaches me to kill? Is not war the result of sin and failure? God has used war as a means of punishment, but that does not justify it. Even David, who was a man after God's own heart, was not permitted to build the temple because he was a man of war. Our Lord told Peter to put up his sword for they that use it shall perish by it. Just now when this old world is torn with wars in the east and wars in the west and others threatening, is it not time that we had more people who would live in the light of this scripture passage? We need positive preaching, teaching and living that will bring men to Christ, change hearts, instill love, goodwill and peace.

"Therefore let us aim at whatever makes for peace and the spiritual upbuilding of one another."

Olin Krehbiel, Pastor, Grace Church,
Lansdale, Pa.

—Sunday school membership in England has declined since 1902 by 1,340,684. This means a drop from 3,342,554 to 2,001,870. This report from the National Sunday School Union, is most deplorable and greatly emphasizes the need of a world-wide awakening to Christ.

EDITORIAL
STAFF
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Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

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Becoming Acquainted with the Cultural Background of Students

Curt Siemens

Education is the process of training boys and girls as living persons. Most people would regard that as quite obvious, but the meaning of this statement is seldom realized in the fullest possible sense in practice. We shall regard living persons and the term "personality" as synonymous and containing two characteristics: unity, and the power to create his own value by achievement of his interests. The first characteristic of a personality, then, is its unity. Students are conscious of themselves as living agents, relatively distinct from other people around them. They have a definite point of view, peculiar to themselves, from which they look out upon the world and a particular set of interests which are not the same for other people as they are for them. The student's experience, thoughts, values, emotions and desires are significant, only as elements of a whole personality. The individual has organized these elements into a whole. The student's personality is either a product of his early cultural influences or the lack of them.

This concept, that each student is a unit in himself and different from others has important implications for the teacher. It follows that in teaching we must recognize the individual point of view and interests and moral and spiritual values of each boy and girl. All education must be based upon sympathetic insight into the minds of those taught. Should a teacher attempt to improve a certain train in an individual, it must be done in relation to the whole personality. This then illustrates to us the importance of knowing what is the cultural background of the students whom we teach.

A recognition of the elements which comprise the student's total personality has an important bearing on the professional training of the teacher. The teaching career is seldom a planned career. Students go to college and when they graduate, find there is nothing else to do, so they teach. Consequently in their training no effort has been made to become familiar with the diversity of influences which mold human personality. Even they have not subjected themselves to variety of factors which would make their approach to their students more accessible and which would make their adjustment in different situations possible. Many of those who belong to the teaching profession are raised in a small community where thought is stereotyped by the doctrines of the typical small town church and where the minister prides himself in the preaching of the old-time religion. They have attended their denominational college where narrow views of life sometimes are further ingrained and crystallized. These teachers may locate in a community to teach where they are strange and where their efforts meet with little response because they do not know the factors which have shaped the minds of the children with whom they have to deal.

It has been stated by many school administrators that the best teachers are the ones who have broken away from the narrow influences which is affecting their students, because they can enter most sympathetically into the experience of their students. They know also what it means to be spiritually in bondage as well as free.

All teachers should keenly realize the limitations of their early environment and should, therefore, definitely embark upon a course that will offset these limitations in their individual make-up. It is true that much discomforture will be involved in such a course. It means for the individual teacher that she will embark upon a sea of foreign culture and the pain of giving up old ideas and acquiring the new. She will discover that old friends once warm are turning cold and strange as she climbs the intellectual ladder. But lonesomeness is the price one pays for being intellectually superior in a small community. Travel, new books, the cosmopolitan influence of a great university, diverse thought, and manifold social influences will develop the understanding and approach to the students who are reared in a variety of social and cultural influences. The main problem of the teacher is nothing less than the opening of the soul to all the influences, spiritual, social, aesthetic and cosmic that call to it from the unseen, and thus fit it for the larger, truer life. To make great personalities out of students a teacher must first be the living embodiment of a free spirit. All teachers should be able to say with the Great Teacher, "No one taketh my life from me," which is another way of saying, "I drink freely of all the influences, spiritual and otherwise, which the universe has to offer; no one can keep these from me."

Every army has its spies and its scouts who make a preliminary survey of the field of conquest. Every engineering project is preceded by a corps of surveyors, who take stock of nature's factors to be dealt with in the proposed undertaking. Every constructive law is preceded by the studies of a fact-finding commission. So every teacher who sets out upon a new field must take stock of all the forces that must be dealt with in her endeavor to promote the mental, physical and spiritual growth of students. To come to the new community only a day or two before school opens is too short a time in which to get one's bearings as a teacher. Several visits during the summer time and a thorough discussion with her new superintendent about the peculiarities of the community, its religious, political, social and moral life and even a visit with her landlady will provide her with many hours of reflection as to how she will begin her work in school and what kind of a role she intends to play in the life of the community during the school term.

As the school year proceeds, she will in all probability be invited to the homes of average means. Here the evening may be spent in partaking of a copious meal and in the playing of games. The behavior of the guest will have more to do with making the evening a pleasant one than the elaborate preparations made by the home for her visit. Her dress, manner of conversation, and the ease of participation in the activities of the evening will make her presence a pleasure in the home. Indirectly she can discover here the attitude of the parents toward school, the musical influences of the child, the literary influences, the economic and social interests. An intense interest on the part of the teacher will cause the family to reveal all these things for the average parent knows little about school and would, therefore, prefer to talk about their home, income, and occupation than to listen to the problems of the teacher.

Should the home, however, be of the aristocratic and highly cultured type, the teacher should be equally adaptable. The meal will be served in the best of style and the conversation will turn to music, art and literature. Needless to say, the teacher should be able to equal and even excel this family in their good taste, in dress, manners and in the ability to converse intelligently on intellectual subjects. An evening with the student's family can be highly enlightening and where the mutual confidence of the parent and student in the teacher can be firmly established.

(To be continued)

What Will I Be Like?

Phil. 4:8, 9, 31, 19

Young People's Topic for Aug. 28, 1938

Meditations:

M., Aug. 22. I will be like those I admire. 1 Cor. 15:33.
T., Aug. 23. I want to be like Christ. Phil. 2:4, 5.
W., Aug. 24. I want to be gracious and kind. Eph. 5:1, 2.
T., Aug. 25. I will be like Christ in heaven. 1 John 3:1-3.
F., Aug. 26. Who most deeply influenced Paul? How? Phil. 3:1-14.
S., Aug. 27. I will follow Jesus. Heb. 12:1-4.

Suggested Hymns:

"I Would Be Like Jesus," "Follow On"

Why it matters: (What will I be like?)

The average Christian Endeavorer has two-thirds of his life left. Life insurance experts tell us the average life span of a man and woman is about fifty-nine to sixty years. Thus with two-thirds of my life on this earth left, it does matter what I will be like.

We read in Proverbs that if a child is trained in the way it should go, when it is old it will not depart from that way.

As followers of Jesus we must be true to His light so that we can inherit and receive those mansions which He is now preparing. I John 3:1-3: John 14:1-4.

Suggested Topics:

I. What Must I do to improve myself?
  A. Select an aim or goal
  B. Keep eyes on the goal. "Forgetting the things which are behind" we—
  C. Work toward the mark. "We must press toward the mark of the high calling of God in Christ Jesus"
  D. Self-analysis tests can be taken. For one interested in music, the Seashore Music test will be revealing. Dr. Schellenberg at Bethel College has over two hundred various tests for self-examination.

II. How must I Continue if I am to succeed?
  A. Watch my associations. A young person should choose his friends with care and should know how to resist the degrading influences of friends who do not adhere to Christian ideals of behavior
  B. Develop a program of personal religious living. This includes the acquiring of habits of courtesy, respect for elders, personal cleanliness, private prayer and meditation, diligent reading of the Bible, and the practice of Christian fellowship with the members of the community.
  C. Use spare time wisely

Special Projects:

A. Hobbies: Talk to ten people whom you think are successful to see if they have or have had creative hobbies. Make a list of hobbies that might help in spreading the gospel, e.g. sewing.

B. Conduct a panel discussion. Use an able adult to guide the discussion. Have four or five C. E.

members present a group discussion using such topics as:

1. We are the masters, not the victims, of fate.
2. Is a man who makes a million dollars successful?
3. What is the true measure of success?
4. Is competition necessary to success?
5. How can one overcome physical defects?
6. What can we do to be more Christ-like?

INTERMEDIATE DEPARTMENT

Considering Others

Intermediate C. E. Topic, Aug. 28, 1938

For Daily Study

Aug. 22. First thoughts for others. Phil. 2:1-5.
Aug. 23. Jesus thought of Peter. 1 Cor. 15:5.
Aug. 24. Christian courtesy. 1 Pet. 3:8-11.
Aug. 25. Respect and helpfulness. Matt. 5:43-48.
Aug. 26. The test of courtesy. 1 John 4:7-16.
Aug. 27. The Christian rule. Gal. 6:1, 2; 5:22-26.
Aug. 28. Consideration of others. Rom. 12:14-21.

Preprayer Circle

Bring out the value of intercessory prayer. Read James 5:16. Give example of answered prayer. Mrs. William Blackstone, a missionary in China, tells of how the women in her home church in America were led to meet and pray at the time when Communists were passing within a short distance of their house in China. The missionaries were miraculously spared.

Song Service

Select songs of service: "More Like the Master," "Help Somebody Today"
Society announcements

Suggested Worship Service

Instrumental prelude: "Jesus Calls Us"
Leader:

"Love thyself last.
Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load."

First response: Luke 10:27
Second response: Matt. 7:12
Scripture reading: Rom. 12:14-21 (pause after each verse for comments)
Sentence prayers, closing with "Spirit of the Loving God"
Special: "Somebody Did A Golden Deed"

Topic Presentation

1. Leader's introductory remarks. Speak of the difficulty and yet the great need of putting ourselves in the other person's place. The same mountain from two points of view looks entirely different. An experience related by two witnesses is never the same. How can we get the other person's point of view? How can we treat him as we would like to be treated? Mat. 7:12
2. Jesus' Example
Jesus forgot himself when he saw others in need, no matter how great his own suffering was at the time or how important his task. He always had time to help others. How did he show consideration for others:
   a. Mark 10:46-52, Healing a blind beggar
   b. Mark 10:13-16, Blessing little children
   c. John 13:12-17, Doing the lowly task for others
   d. Mark 16:7; 1 Cor. 15:5, Remembering Peter
   e. Luke 23:39-43; John 19:25-27, On the cross
3. *Discussing the Topic*
   a. What hinders us from showing consideration for others when they are in trouble? Eph. 6:1, 2
   b. Why must I consider others in deciding what I can do as a Christian? 1 Cor. 8:13
   c. How can we grow in our consideration for others? 1 Cor. 12:12

Closing Moments

OTHERS

"Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others.

Others, Lord, yes others,
Let this my motto be:
Help me to live for others
That I may live for Thee.

Help me in all the work I do,
To ever be sincere and true
And know that all I'd do for you
Must needs be done for others.

Let "self" be crucified and slain
And buried deep, nor rise again,
And may all efforts be in vain
Unless they be for others.

Others, Lord, yes, others,
Let this my motto be:
Help me to live for others
That I may be like Thee."

—Author Unknown

Song: "O Master Let Me Walk." Benediction

Scripture Comments

Romans 12:14-21

v.14. To curse who mistreat us is human; to bless them is divine. Only Christ in the heart can give a man grace to bless his enemies.

v.15. We need the sympathy of others in joy as well as in sorrow. An old German proverb says: Shared joy is double; shared grief is halved.

v.16. To live in harmony with others there must be harmonious thinking. High ambitions that arise from self-conceit lead to jealousy and strife. Doing lowly tasks does not arouse the envy of others.

v.17. If someone gives you a "dirty deal" do not pay back in the same coin. Keep busy with the noble and you will not be tempted to stoop to such acts.

v.18. The saying goes, "It takes two to make a quarrel." Make sure that you are not one of the two.

v.19. "I'll get even with him," is a very common expression, but is not Christian. God's spiritual laws work just as surely as His physical laws. Those who transgress will suffer without my interference.

v.20, 21. Evil rewarded with evil, justifies it in the sight of the evil doer; love condemns it, and is the greater punishment. Love is the only certain way of overcoming evil.

JUNIOR CORNER

Every Junior a Christian

Program Suggestion for August 28, 1938

Call to service: quiet music

Opening service:

1. Verse one of the Ninety and Nine sung by four juniors
2. Verse 2, 3, 4 spoken by one of these four juniors
3. Verse 5 sung by the quartet
4. Responsive reading: Luke 19:1-10
5. Sing in unison the prayer: "Saviour, like a shepherd lead us," verses 1, 3, 4

Study period. Aim: to lead the young heart near to its Saviour

1. The meaning of the word "Christian"

2. *When* and *How* may I become a Christian: talk by pastor or another guest speaker. We cannot "push" the Junior child into the Kingdom nor should we try. You cannot force your garden flowers to bloom before the stem and leaves have developed and before the bud has formed,—there is a natural development. So we should not hurry the child but *gently* lead it to its Saviour. We may take its hand and show it to the love of Calvary, we may teach it the need of this wondrous Saviour who can make the black heart white and fill it with good things and who will lead like a Shepherd all the days of our life and then return us Home. We may do this but the Master of life, the Creator alone can make ears to hear, eyes to see and move hearts to accept into its lowly manger, the Life from above,—the NEW BIRTH.

3. Sing in unison: "Just As I Am," verses 1, 2, 4, 5
4. Closing prayer by pastor
5. Benediction: Heb. 13:20, 21

REMEMBER

Junior Leader's Convention, August 14
Tabor Church near Goessel, 2:30-4:30

◆

WHY SOME PEOPLE FAIL TO ATTEND CHURCH

Based on an extensive survey made by the Advertising Club of the Lutheran Church of the North Shore of the Queens, New York area, the *Lutheran News Bulletin* finds the following reasons for people's failure to attend Church:

1. Twenty-three per cent wanted Sunday for themselves and their families.
2. Twenty-one per cent did not go to church because of the unfriendly or insincere people they found.
3. Nineteen per cent stayed away because the church was always asking for money.
4. Fifteen per cent stayed away because the sermons were uninteresting.
5. Nine per cent had individual reasons, no two of which were alike.
6. Five per cent did not go because they never experienced any spiritual help.
7. Four per cent stayed away because no one had ever invited them.
8. Four per cent remained away because the minister was always telling people to be good.

These reasons present an interesting study. There is perhaps no way for the church to remedy at least four of these excuses; they are purely of a personal preference, and perhaps they all fall into that class. But those designated under two, three, four and six may be based on actual faults of the church.

If twenty-one per cent of these unchurched people did not attend because the people of the church were unfriendly, surely the church could remedy this fault by being friendly. Too many members of our church are at fault here. We are frequently more interested in meeting Brother or Sister So and So, members of our particular clan, or inner circle, than we are in greeting visitors, to whom we often refer by the unfriendly term of "outsiders."

If nineteen per cent stay away because the church is always asking for money, perhaps we could remedy this somewhat by making a more attractive appeal for financial support. Too often it is not what we do, but the way we do it that makes a matter offensive.

If fifteen per cent stay away because the sermons are uninteresting, and five per cent because they experience no spiritual help, this is an appeal to the preacher to give more attention not only to the content of his message but to the manner in which it is delivered, and also to look closer to the work of supplying the spiritual needs of the people. Very few preachers there are who have not found the greatest trial of their lives is to meet members of their congregations at the door after service, when they know they have been "in the brush" or their messages were below par. If people honor a preacher by coming to hear him speak, he should be conscientious enough and true to God and his calling sufficiently to do his very best in preparation and presentation of the gospel message. He should be as much concerned in meeting their spiritual needs as a physician may be in meeting their health needs.

Let us do our best to remedy as far as possible some of these faults which the unchurched masses find as excuses for remaining away from church services.

Is the Bible Read?

Sixteen years ago on a small farm in the sparsely settled section of northern Minnesota lived a family who for long had felt a deep need in their heart and home for the comfort of the Word of God. The children were growing up and there was no Sunday school to send them to and never any Gospel service anywhere within their reach. To this family came the good news that the Northern Bible Society exists for the sole purpose of supplying the Bible free to any family who desire a copy of God's Word and is too poor to pay for one, if they would but write and tell of their need. The father sat down and wrote us a letter telling of their longing for a copy of the Bible and to their great joy one was received.

A few months ago to the Bible House came the father to give us the wonderful story of the great blessings, comfort and help this Bible has brought to his family in their daily struggle for existence to tell us of the sustaining strength which came into their hearts as they read in God's own Word the comforting words: "I will never leave thee nor forsake thee."

Through sixteen years this Bible has been their guide and is worn from daily use. Hundreds of its pages had been reverently patched and reinforced with thin tape to prevent further tearing. Now it rests in the Bible House as a testimony to the fact that the Bibles we sent out are read and cherished, with many hundreds of written testimonies.—H. E. Ramseyer, Secretary, 715 West Superior St., Duluth, Minn.

I cannot look around me without being struck with the analogy observable in the works of God. I find the Bible written in the style of His other books of Creation and Providence. The pen seems in the same hand. I see it, indeed, written at times mysteriously in each of these books; thus I know that mystery in the works of God is only another name for my ignorance. The moment, therefore, that I become humble, all becomes right.—Richard Cecil.

A Silver Lining in Clouds over Germany

There are signs that Hitler does not have things all his own way in Germany. Evidence has come to light showing that the Roman Catholic Church has even approached Communism, in the hope of enlisting its aid against the Nazi Government. In 1933 three Catholic priests were arrested in Munich, among them Dr. Muehler, leader of Catholic Action in Bavaria. Quantities of Communist literature and the membership books of a Red organization were found. In 1935 leaflets were confiscated in Munich which called for common action between Communism and the Roman Catholic youth unions. One Communist organ said: "Closest relations must be effected with the Catholic youth organizations."

This approach of Rome to Communism, its enemy, for the sake of alliance against the still more hated and feared Nationalism of Germany, has become painful and discerning and patriotic German Catholics, and has given place to developments of an unexpected sort. It has brought to the fore again an organization formed about 1870, and which is now called the German National Catholic Church, and often referred to as the Old Catholic Church.

Recent events have strengthened this organization. The so-called currency trials exhibited the Roman clergy as systematically breaking the law of the land as regards exchange restrictions. Then followed like a thunderbolt the revelations of immorality in Catholic monasteries in Germany. Catholic Germany sees what is supposed were its spiritual leaders and moral examples to be of a piece with the corrupt populations of Sodom and Gomorrah.

The first national congress of the National Catholic Church of Germany took place in Mannheim in May of last year. At the close of the opening service the entire assembly recited the Nicene Creed, "I believe in the one, holy, catholic, and apostolic Church." "A Catholicism which rests on Christ alone," said the first speaker, "is the real primitive Catholicism. It cannot be exclusive, but embraces the whole breadth of evangelical freedom and so creates the presuppositions for the union of divided Christendom. In opposition to the papal world church we set the Christian people's church."

The center of life is now in Upper Silesia, in the new parish of Gleiwitz. Services are extraordinarily well attended. Parishes which have only 300 members have 600 at their services. One powerful speaker, a former Carmelite monk has described the National Catholic movement as "a return to Christ. The more the Church holds to Christ and to Christ only, the more will its inner power develop."

CORRESPONDENCE

BUTTERFIELD, MINN., JULY 31

It has been quite sometime since any of the activities of our church have been recorded in our church paper. This does not mean that we have been idle all the time, for we have not. With the psalmist, we are again led to confess that "The Lord is good and His mercy endureth forever."

We have enjoyed an ideal summer. The gardens, crops, and weather conditions have been wonderful.

Due to ill health, our minister, Rev. L. H. Linscheid resigned from our church, Nov. 29, 1937. For six months we have had ministers from various churches serving us. C. B. Friesen of Mt. Lake served regularly and very faithfully toward the end of that period. During the first part of June, Rev. Albert Schultz of Wolf Point, Montana, came to us as regular pastor. We are very happy to have him and his family with us. Rev. Schultz is a hard worker and puts his heart and soul into his work. His messages are inspiring and edifying, and we trust that his ministry here will be greatly blessed.

Our church again sponsored a Daily Vacation Bible School this summer. Rev. Schultz, Miss Rosella Toews, Wolf Point, Montana, and Miss Doris Emmert were the teachers. A very appropriate program was rendered at the end of the term.

The Junior Choir and Men's Chorus alternate in furnishing music for our services which the whole congregation appreciates very much.—Mrs. R. E. Casey, Corr.

* * *

EAST SWAMP CHURCH, QUAKERTOWN, PA.

Since our last letter Rev. Harold Burkholder and wife arrived in Quakertown, to be our pastor. They arrived on July 21 at about 7 p. m. from Ohio. The following evening a welcome party was held in the church basement at which time a large group of the members and friends came. Mrs. Burkholder had a list prepared to go to the store to buy food, but instead they were asked to church, and there the folks had brought things that she had on her list. Greetings were brought by various officers of the church and its auxilliaries and a short program was held. A social hour furnished by the Ladies' Aid was held to conclude the evening. We pray God's richest blessing on the pastor and his wife as they enter into their new work of saving souls and ministering to the sick of the community.

At present three young men sponsored by the "Society of Friends" are holding peace discussion groups in our community.

We are looking forward to a busy time during the next several months. A C. E. picnic is being planned by our societies for the latter part of the month, a district picnic next month, infant consecration, Harvest Home services, and other events to make us more thankful to our Heavenly Father for His goodness to us, for which we too often do not deserve.

Rev. W. S. Gottshall is steadily improving, and it is hoped that in the near future, both he and his wife may again come to church, of which he was pastor and is now Elder.—Correspondent.

* * *

SECOND MENN. CHURCH, BEATRICE, NEBR.

It is necessary to bring to our church papers news which is interesting to the readers and who are entitled to same. During the summer months we have enjoyed church services on every Sunday evening from the pastors of the different churches in our beautiful Chautauqua Park. Last Sunday night we heard the sermon about the nature of sin. Satan comes as a thief in the night to steal and to rob, and if we knew him, he would not receive admittance to our homes. So for us comes the call to watch and pray. Our blessed country suffers every year a loss of 15 billion dollars for crime. We must have more revivals, like there were in England in John Wesley's time. This nation is not treating God right. They are worshipping gods of pleasure and money. They violate the Lord's day and God must punish our sins.

We had very nice weather this year, so much moisture and nature looks so wonderful. Our wheat was not as good as we expected, but still was a fair crop, if the price were not so low. We forget to thank the Lord for all we receive. Our corn looks very good now and if the Lord would give us sufficient moisture we will fill our corn cribs which have been empty for the last 5 years.

Missionary Mrs. S. T. Moyer talked Sunday forenoon to the children of the Sunday school. She was bringing greetings from the Sunday school of Basna and then she talked to the congregation. We are glad that so many Hindus have accepted Jesus for their Saviour and many more getting ready for baptism in the church of God. She asked to pray for Dr. Ambadkar, to make him a follower of Jesus Christ, to try to lead many Hindus to receive salvation through our Lord and Master.

Wishing all who attend a blessed conference meeting in Saskatoon. I am with greetings, John Wiebe, Corr.

In Memoriam

SAMUEL MOYER MUSSELMAN, son of Christian and Barbara Moyer Musselman, was born October 16, 1875, at Steinsburg, Pennsylvania, and died at Hillsboro, Kansas, July 29, 1938. He had reached the age of sixty-two years, nine months and thirteen days.

He was ordained to the Mennonite ministry at the First Mennonite Church, Philadelphia, December 21, 1902, and assumed the pastorate of the Wayland, Iowa and Eicher churches in January, 1903. In June, 1903 he was married to Minerva Landis of the Philadelphia church. Their four children, Dwight, of Arlington, Ohio; Vivienne, of Wichita, Kansas; Frances (Mrs. Erwin Schrag) of Pretty Prairie, Kansas; and George, at home, were all born in Wayland.

Preceding his ordination he served the Germantown church. In the thirty-five years of his ordained ministry he served in Iowa churches mentioned above, the First Mennonite Church of Bluffton, Ohio, the church at Pretty Prairie, Kansas, the church at Wichita, and the Johannestal Church at Hillsboro. He had just completed a most happy year as pastor of this church. He has also served on the Board of Trustees of Bluffton College, the Foreign Mission Board of the General Conference, and the Home Missions Board of the Western District Conference.

Besides his wife and children he is survived by three sisters; Emma, of Milford Square, Pa.; Mrs. Anna Hallman, also of Milford Square, Pa.; and Mrs. Ellen Meyer of Quakertown, Pa. These with his many friends both here in Hillsboro and elsewhere live to rejoice in his life and work.

Funeral services were conducted Tuesday afternoon in the home and the Johannestal Church and interment made at the church cemetery.

* * *

MRS. SUSANNAH HUBIN-LINSCHEID was born in Neuhof, Galacia, Poland, Austria, on July 15, 1861, where she spent her childhood days.

She was one of a family of eleven of which only one, Rev. Daniel Hubin of Butterfield, remains. At the age of 14 she received baptism and was loyal in her faith throughout her life in serving her Lord by so generously helping others in time of need. In the year 1881, in company with three of her sisters, she came to America, arriving at Mountain Lake, Minnesota.

On Nov. 19, 1882, she was joined in holy matrimony to Jacob Linscheid and this union was blessed with ten children of which one daughter died in infancy. The following children mourn the death of a loving and devoted mother: Elizabeth (Mrs. Rudolf Kramer) of Hugo, Minn.; Marie (Mrs. Carl Stark) and Rudolf of Vida, Mont.; Ernest of San Haven, N. D.; Herbert, Robert, Bertha (Mrs. Ted Linscheid) and Alma (Mrs. Erwin Ewy), all of Butterfield. She is also survived by 27 grandchildren and three great granddaughters besides a host of other relatives and friends. Her husband passed away fourteen years ago.

Nine years ago she became afflicted with arthritis, the last seven years being almost helpless. But she impressed many with her sunny disposition and courageous spirit and always remarked that it could be worse.

Her last wishes were fulfilled when she could partake of the Lord's Supper offered her by Rev. Schultz two hours previous to her death.

On July 17, 1938, at 5 o'clock p. m., at the age of 77 years and 2 days, she peacefully entered that eternal rest for which she had longed and prayed. We mourn her passing but also rejoice with her that she is relieved of her great suffering. Funeral service was held at the Butterfield Mennonite Church and interment made at the local cemetery.

* * *

HAROLD SCHMIDT, was born October 27, 1920, the son of Mr. and Mrs. P. B. Schmidt, Canton, Kansas. He began to attend school at the age of five and enjoyed his school work very much. Later his health began to fail. He suffered from rheumatism in the joints. When he had finished his work in the grades, his tonsils were removed with the hope that this would cure him. When this failed and other complications set in, the help of different doctors was tried. His health somewhat restored but he never was really strong. He enjoyed his high school work very much. He had to miss part of the second year of work, but as he was an ambitious student he was able to finish his work this year, which was his great aim. The good Lord kept him just long enough for it. Soon after the New Year we noticed that he was getting poorer and that he was failing fast. Often he was very tired yet he suffered no pain. At such times we tried to be easy on him. The Doctor tried to make him as comfortable as possible so he could better enjoy his last days of school. He was always patient and willing to serve others. His courteous and pleasant disposition won him many friends. At home he helped where he could. If not able to do out-door work he helped in the house. To be missed as Herald is missed, one must live as he lived, making a place in the lives of others. When the doctors were unable to fully diagnose the disease in any other way they operated on him. To our deepest distress they found that he suffered of cancer of the liver in an advanced stage. For 22 days he was detained in the Axtel Christian Hospital at Newton, Kansas. During this time many of his friends visited him, while others remembered him with cards and flowers, which he appreciated very much. He suffered extremely the last eight days. In 1937 on the 16th day of May he was baptized upon the confession of his faith in Christ Jesus His Lord and Saviour and joined the Alexanderwohl Mennonite Church of which he was a member in good standing at the time of his death. He passed on to his eternal reward on July 15, 1938 at the age of 17 years, 8 months and 18 days.

He leaves to mourn his departure, his parents, two sisters and three brothers, the grandparents, uncles, aunts, cousins and a host of friends.

« « JOTTINGS » »

—*Second Mennonite Church, Philadelphia, Pa.*—Rev. George H. Bacon is serving as guest in the pulpit during the month of August. We are exceedingly thankful to Brother Harleigh Rosenberger for his splendid messages during the month of July, and also for the presence of Miss Dorothy Swartley who assisted in our Sunday school. We wish them God-speed in their work and hope to have them with us again.—The "Messenger."

—*Rev. W. A. Regier.*—The engagement announcement of Rev. W. A. Regier, recently ordained minister of the Immanuel church of Los Angeles, Calif., and Miss Ruth Welty of Pratum, Oregon, has been received by his parents, Mr. and Mrs. J. J. Regier. Miss Welty is a member of the Mennonite Church at Pratum, and a graduate of the Bible Institute of Los Angeles. May the Lord bless this union with a long and joyous life in his service.

—*Mr. Orlando Waltner,* of Freeman, South Dakota, supplied the pulpit at the Bethany church of Freeman on Sunday, August 7th in the absence of the regular pastor, the Rev. Harold Gross. Mr. Waltner is a 1938 graduate of Bethel College and is a Foreign Mission candidate.

—According to Arthur Burd McCormick in the Presbyterian, Jews in Germany are to be put out of business. All firms with more than twenty-five per cent of Jewish capital are to be boycotted. Business has been warned to get rid of all Jews. At the same time a system of wholesale arrests has sent terror into the hearts of the Semitic element of the population. Foreign embasies and legations are being besieged by frantic Jews seeking vias permitting escape abroad. The spread of this new anti-Semitic crusade is seen in the fact that teachers in the public schools had to deliver lectures warning the children against associating with Jews.

—*In next week's issue of The Mennonite* we expect to bring to our readers a complete resume of the activities of the General Conference now in session in Saskatoon. News of Conference activities at press time for this issue could only cover the first few days, but more shall be forthcoming.

There Is No Real Reason why the moving picture should be the agent for evil that it is. It is quite apparent that American parents are not awake to its dangers; for we cannot believe that they would long remain indifferent if they once fully realized the report of the Committee of Child Welfare of the League of Nations who analyzed 250 American films and found in them: "97 murders, 51 cases of adultery, 19 seductions, 22 abductions, 45 suicides. Of the characters in these 250 films there were: 176 thieves, 25 prostitutes, 35 drunkards."

Work, Wait and Listen

He heard the call ring forth so clear,
And sought to go, for he could hear
The lost one's cry so sad and drear,
But Christ said,

"Work at the small things here you find,
Do that to which thy friends are blind,
Do all thou canst, to all be kind,
But work.

"Put all thy trust and hope in Me,
And I will lead and thou shalt see
The way that I have planned for thee—
And wait.

"I will not speak from a thunder cloud,
I will not speak in a clamoring crowd,
I will speak in tones so low—not loud.
Then listen."

He heard the words of his Lord that day,
"I cannot," he said, "my trust betray.
The things I'll do along my way
Are work, and wait and listen."

—*Letha Evers*

—*Mr. Verdi Reusser,* a son of the First Mennonite Church of Berne, Indiana, and a graduate of Westmister choir school and Hartford Seminary, will take the position as minister of music in the late and former President Calvin Coolidge church at Northampton, Mass. This church is known nation wide as the Jonathon Edwards Congregational Church. The Rev. Albert J. Penner is pastor of the church. He is a former Mennonite and conducted the Calvin Coolidge funeral in January, 1933. Rev. Penner is a son of Mr. and Mrs. A. A. Penner of Mountain Lake, Minnesota. Mr. Reusser is a very talented musician and was very active in music circles in Berne, having directed the Berne Community Choir some years ago. His many friends rejoice with him in this new opportunity for service.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Notes from the General Conference

The busiest people at a conference are members of boards and committees, because this gives them one and perhaps the only good chance to get together in three years, also those local persons who are charged with the duty of looking after the entertainment and comforts of delegates and visitors, and naturally, above all, the presiding officer and secretary. The editor, being chairman of one of the boards that continually held sessions during intermissions, found practically no time to write for the Mennonite, hence these notes are rather hap-hazard.

The long and important report of the Executive Committee whose work is constantly increasing, required nearly a day for its disposition, instead of the half day allotted to it on the program. The time thus lost had to be made up later by extending the time of the half day sessions. Some of the matters that had to be disposed of by the conference secretary and the Executive Committee, during the past triennium were: Four tracts of land were offered for Mennonite settlers, in Texas, in Costa Rica, in the Peace river valley of Alberta, Canada, and in North Dakota.—The U. S. Census Bureau wanted and was given a list of all our pastors for its ten-year religious census. Since many of the preacher brethren failed to reply which is rather a habit with them, a government officer was sent from Washington to explain that intentional neglect of this sort was punishable by law. This brought results.—The Bureau of Commerce made inquiry as to the value of money and gifts annually sent abroad for missions. $110,000 was reported.—A field secretary, whose office had been created by conference action, had to be found, appointed, and a budget for this work provided. Bro. H. A. Fast was the man chosen, the budget placed at $2000.00 and shared by the different conference boards and Young People's Union proportionately. By a recent action of the Executive Committee this work is now to be paid out of the Conference treasury.—In reply to an invitation of brethren in Europe that our Conference send representatives to the World Mennonite Conference in Holland in 1936, the Executive Committee appointed Rev. P. R. Schroeder, conference president, and provided $500.00 or as much as needed for his expenses. Bro. David Toews was sent by the brethren in Canada, at their own expense, although $200.00 had been made available for him, too.—The suggestion came also from Europe that the next Mennonite World Conference be held in the U. S. in 1940 or later.—At the urgent request of the officers of our Peace Committee that Rev. Abr. Warkentin, who had been denied citizenship, be given financial aid to appeal the case to the U. S. Supreme Court and thus also make it a test case, the Executive Committee provided $300.00 toward the necessary expenses to do this. Unfortunately on April 25, 1938, the Supreme Court declined to review the case.—An offer of a store building in Newton, Kansas by Rev. H. P. Krehbiel, to the Conference on an annuity plan, the building to be used for a conference printshop, book store and offices for conference officers, occupied the attention of the Executive Committee for some time, and was once tentatively accepted, but later the affair was left undecided.—Another matter that had some attention was the Seminary problem. This now came up before the Conference, as will be seen later in these notes.

The report of the Field Secretary, Dr. H. A. Fast, which was next given, was interesting. Being appointed to visit the churches to acquaint them more definitely with the aims and activities of the Conference and its boards, he had by now visited nearly 150 groups in the States and just recently in Canada, and was well received, with many expressions of appreciation of his services. As stated in his report, the underlying purposes in all his various activities among the churches and other groups was, "to build the fellowship and to quicken and arouse a vital, vivid, and intelligent interest in the total program of our large Conference enterprise," and this he seems to have quite successfully done. In his recommendation he calls attention to a number of services that the Secretary might render if time were at his disposal: 1. Assistance in building up and improving the organization of the educational work in Sunday schools, young people's work, etc. 2. To cooperate with and supplement the work of Conference officers, boards and committees: (a) in areas untouched by them; (b) in discovering needs, problems and opportunities for their service; (c) in stimulating and directing into more useful channels the educational work of some churches and groups; (d) in acting as counsellor-at-large in preventing or smoothing out distressing conditions in some quarters; (e) in keeping in touch with young people working or studying in non-Mennonite communities, to keep them informed and interested in our activities; (f) in our Conference fellowship; (g) in helping release large unused resources in our Conference and in rendering them serviceable.

The next work that held the attention of the Conference was that of Foreign Missions, as presented by the secretary of the Board, Bro. P. H. Richert. It was full of proof of great things that the Lord has done through the efforts of our missionaries and the gifts and prayers of the many mission friends. As the space here is too limited to do justice to this, we shall give a fuller account separately later on.—The election of members on this Board resulted in the choice of the two brethren whose term had expired, Rev. P. H. Richert, Newton, Kans. and Rev. Howard G. Nyce, Allentown, Pa., Rev. Richert receiving what is probably the highest number of votes ever cast for any Conference servant, namely 908.

The addition of 17 new churches to the Conference during this 28th session adds, by actual count, 1776 new members to our Conference, bringing the grand total to approximately 34,000 members.

FOREIGN MISSIONS

P. H. Richert, Sec.

"SUCH A DEATH I'VE NEVER SEEN BEFORE"

Three men were to be baptized in Perain but only two of them appeared for the service. Upon inquiry we found that the third man, an old widower by the name of Kheru, had gone out to herd cattle. We felt that he was not fit for baptism if he could not leave his cattle for an hour to come for the baptismal service. The following Friday there was baptism in the neighboring village Nawagow. Kheru appeared there bright and early lest he again miss his opportunity to receive baptism. We were glad for him. But during the baptismal service I again found it difficult to administer the sacrament of baptism to him because he seemed not to appreciate the sacredness of the occasion. If I remember correctly it was he that yawned heartily during that baptismal rite. I did not feel altogether happy.

Some four weeks have passed. The other day we were told that after a brief illness Kheru has gone to be with His Lord, and they say that his death has been a great testimony to the saving power of Christ. When his condition became critical, his children and friends began to cry but he told them not to cry for him. He told them he had done well as he had taken baptism. At about midnight when the relatives stood about his bed, he suddenly told them to stand back and not touch his bed for His Lord was coming for him. Then he folded his hands and said, "O, Lord," and fell asleep happy and in peace. The old man of that para who had witnessed all this, says that in all his life he has never seen a death like this. It has helped to establish the faith of those who were baptized just a few weeks ago.

* * *

"I SPOKE TO YOU FORM MY THROAT UP"

At Nawagow there is an old man who was out of church fellowship for many years. He had been excommunicated because he married his son to a Hindu girl according to Hindu customs. The church had decided that he must make a public confession of his wrong and pay a fine of Rs.1-0-0 (about 35c) before he can again be received into fellowship. He was willing to pay the fine but too proud to come before the church with a confession. His sons had grown up and he was anxious for them to trust in Christ and be baptized. His children were instructed and ready to be baptized. Yet we could not eat with their father because he was out of church fellowship. We went to the church records and found the above mentioned punishment the only requirement for readmission into Christian fellowship. So I went to him to tell him that the hinderance could easily be removed. He said, "I am willing to pay the fine but I will never go before that church and beg pardon. All these years they have not shown me love like you workers have." When I told him that Jesus says that God cannot forgive us if we do not forgive our fellowmen and that he could not expect mercy from God unless he forgave, he said, "I'll go to hell if need be but I will never go before that church." We tried to make it clear that it was just too bad that he took that attitude. That evening the workers did not go out to teach. Instead they stayed in their tents and prayed for this man's soul.

Next morning news was brought to our camp that this man had gone to the church to make a confession of sin committed. Towards evening that day I cycled to his village to encourage him over his victory. He was very happy when we met and said, "Yesterday I spoke to you from my throat up and not from my heart. Now I have made it right."

NOTICE

All contributions for the treasury of the Board of Education of the General Conference should henceforth be sent to *P. R. Schroeder, Freeman, South Dakota.*

A CHRISTIAN IS—

A Mind—Through which Christ thinks,
A Heart—Through which Christ loves,
A Voice—Through which Christ speaks,
A Hand—Through which Christ helps.

Giving Attention to Little Things

F. W. Koehler

. . . *the little foxes, that spoil the vines* (Song of Solomon 2:15).

Many good people do not consider it important to give attention to the little things of life, they think it is only the big things that count; however great destinies have been decided by small things, and success or failure for us usually hinges on our careful attention to the little things.

A fanatic's pistol fired in one of the world's smallest nations threw the whole world into war.

An ordinary carpet tack getting between the cogwheels of a machine caused a spark that resulted in blowing up the works of a well known company. Two men were killed and the wreckage of the building scattered over the whole community.

A few years ago there was a very serious accident on the Lachine Canal at Montreal, Canada. The wire communication between the captain and the engineer of a certain steamer had become slack. The officer in charge wishing to stop the steamer as she was entering one of the locks signaled to the engineer. The wire being out of order the bell did not ring. The steamer continued at full speed, the lock gates were smashed by the collision, the waters were suddenly let out, and many vessels were greatly damaged. There was also an obstruction to business for several days at a crowded season of the year, and a great fleet of upward and downward craft was detained. The whole loss was estimated roughly at scarcely less than a half million dollars, and it was all caused by one little slack wire. Just as the officers of that great ship made a sad mistake when they were careless about the little medium of communication on which so much depended, so does that person make even a greater mistake who suffers the delicate line of communication between himself and God to get out of order. If you should find that you have slipped a little somewhere, you had better stop for repairs before the disaster overtakes you.

If we would succeed in true holy living we must pay strict attention to the little things, and we will not need to worry about the big things, as they will take care of themselves. If we will look carefully after the pennies the dollars will not need to be worried about. I overheard a conversation between the man who runs the filling station next door and one of his customers. "Never mind the odd pennies, just knock them off," said the customer. The filling station man replied, "When we first started in business here, many of our friends would say when purchases amounted to odd pennies in our favor 'Oh, forget the pennies,' but we kept strict account for a week on such transactions and found it would have meant a loss of over three dollars." The Woolworth millions were built up on nickel and dime sales. He that will be faithful in that which is least will also be faithful in much, and he that is unjust in the least is also unjust in much.

Not only need we give careful attention to the little foxes to keep them from spoiling our spiritual vines, but we need to learn that it is the little deeds of service and kindness that make for our success in our work for the Lord. A very small deed or attention given has often meant a great deal with the proper motive in back of it. In a little town out in Ohio near Toledo lived an eighteen year old boy who had been an invalid for several years. His parents' house was near the New York Central Railroad and one of the lad's diversions was watching the big limited passenger trains speed by. One day an engineer saw the boy's cot on the sun porch and inquired about him when he reached the town's station. Learning that the boy was kept in his bed by illness, the engineer decided he would do a little something to cheer him up. So, thereafter, every night when his train passed the boy's house, the engineer would sound his whistle four times. The boy quickly discovered that the signal was a greeting to him and he responded by blinking the light in his bedroom four times. This had been kept up for a year at the time I read about it in the great *Evening Journal* of one of our large cities, concerning which the editor wrote a very touching editorial. Every night that engineer speeded by he sounded the signal and the boy responded by flashing his light. If the boy felt worse than usual, and had to drop off to sleep earlier in the evening, he would set his alarm clock so that he would awaken in time to hear and respond to the greeting. On Christmas the engineer sent the boy a little present, and a few days later, on his off day, he went to the little town and called on the boy, promising to have all the engineers on that section of the line to toot their whistles for the sick lad when they passed his house.

The editor moralized on this incident as follows, "Now all this, while interesting and a little touching, may not seem especialy important to some, but it is just the same. There is a good deal of misery of one kind or another in the world. Sickness, poverty, failure, disappointment touch everyone of us at one time or another. They are pretty hard to live through, sometimes; but the worst thing of all is the feeling of loneliness that so often accompanies them. We are so constituted that we can stand almost anything except the feeling that the rest of the world is shut off from us by barriers of indifference and misunderstanding. There are times when the most important thing on earth is an unmistakable hint that kindness and thoughtfulness still exist in a world of strangers. That is why the simple kind act of the locomotive engineer is worth giving attention to. What he did was not much, perhaps, but it meant a great deal to that bedridden youngster, lonely and depressed, and although the rest of us never heard of either of these people before, it can mean a good deal to us, too.

D. L. Moody won a whole family for God and the church through a smile. He passed a house daily where a little child usually looked through the window at which Moody would smile and it was not long until other members of the family rushed to the window to see the man who always smiled every time he passed. Eventually the mother also appeared and out of curiosity she investigated and turned up at Moody's church to see and hear the preacher who smiled at her children every time he passed her house. The whole family was converted and joined his church and they were attracted by a mere smile.

A woman dropped a tract or a little book in the way of Richard Baxter, he picked it up and read it, and it led him to Christ. He became a holy man of God and wrote a book entitled, "A Call to tne Unconverted," which brought many persons to the Savior. Among them was Philip Doddridge who in turn wrote "The Rise and Progress of Religion," which also led many into the kingdom of God, among them the great Wilberforce who wrote "A Practical View of Christianity," which was the means of saving a multitude, among them Leigh Richmond. Richmond wrote the book entitled, "The Dairyman's Daughter," which has been instrumental in the conversion of thousands. The dropping of that little tract may have seemed like a trifling thing, but what a wonderful, many-branched tree has sprung from it.

Someone has said, "In one's life there is nothing insignificant; there are no trifles; in the activities of a master worker for eternity no task is small." Michelangelo said, "Trifles make perfection, but perfection is no trifle." "Every action in the spotlight of the populace or in the dark, hidden tasks is the golden hinge upon which hangs a destiny. Each moment, filled with great thoughts or idled away, is decisive in a person's career. There is no small deed into which we can afford to put anything but the best. Every trifle carries a lesson, is filled with momentous actualities for the alert. Even the small, unseen deed is glorious in possibilities for the wide awake."

"Success is achieved only by conquering the small details, the little enemies. Every deed drives you closer to the coveted garland of renown. Every book read, each experiment made, all tints added, the mass of lines written, every poem composed, each blow with the mallet of determination and undaunted courage, by the power of God will lead you closer and closer to the rugged heights of victor. We become conquerors by triumphing in and over the little things."
—Herald of Holiness.

Opportunities for Christians in Business

E. W. Baumgartner

Today the business man finds himself in a selfish, cold, hard and sometimes cruel world. Within ten years we have found ourselves engulfed in two business depressions. Men, formerly known as giants of courage, endurance and faith, are tottering in a fog of fear and uncertainty. Without an eternal faith in things of the spirit the future just now indeed looks anything but promising. Therefore, to the Christian business man come legions of opportunities to help his customers. Saint and sinner today is looking for someone in business whom he can trust and from whom he might expect and actually receive comfort and guidance. A Christian business man's duty and opportunity goes far beyond selling his customer good and endurable goods.

There are two great opportunities that come to the Christian business man today. First, let me mention the opportunity "To think of the other man." I as a Christian business man can afford to lose in a transaction, but I cannot afford to have my customer lose. I may be the victim of misrepresentation, but I must never allow him to suffer from false statements or from any concealed defects in the goods I sell him. The Christian business man considers it an opportunity to help his customer and friends. The self is too much in evidence. That is the evil in business.

A second opportunity for the Christian business man today, is to comfort and encourage others. In the winter of 1864, an old Quaker lady visited Lincoln at the White House, and took the long-suffering giant's down-stretched hand. She had to rise on tip-toe, and as she did it her sweet voice uttered these words, "Yes, friend Abraham, thee need not think thee stands alone. We are all praying for thee. The hearts of all the people are behind thee, and thee cannot fail. The Lord has appointed thee, and the Lord will sustain thee, and the people will love thee. Take comfort, friend Abraham, God is with thee." The effect of the words was easy to see. As when the lights suddenly blaze behind a cathedral window, so the radiance illumined those rugged features and poured from the wonderful eyes. The guant form straightened. The mouth became beautiful in its sweetness as it said to her, "You have given a cup of cold water to a very thirsty and grateful man. You have done me a great kindness."

Yes today people are thirsty and a cup of cold water from a Christian business man is appreciated and even if it is given unto one of these least of men it is done unto Him who cried out upon the cross, "I thirst."

"O Lord, that I could waste my life for others,
With no ends of my own;
That I could pour myself into my brothers,
And live for them alone." —The Vine-Press.

Serving in Newness of Spirit

Paul tells of certain folks who through all their lives are bound to the letter of the law, but he speaks of others who are dead to the law and who serve in the newness of the spirit. He uses the figure of a wife being bound to her husband as long as he lives as an illustration of the manner in which a legalist is bound always to the letter of the law. If the husband dies, the wife is free, free to marry again if she desires. In Christ we may die to the bondage of the law and we may be free from its yoke, as free from it as the living wife is free from the dead husband, and we may serve God in this freedom—not in the oldness of the letter of the law, but in the newness of the Spirit.

Carrying this figure into an illustration we may think of a woman who becomes the wife of a legalist. He outlines her duties, states the time for rising in the morning, the requirements for meals and the mealtime, her obligations as a wife in the upkeep of the home, care of the clothing and prescribes the limits of her financial budget. She serves faithfully as his wife, but always in the consciousness of the requirements and obligations the husband has placed upon her. The husband dies, and the wife is free. Later on she marries another man. She asks what his requirements are and what he expects of her as his wife. He quickly replies that all he wants is for her to love him as a true and devoted wife, that she is to do only what her love for him and her loyalty to the home would suggest. She serves in love—in the newness of the Spirit. One day she realizes she is doing absolutely the same things and following the same standards as were prescribed by her first or legalistic husband. But how different is her attitude toward these requirements. How much more satisfying is her life—the life of love! The law is kept, but not in the oldness of the letter; she serves in the newness of the spirit.

"There are many Christians," says Alexander Maclaren, "who have only religion enough to make them uncomfortable, only enough to make religion to them a system of regulations, negative and positive, the reasonableness and sweetness of which they but partially apprehend. They must not do this because it is forbidden; they ought to do that because it is commanded . . . and so they live in the twilight; and when they come beside a man who really has been walking in the light of Christ's face, the language of his experience, though it be a transcript of facts, sounds to them all unreal and fanatical." They cannot understand the language of one who serves in the newness of the Spirit. We serve, but how? In the oldness of the letter, or in the newness of the Spirit? H. of H.

Stimulate the heart to love and the mind to be early accurate, and all other virtues will rise of their own accord, and all vices will be thrown out. — Coleridge.

ORDINATION

God willing our children, Aron and Kathryn Jantzen, are to be ordained for the mission work in India on August 21, 1938, in our church west of Paso Robles, Calif. Rev. P. H. Richert, secretary of the Board is to be here and officiate.

We herewith ask all our conference churches to intercede for us and for the mission work as a whole, especially for the new workers, on that day and hereafter. Pray, that the Lord may endow them with power from above, that they be enabled to serve Him where He wants them.

The Lord bless them and make them a blessing—and all that serve Him.

With hearty greetings, F. F. Jantzen.

Sunday School Lesson

A. S. Bechtel

August 21, 1938

HANNAH: GODLY MOTHERHOOD

1 Sam. 1:9-18, 2:1-5

Introduction

Elkanah, a godly man of the tribe of Levi, lived at Ramah and had two wives, as was a frequent custom in those days. The one, Peninnah, had children and often reproached the other, Hannah (v6), who was childless. Elkanah loved Hannah the more and showed her special favors which had increased the ill-feeling toward her.

Hannah's Sincere Prayer vs. 9-18

Once each year Elkanah and his family went to worship and sacrifice in the sanctuary at Shiloh, where the Ark of the Covenant was kept for three hundred years. Here the great Passover feast was celebrated and it was the duty of each one present to eat of it. Hannah tried to eat but her heart was heavy because she was childless. She lingered in the tabernacle alone, as she thought, but Eli, the priest, sitting by the temple entrance, saw her enter and observed her while praying. In bitterness of soul she poured out her heart in prayer (vs10,11). She prayed for a son that she might dedicate him to the tabernacle service for life. She repeated her entreaty three times and made a two-fold vow. The child was to serve the Lord for life and also be a Nazarite. Her prayer was very definite, without reserve and persevering. The Nazarite vow of self-denial and devotion was attractive to mothers in Israel who desired the best for their children. Today also parents dedicate their children, but so often to an attractive career or a fortune, to success from a human standpoint. Children in Christian homes should be dedicated to a life of godliness and service.

Hannah prayed from the inner depths of her heart, pouring out her very soul (vs13-15). She lost herself in her earnestness, not realizing that any one saw her. Lips moved but the voice was silent. There is great value in soul-moving silent prayer when controlled by the Spirit. Jesus knew the value of such prayer. The deepest heartlongings often can not be expressed in words. God understood her prayer and knew that a little babe could well be entrusted to the care of praying Hannah. He heard her cry and answered her prayer.

Eli added his work of comfort and petition to hers (v17), an assurance that her prayer would be answered. She believed God would answer her and was glad (v18). Every generation needs such mothers. She showed herself willing to make a great sacrifice in dedicating the child to God's service in the sanctuary. Without faith it is impossible to please God.

Hannah's Song of Thankfulness vs. 1-5

This song (1 Sam. 2:1-11) is a wonderful prayer of thanksgiving. The birth of her son was an occasion of great rejoicing and she gave God the honor for he was given of God. Happy, fortunate is the child that is welcomed into the home as God's gift. Her heart which had been so sorrowful, was now full of rejoicing (v1). God knew how she had been reproached and would, she believed, bring judgment on the guilty ones (v3). Faith in God will be well rewarded (v5).

Hannah is the kind of mother described in the Golden Text. This description reveals the honorable position of the mother in Israel. Motherhood has always been held in high esteem among the Jews and "goes far to account for the importance and preservation of the Jewish race."

Samuel had a good start in life. His mother prayed earnestly before his birth. He was a welcome child in a godly home and given to God in a mother's consecration. Can there be any vocation richer in its fruitage than that of a Christian mother?

SERMON SKETCH

IDEAL WORKMEN

Read Nehemiah 4:13-23 for a picture of what might be termed ideal workmen. In this lesson two thoughts are prominent—work and warfare. There was work to be done, but there was great opposition to that work. Enemies encompassed Jerusalem on every side and if those walls were ever to rise from their ruins men must be secured who would work and fight. When the forces were rallied to rebuild the walls every man was expected to use both hands—a trowel in one hand and a sword in the other. The cause of God has not changed even in our day. He who would be successful even in our day must be prepared for work or warfare, or for both. He must be a servant or a soldier.

Note the Apostle Paul exhorted and urged Timothy, "Give all diligence to show thyself approved unto God, a workman that needeth not to be ashamed." Then in the same chapter he exhorts him to "suffer hardships as a good soldier of Jesus Christ" (2 Tim. 2:4 and 15). "Fight the good fight of faith; lay hold of eternal life." "I have fought a good fight," together with many other passages asure us that the Christian life is a warfare against unseen powers.

He who would undertake work for God finds immediately and constantly the opposition of the great adversary, so that he must be equipped with tools. "The Sword of the Spirit, which is the Word of God."

From this we learn that each man took his own place. There was no picking and choosing. Some one had to take the lowest and the most exposed place, and they took their position without a murmur. What a delight it would be for a Presiding Elder if all his ministers were really unconditional, not stand up and sing "Anywhere with Jesus I can safely go," and then baby and whine because the report was against the carnal nature.

Then after they had taken their place they went to work. God was with them and they toiled faithfully. "God shall fight for us." This was the secret of their success.

Then note also the unity. They were scattered in the work but they all rallied to the one trumpet call and were submissive to their leader. Division within church walls are worse than foes without.

They were diligent. From daylight to dark they worked, and even denounced their own rights of going to their own homes, they slept as guards, still on duty even in sleep. "In the night they may be a guard to us and may labor in the day."

The Christian is an emergency—a minute man—ready for anything day or night. He is never off duty, but in the present war with evil, is watching and praying, and always abounding in the work of the Lord. He continues "with all prayer and supplication, pray at all seasons in the Spirit."

How blessed to have a leader who is one with them, "Neither I, nor my brethren." Jesus Christ, the Christian's leader has passed through every hardship of work and warfare before us.—*Gospel Banner.*

A Home Without a Bible

What is home without a Bible?
'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly.

C. D. Meigs.

Marks of the Christian Church

John A. McAfee

Text: Matthew 16:18—"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Four distinguishing characteristics of the Christian Church are suggested by these familiar words of Jesus.

The first is humility. Jesus said, "Upon this rock *I* will build my church." *We* cannot do it; only the Christ can build His Church. Upon His spirit all is utterly dependent. Here, as in so many other spheres, it must be: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "Except the Lord build the house, they labour in vain that build it." Except the Christ build the Church, we labour in vain. We who constitute the membership of the Church should be very humble. We should realize that in and of ourselves we can do nothing. Through us Christ is building the Church. Without us He cannot do it; but, in the final analysis, He it is who is doing the building and not we.

Perhaps it was just a little more true in times past, yet the delusion still persists that money will build the Church. Those who administer its affairs are wont to dream of the great possibilities, if only there was available a sufficient supply of cash. Many have been the sincere though misguided efforts to bring in the kingdom of God by the liberal use of gold. All such efforts have proven abortive. Now no church can be builded without money, and those who obtain that money and those who give it, if they do their work in the right way, are about spiritual matters. Yet money can never build a church. It has been historically true that when the Church has grown wealthy it has grown spiritually impotent. In spite of all the lessons of the past we still fool ourselves into thinking that if we could just get hold of enough money we could make the Church grow. Even while our ministers inveigh against it we put our trust in money. We do not trust in God but in the coin upon which we put the legend.

There is an old story of a flute which for centuries rested in the temple at Jerusalem. It was a very plain instrument, fashioned out of reeds, but its tones were beautiful, clear and cool. When the musicians played upon this flute the souls of the worshipers were touched. Then one day the priests in the sanctuary decided they would beautify this humble instrument. To the best of the workmen they took it and very carefully he plated it with gold. Now it was a thing of beauty and outwardly rejoiced the eye; but the lovely tones were gone forever. The notes which came forth were harsh, metallic. No souls were ever stirred again by its music. It had been coarsened by gold. Just so is true religion many times well nigh ruined by gold.

Money will do many things, many fine and noble things; but money alone will never build the Church of Christ.

At times we have thought that organization would build the Church. We have been admonished that after all that Church, like other organizations in the world, is a selling institution, that it has something to sell to people, namely, the Gospel of Christ. Always my face flames in righteous anger when I hear men talk of selling Christ or His gospel to the world! To me such a thought seems sacrilege. The minister, so we are told, should be a supersalesman or sales manager. Big business says to the Church: "After all your task and mine are essentially the same. Emulate me, and I will show you how to organize your affairs effectively. I will show you how to increase the number of your customers."

There is no blinking the fact that we need better organization. We must learn every good lesson from the children of darkness as well as from the children of light. We doubtless need efficiency experts in the work of the Church. But once more I hear the words of Jesus, "*I* will build my church." Organization can never do it.

Again we have thought that activity would build the Church. If only there was enough going on around the institution we were satisfied. If the wheels were turning furiously enough we thought all was well. We thought there was some direct connection between the coming of the Kingdom and the humming of our chapel. Whether or not these activities were to any good purpose we have not taken the trouble to ask ourselves.

Truly we rely on ourselves too much. We do only lip service to Jesus. When it comes to laying out the program for the Church we depend on our own wisdom, and when it comes to carrying out that program we rely on our own strength. These other things we must not despise. Money, organization, activity — these have their places; but only Christ can build the Church. In the true humility, not of despair but of hope, we must put our trust in him. Jesus said, "*I* will build my church."

The second characteristic of the Christian Church is patience. We must be humble; we must be patient. "I *will build* my church." Jesus has been building his Church through the centuries; he is building it today. It did not spring into being full blown. It was not finished once and for all. It is not yet complete. Thank God, Christ is building his church today and is calling upon you and me to help.

Great structures do not come into being over night. The superb cathedrals of the world were centuries in the building. The real builder must be patient. We do grow so impatient. If for a few short months the work in an individual church does not go the way the members feel it should they lose their patience—that is, if they ever had any—and insist on getting a new minister, one who can make things hum. We are always in a hurry and we cannot realize that at times God isn't. Patience is one of the hardest lessons for youth to learn, and one which some never learn. After all we are very young in a very old world. Slowly but surely the Church is being builded. Christ is keeping his promise. Let us be patient.

The third characteristic of the Christian Church is confidence. "The gates of hell shall not prevail against it." Our humility, our patience, and our confidence spring from the same source, our utter dependence upon Christ.

The Church today should be calm. All around us people are in panic. In the midst of it all the Christian and the Christian Church should stand serene. This serenity should spring from no shallow source. It should not be because we have failed to estimate correctly the gravity of the situation, because we have stuck our heads in the sand and refused to recognize the forces arrayed against us. Our confidence rests in the power which is ours, in the resources which are at our disposal. The gates of hell shall not prevail against the church of Christ. They never have; they never will.

Men at times discuss the future of the church as if its very continuance were in question. Individual churches may come and may go; perhaps at times they should go. Denominations may come and may go; perhaps at times they should go. But the Church of Christ continues. When we falter in fear the gentle rebuke of Jesus should come to us, "O ye of little faith!"

The church of Christ should face the future unafraid. What the future will hold we do not know. It is doubtless well that we do not know. We need not put forth our puny hands to steady the ark of God. We do not well to shake our heads in grave concern. Jesus said, "I will build my church, and the gates of hell shall not prevail against it." I, for one, have the faith to believe those words.

The fourth characteristic of the Christian Church is the spirit of cooperation. Primarily of course, that cooperation is between the Church and the great Head of the Church, but we are not, I am sure, straining a point when we say that we must cooperate with each other, that thus we can work with him. Shame, thrice shame upon us, that so often as individuals and as churches we work together only when the exigencies of the situation require it, and not because we are all actuated by the spirit of the same Christ!

It is through our cooperation with him, and his cooperation with us that Christ is building the church. Many are the ways in which we can cooperate with him. It should be our delight, not to work in our own might, but to work with him and for him.

Humility, patience, confidence, the spirit of cooperation—these should be distinguishing characteristics of the Christian Church. "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Christian Herald.

Peacemakers

This seems to be one of the overlooked beatitudes. There are many people who are really strife-makers rather than peacemakers. They do not seek to heal estrangements between others, to prevent quarrels and contentions, and to bring together those who have began to drift apart. Their whole influence goes towards widening breaches, intensifying bitterness, and exciting anger and hatred. When they find in any one a germ of suspicion or dislike of another, they stimulate the evil growth.

It is time this beatitude should be brought down from the skies and put to work in our lives. It is time for Christians to become peacemakers in a world whose beauty is marred by so much strife.

To be peacemakers we must try to *live peaceably with all men.*

Then we must *strive to make and promote peace between others.*

We are not always called on to settle great quarrels, but we may find more fruitful work in the healing of petty contentions which we discover all around us.

Above all, do not encourage unkind thoughts of others which we find in people's minds. We should always seek to change them into kindly thoughts.

Tried and True

Religion you say is old-fashioned?
How true; so is food; so is drink;
So are mothers, and fathers, and neighbors,
And all things of value, I think.

A new-fangled creed has no power
Until it is tried by the years;
If good, it endures through misfortunes,
And abides in the valley of tears.

True faith, understanding, and kindness,
Well—these are all old virtues too;
Thank God for old-fashioned religion,
In a world where too much is new.

Bess Samuel Ayres in C. H.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.
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Mass.

Becoming Acquainted with the Cultural Background of Students

Curt Siemens

(Concluded)

The religion of a person can be either the enslavement or the emancipation of his intellect. The influence of the church can be either destructive or constructive, according to the attitude taken by the person's church toward education. In some communities the churches are openly at warfare with educational institutions, which is, to say the least, unfortunate. The religious influences of the student will, therefore, bear the closest scrutiny and study. Frankly, the teacher who packs up her suitcase and leaves town when the week-end comes, is running out on the greatest opportunity she has to study one of the most powerful influences of her students. If man is incurably religious, then education should be hooked up with the student's religion. Should this be done, education will be vitalized and spiritualized. As a teacher sits in the Sunday school class and hears the comments made on current problems, she can learn more about what kind of thinking is going on in the community and what kind of thinking is influencing the lives of the students with whom she works than she can any other way. Knowing this, the teacher can make sure that she does not offend and alienate her students by teachings which are destructive to the thought revered in the community. Teachers will do well to be well versed in the popular religious books of the day, such as Link's *Return to Religion* and Bruce Barton's books, *The Man Nobody Knows, The Book Nobody Knows,* and *Beliefs That Matter.* Popular religious periodicals, like *The Christian Century* will give modern problems a spiritual aspect, thus making their study more challenging than ever. The teaching of a Sunday school class may be asking a lot of a teacher, but it is an opportunity for the shaping of right attitudes highly significant in the teaching process, and which leads students very often in line with the intentions and ideals of the teacher. Such a teacher can win the confidence of a religious-minded community if she is wise enough to know how far she can go in the matter and tactfully enough to present it properly.

In the uncertainty of these times there is no other way by which the faith of youth can be sustained than by the spiritual approach to modern problems. Some pedagogical thought is against the meddling with students' religion which is dangerous to the position of the teacher in the community. Such can hardly be the case in the average Protestant community. No radical skeptic would even dare to attempt to undermine the spiritual creed of students, but a teacher who has built up a sound philosophy of religion will find the community making a beaten path to her door. Her advice and council will be sought and such teachers are popular speakers at religious gatherings of young and old alike.

The literary influences of the high school also bear careful study. The thinking of many of our youth is shaped by the material found on news stands. Movie magazines, detective magazines, and sexy stories are often nearly the only type of literature read by high school students. It is the teacher's business to acquaint herself with the material in these magazines in order to know the mind of youth. Should she consider such reading beneath her dignity, she may remain so far aloof from her students that she is unable to do anything for them.

To raise the standard of literature which students read, the teacher must begin where the student is, and lead him on from there. If a student shows a special interest in sex, it is not impossible to lead him on to high type of literature dealing with the same subject. The final result may be that he may develop a sane viewpoint on the subject. Whatever we may think about this matter, one thing is certain: we can hardly do anything in the way of leading a student towards loftier ideals unless we begin with his interests.

Opportunity should be constantly provided where students may give vent to their ideas concerning current issues, especially in politics, religion, and in problems of youth. The teacher should encourage free speech in the classroom. In such an atmosphere the student's attitude and his thinking, regardless of how defective it may be, will come to the surface much to the enlightenment of the teacher, who can then offer such material for study as the intellectual level of the class may demand, and such points of information as may be necessary to improve the thinking of the student.

The Right to Work

John 4:34; 9:4; Matt. 20:1-14

Young People's Topic for September 4, 1938

Meditations:

M., Aug. 29. Work in the divine plan. Gen. 2:8-17.
T., Aug. 30. God's "Six days shalt thou labor." Exod. 20:9.
W., Aug. 31. The privilege of work. Ruth 2:1-7.
T., Sept. 1. Work not, eat not. 2 Thess. 3:6-16.
F., Sept. 2. Work at self-chosen tasks. Gen. 4:20-24.
S., Sept. 3. How are both Capital and labor unions unfair to Workers? Prov. 27:18; Jas. 4:1-4.

Suggested Hymns:

"To the Work," "We'll Work Till Jesus Comes"

Background for Topic:

Work is even older than man. God worked for five days and on the sixth He created man in his own image, as we have it in the Genesis account. Because man sinned he was to earn his bread by the sweat of his brow. Slavery and labor problems, too, are very ancient. The children of Israel worked as slaves for the Egyptians. Moses became a labor leader, as it were, and led his people to (not into) the promised land.

Today every major country has a labor problem. Even in America we are shocked at the numbers of men out of work, at strikes and lockouts. In the Fascist countries of Europe strikes are forbidden.

We would do well to examine what the Bible tells us on so great an issue.

Suggested Topics:

I. God requires work of man.
  A. Work in the divine plan. Gen. 2:8-17.
  B. "Six days shalt thou labor." Exod. 20:9.

II. Who is to blame for unemployment?
  A. Capital?
  B. Labor?
  C. Satan?
  D. Past Wars?
  E. Scientific Advance of Industry?
  F. Shifting of Industries?

III. Work is necessary for self-preservation.
  A. Man must toil to get food, clothing, and shelter
  B. Only a very small percent of the population inherits great wealth. Even these vast fortunes were created by someone

IV. Labor leaders of America and their programs.
  A. John L. Lewis leads the industrial union group
  B. Wiliam Green heads the American Federation of Labor, a craft union body
  C. Other labor leaders

V. What attitude should the Mennonite Church take in the labor struggle?
  A. Should it steer clear of all labor controversy?
  B. Should Mennonites accept relief, allotments, etc.?
  C. Should the Church take care of its own needs?

INTERMEDIATE DEPARTMENT

TOPICS FOR SEPTEMBER

Sept. 4. Improving the Standards of My Crowd
Sept. 11. Following the Rules of the Game
Sept. 18. Seeking the Right Kind of Popularity
Sept. 25. What My Church Seeks to Do

Standards of the Crowd

Intermediate Topic for Sept. 4, 1938

Aug. 29. Avoid slander. Luke 7:31-35.
Aug. 30. Avoid drinking. Prov. 20:1.
Aug. 31. Avoid profanity. Matt. 5:33-37.
Sept. 1. Act kindly. Gen. 45:1-8.
Sept. 2. Be friendly to all. Job. 29:7-16.
Sept. 3. Be a good example. 1 Tim. 4:12-16.
Sept. 4. Topic—Improving the standards of my crowd. 1 Cor. 4:14-21.

JUNIOR CORNER

Another Beginning

For many of us it is so. Vacation months are over We are making plans for a new beginning. We long to do better than we have in the past. We want to have more of the Juniors enroll. We want to give them more. We want to show to them the wonderful words of life. We want to be more earnest in our preparation. We want to be used of the Spirit in a more powerful way. We want to see light break through darkness; faces light up with the glory of the Wondrous One, and hearts nearing the Saviour.

> "O Master, let me walk with Thee
> In lowly paths of service free;
> Tell me Thy secret; help me bear
> The strain of toil, the fret of care.
>
> Help me the slow of heart to move
> By some clear, winning word of love;
> Teach me the wayward feet to stay,
> And guide them in the homeward way."

Registration for 1938-1939 Term

Shall we take time for it on the first Sunday night meeting? Can it be done some other time? Why not have a social in your church basement? By card or a little note passed out through the Sunday school, addressed to each one personally, invite every Junior and allow them to bring their friends. The general outline of this social could be:

1. Words of welcome
2. A series of games
3. Refreshments
4. Quiet hour. For this you could seat the Juniors in a circle in the middle of which you could put down large, bright cut out letters spelling the word JUNIOR. Behind each letter there could be a candle, the light of which would keep the youngsters eyes at attention on the thought "JUNIOR." Other lights could be put out. Singing of a few songs could follow, then prayer. Now could come the announcement of the "beginning again." Tell them the aim of the Junior Endeavor, make them want to enroll. Slips of paper could now be passed out plus pencils. Ask the group to put down their name, address, standing in school, and telephone. Pause until each one has done this. Then approach them by saying there are always choices to make, we lose or we gain by the choice we make. Tell them we shall choose again tonight. Bring two baskets, set one into the light near the word JUNIOR; the other away from the light. Now those that want to enroll for the Endeavor work to drop their slip into the JUNIOR basket, the others to put theirs into the second basket. This would be the registration. Sing a closing song holding hands and dismiss the group with prayer.

Thoughts on the Program Material

The plan is: to walk with God through His Word. How that walk shall be, let us ask God to reveal step by step. There shall also be woven into the year's work that which shall interest the Junior in our conference enterprises: missions, institutions, publications. Our Mennonite history and faith shall also have a place in the year's study plan. (Please be free to send your suggestions for the year's work.)

> "Walking with God! O fellowship sweet;
> Walking with Him, in Him be complete.
> Walking with Him, whom the world cannot know,
> O it is sweet through life thus to go."

Program Suggestions for September 1938

General outline: (Lessons out of Genesis)

Sept. 4: "God blessed the seventh day." Gen. 2:3.
Sept. 11: "Where art thou?" Gen. 3:9.
Sept. 18: "Noah walked with God." Gen. 6:9.
Sept. 25: "If thou wilt take the left hand, then I will go to the right." Gen. 13:9.

Verse for the month: Psalm 51:10

Song for the month: "Whiter than Snow," vs. 1, 2, 4

Suggestions for September 4, 1938

On this beginning night, let there be a heart song service in which songs suggested by the group are sung. Then could follow:

1. Prayer by leader
2. Scripture reading: Psalm 1 read responsively
3. Song in unison: "Safely through Another Week," verses 1, 3
4. Study period. Aim: to teach the holiness of the Sabbath
   a. Introductory remarks by leader
   b. God's Gift of the Sabbath: Let a junior tell the story of Gen. 1:1 to 2:3
   c. God's command concerning the Sabbath: read by a junior. Ex. 20:8-11
   d. What may we do on the Sabbath? Discussion by leader. After the group's contribution to the discussion let them turn to Isa. 58:13 and 14. Study these verses through with them
   e. Special music supplementing the theme
   f. What can the Sabbath do for us? Let the chairman ask this question of the group allowing a few minutes for answers
   g. How others felt about the Sabbath: You could use your miniature church. (They can be ordered from David C. Cook Publ. House or made from card board and covered with brick effect paper.) Write verses pertaining to the love of the Sanctuary or the Sabbath on narrow stripes of paper. Paste these one to the other and roll. Place roll into the "church" and let the first strip appear in the door. The chairman choses whomever he wishes. This one steps up and begins to pull on the roll. When he has the beginning of his verse, he tears it from the roll, reads the verse, and then chooses the next puller and reader from the group. This is continued until the roll is finished.
   h. My prayer of repentance: by leader, leading the group to feel the need of asking forgiveness and the longing to keep a holier Sabbath. After this prayer, let all in unison pray Psalm 51:10
   i. Sing in unison: "Lord Jesus I long to be perfectly Whole"

THE BRIDGE OF SALVATION

Its span is unmeasurable—reaching from earth to glory, from miry clay to the solid rick.

Its width is wide enough for All—whosoever will may come.

Its two mighty towers are the death and resurrection of our Lord Jesus Christ.

Its cost was tremendous. It cannot be estimated. It cost the life of God's only begotten Son. John 3:16.

Entered at the cross through faith. The way of the cross leads home.

It links the sinner with the Saviour.

It will take you safely over the waters of judgment and is a real service to life's highway travelers. Other so-called bridges such as morality, good works, etc. are too short to span the gulf.

Should not we as Christians be proud of the *Matchless Bridge of Salvation* and point others to it.

If Jesus Were Here Today!

We see Jesus, explain His teachings and interpret His attitudes through our own eyes and minds colored by prejudices and preconceived notions. In fact much of our Bible reading and study are on this basis, we come to the Bible to find there some statement to confirm our ideas instead of coming with an open mind to discover the true message of God through His Word. A consideration of what Jesus would do if He were here today may reflect what we would desire Him to do, or it may be an honest and sincere endeavor to discover the attitudes of Jesus toward modern life.

If He were here today what would He think of me—of you? If He were our bosom companion for the entire day, all of our waking hours, what would be His appraisal of us? Would He excuse us for certain acts which we pass by lightly as our peculiarities, but which hinder our usefulness and influence with others? Is there not a probability that He would check us in the matters of our diversions, the books or articles we might read, the conversation in which we might engage, the easy manner in which we speak of others frequently to their hurt, the lightness and superficiality of our thinking, and the carelessness of our devotional practices?

Were Jesus to visit our homes would He be comfortable in the atmosphere He found there? Would His presence change the trend of the family conversation? Would it make some difference in the attitude of the parents toward each other, in the attitudes of parents toward their children and of the children toward each other? Were He to look over the books and magazines found in the home, the music on the piano or in the cabinet, would we blush and hasten to make excuses for the type of literature and music found there? Of course He would listen to the radio programs if He were to visit most homes—how could He keep from it for all visitors are at times compelled to talk loudly while some member of the family listens to his favorite radio programs—but would we be at ease in His presence while listening to the type of programs sometimes heard on our radios? Would He be impressed with the furnishings of our homes, the clothes found in the wardrobe, the pictures on the wall and the automobile in the garage, knowing as He does the pressure and worry existing to keep up the monthly payment contracts under which many of these are purchased? In short, would He be at home in our homes?

Jesus would visit our cities were He here today. Undoubtedly He would weep over them much as He wept over the city of Jerusalem. He would not pass by the filth and the squalor of the slums, the crime and corruption of the underworld with its tentacles reaching into the political and social uppercrust of the city. He would no doubt, visit our parks and play grounds. He might stop by the shores of some small stream or lake and speak to the multitudes gathered there as they seek recreation and rest from the grind of daily life. He would see our places of amusement but surely He would not join the many nominal church members who frequent them, rather would He not condemn their lewdness and gross sensuality, their foolishness and emptiness, and would He not deplore the waste of time and money represented by those attending? He would note the educational buildings of the city, no doubt, but would He not be much more interested in the subject matter taught there than in the architecture of the buildings? Surely He would not be pleased with the low moral standards advocated in some quarters of the educational world; with the infidelity and skepticism taught by a group, perhaps in the minority but yet having great influence upon the youth, and with the absence of definite and positive instruction in matters of the spirit and morals of man—things that matter more than intellectual training. He would see our hospitals, our philanthropic institutions, our efforts to relieve the poor and oppressed, the sick and suffering. No doubt He would commend these efforts and approve our charitable institutions.

He would not overlook the many places of business and the manufacturing plants of the city. He might stand beside the clerk in the store, the stenographer or bookkeeper at the office desk, the workman in the industrial plant, and note the endeavors, or lack of them, of these individuals—many of whom call themselves Christian—to give an honest day's toil for the wages contracted for. He would watch the leaders of business and industry as they battle with competition often unscrupulous, and note their reactions to these conditions, He would look over their pay rolls and note in too many cases where so-called Christian business men pay sweatshop or ridiculously low wages to employees just because they can, or because the wage scale meets the standards set by greedy and godless competitors. He would note the discrepancy in the salaries paid executives and dividends paid stockholders and the wages paid employees whose skill and labor produced the articles sold to bring the profits for the business. He would not overlook the struggle of the girl, perhaps some widow with a child or two to support, to make ends meet on the meager wages received, nor would He be indifferent to the temptations he sees these unfortunate women meet—temptations intensified by the greed and heartlessness of their so-called Christian employers. No one would assume that Jesus would add His blessing to our economic and social inequalities and the hatred and strife that exists between labor and capital of our modern industrial world.

Yes, He would visit our churches. But where would

He attend church were He to visit one of our large cities on Sunday, the day of worship? We may be quick to reply, He would come to our church. But would He be pleased with our worship, with the reverence we have for Him and His house, with the spirit of our service, the songs we sing and the spirit in which we sing them? Would He be as generous in His approval of the preacher's message as are some of his faithful admirers? Perhaps He would, but then again He might see underneath all acts of worship an insincerity and superficiality that would be disgusting to Him and which He would condemn. He might study the statistics of our churches, note the money paid by members of the congregation but not overlook the inequality in the amounts used for local purpose and those sent to help evangelize the world. He surely would not pass by the discrepancy existing in the support paid equally faithful laborers in His vineyard, some of which are barely able to keep their heads above the financial waves while others are paid liberal salaries. We believe He would say, "These ye should pay as much, but not to underpay these other faithful servants of mine." He might even detect some traces of political scheming or selfish ambition, some carnal envy and jealousy existing in certain quarters. Well, He would note everything about the church, some things He would commend and others condemn.

There is no limit to what we might imagine as we think along these lines. But the stern fact faces us, Jesus is here! He does not walk among us in visible form, but He is with us in His divine presence just as consciously as if we could see Him. He sees all we may imagine He would see, in our personal lives and conduct, in our city life, our industrial and social life, in the church world. Would the personal, visible presence of Jesus make any difference in the way we act and live each day? If so, are we truly Christian? Are we actually His followers?—*Herald of Holiness.*

How It Feels To Be A Jew

*By Al Segal**

Sometimes I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and wonder fearfully at tomorrow, and suffer unemployment and tread timorously on an insecure world. All this is the pain of Jews as well.

Yet you have only your own pain as individuals to suffer. Tomorrow morning you will not be searching the newspapers anxiously (as Jews do): "What are they saying about us today? What new reproaches are being heaped on us this morning? What new outrages?

I dislike even hypothetically to put any people in the unhappy place of Jews! But, in order that you may understand Jews, let us imagine that some hideous fate has done to Gentiles as Jews have been done by for a long time.

This has made you almost psychopathic about yourself—an inward—looking, brooding man to whom even the well-disposed neighbor may look suspect. You should like to be friendly with Neighbor Smith but yesterday, as he passed by, there was something in his eye that suggested he might be anti-Gentile.

You say to yourself, "I've become a frightened little man afraid of everything and everybody. I ought to snap out of it." But, then only day before yesterday, your boy who is just out of college, applied for a job in a big industry and was turned away because he was a Gentile.

The boy had graduated cum laude in chemistry. When he applied for the job he was given a blank in which, among other things, he was required to state his religion. On the prescribed line he had written the title of one of the religions of the Gentiles to which you belong.

The employment manager, a kindly man, indeed, said, "I may as well tell you that we don't employ Gentiles here."

"But," the boy protested, "what has that to do with it? Isn't it sufficient that I am a chemist? Do the chemical elements know the difference? Do they react differently in the hands of non-Gentiles?"

"I'm sorry, sir," the employment manager answered. "But our policy is against employing Gentiles."

"But I was graduated cum laude . . . I made Phi Beta Kappa in my junior year . . . I . . . "

"Well, it's not my rule, it's the company's."

Yesterday your eyes chanced upon a "For Rent" advertisement; it said plainly that Gentiles weren't wanted. You shrugged your shoulders at this. It didn't really matter that some people didn't care for your company; you yourself make social discriminations and don't take everybody into your house. What mattered much more was that a door of opportunity was slammed in your boy's face because he was a Gentile.

Yet you say to yourself, this "For Rent" advertisement doesn't discriminate against you on your own account. You could understand it if you yourself were an undesirable fellow, an unmannerly person; you yourself wouldn't care to live with any individual like that. You and your family are cultured people, contributors to everything that is fine in the city; your generosities know no bounds of faith or race.

They don't want you in the apartment house only because you are of the Gentiles. You ask yourself,

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*Al Segal, the author of this article, is the well-known columnist of the Cincinnati Enquirer and a writer in the English-Jewish press.

"What's the matter with us Gentiles?" You are always asking yourself that, always looking inwardly in self-inquisition.

You recall that there are, indeed, some terrible Gentiles, the penitentiaries are full of them and Dillinger was one of us, to say nothing of Baby Face Floyd and all the rest of them. But why do they count against me and all the other Gentiles who live God-fearing and law-abiding lives?

I know, too, (you say) there are many vulgar Gentiles among us . . . people I wouldn't let into my house even by the back door. But why should they count against my rights as a human being and against the welfare of my children?

Yet from this pain you have derived a certain pride and a poignant awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people so to guard my behavior that no act of mine shall reflect upon them. You watch your every step, lest your least misstep be charged against your people; you suffer pain to read of a Gentile gone wrong because you know it will be said of him, Yes, that's the Gentiles for you.

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something hideous against Gentiles has been printed; somebody in high authority in Germany has been saying something against Gentiles.

One day it's "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to undermine the social order" . . . "The mere presence of Gentiles provokes us" . . .

You feel horribly troubled. Not that you are any the less sure of the merits of your people but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You know how most worthy your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers; your poets and singers and painters; your scientists and actors and scholars; your prophets and philanthropists; your Carrols and Comptons, your Edisons and Santayanas, your Cadmans, Holmses and Eliots, your Whitmans, Darrows and St. Gaudens, your Lincolns, Walter Reeds and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single aspiration is to lead their children in the ways they should go; they count it success enough that their children grow up to be righteous; they say, Yes, good children are everything and nothing else matters much.

Because you know all this, the slanders in this morning's newspaper hurt you the more. You boarded the street car to your work. Everybody in the car had a newspaper and you were sure everybody was reading the piece about your people . . . "Gentiles In League to Undermine Social Order. . . . "

What were they thinking as they read this? What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see when you followed his eyes to the last column on the right. You should like to speak to him . . . . "Young man, you really don't believe that, do you? Will you let me tell you the truth about the Gentiles? Most of them are people like you and your parents. . . . "

Your diffidence restrained you. You raised your head proudly above the accusing headlines. If some of these eyes were lifted from the newspapers to turn with reproach against you they must see that you are not a scourged culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

* * *

I have written this in response to a letter from E. I. S. of Brooklyn who writes in part: "It seems to me that the case of the Jews has not been presented properly to the non-Jews. Why don't you try?"

Well, I've tried.

Sentenced to Sermons

A Sunday motorist drove his car at fifty miles an hour across Gandy Bridge, the six-mile span between St. Petersburg and Tampa. That was bad, for St. Petersburg (The City of Churches) is quiet on Sunday, and there are police who remember the Sabbath and keep it quiet. A policeman pulled our speeder to the curb; the judge next morning sentenced him to go to church the next thirteen Sunday mornings, to tell the judge what the sermon was about the next thirteen Monday mornings.

There's nothing novel about the sentence; it has been used before by judges loath to send a petty offender to jail. If that is all the sentence is for in this case, we're for it; any church is better than jail. But somehow we doubt the legality of it; with our whole heart we doubt the wisdom of it. The poor "criminal," crouching in his pew under the stares of a congregation that knows why he's there, isn't in any position to get much out of the sermon. No man *condemned* to church ever got much out of it. Religion isn't something to be choked down your throat; it is something that enters by way of the open door of the heart.

Some of us took Latin in High School because we had to; we hated it. No attempt was made to make it likable; it was "required," and that was that. We took some other courses and loved them, for they were taught by teachers in love with what they taught. So it was with our early religion. Some of us were forced into Sunday school under teachers who read their lesson as they hurried to the church; we played hookey and spent our collection money for chewing gum. But when we got into the hands of teachers who spent hours on the lesson Saturday night, and who played ball with us on Friday night—ah, then we loved it!

So it is and so it must be with this Speeding Generation. We'll never get them into church by saying, "You've *got* to go." We'll never make them like a sermon by saying, "You've *got* to listen." We may have to lead children through their early years, before they are old enough to know what it's all about. But after that, we have to preach and teach so well that men will want to come. It is noticeable to some of us that preachers today who have something to say and who know how to say it are saying it to packed pews.

Policemen's clubs will never change men's hearts, or remold the face of the world. Christ is enough for that, without compulsion; enough, provided He is presented intelligently, and backed with an example.—Christian Herald.

The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word "love." It is the divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if we will.—Mrs. L. M. Child.

Wouldn't this world be better
If the folks we meet would say,
I know something good about you,
And then treat us just that way.

Wouldn't it be fine and dandy,
If each hand clasp warm and true,
Carried with it this assurance,
I know something good about you.

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
The folks bothered to recall.

Wouldn't life be lots more happy,
If we praised the good we see,
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That way of thinking too,
I know something good about you
You know something good about me.

—*Anonymous.*

In Memoriam

BABETTE SCHMUTZ was born on July 20, 1849 in Rappanau, Baden, Germany, the youngest of nine children of Abraham and Christina Moser Schmutz.

Her early years were spent in her native country and she received her education in the Interdenominational Parochial school of the village. Being of a Mennonite family she was baptised and became a member of that faith at the age of 15 years. Later she was employed in the home of the village druggist.

At the age of 20 years with her brother she emigrated to the United States and went to live with a sister in Bluffton, Ohio. Here she worked for some 3 or 4 years but not in the best health. Thinking she might regain it she returned to her home in Germany where she remained for about 13 years or until she was about 37 years of age.

Feeling sufficiently recovered now and conditions being such that she could again leave home she returned to America and found immediate employment in New York City. Here she remained for about six months and then proceeded to her destination which was to be with relatives among the Mennonite colony located in and around Halstead, Harvey County, Kansas.

Here she found ample opportunity for her services being especially fond of taking care of children and later in life of aged people, always willing and ready to serve others.

In the fall of 1891 she came to work in the David von Riesen family in Halstead and except for intervals of a few years each she has had her home here.

In 1899 she went to Marysville, to live with them, to which city the family had moved a year or so previous. At intervals she was with others in California, Oklahoma, Nebraska and Kansas, but since 1922 had been to the time of her death almost constantly at home in Marysville.

She was a kindly, affectionate and devoted servant and friend, and was always considered as one of the family. Her life she lived for others and in her passing she leaves besides the immediate von Riesen family, friends here and wherever she has been, who will ever cherish fond memories of her loving care and concern about their welfare and the experiences they had together.

She was active almost up to the time of her death, seldom missing a Sunday morning service at the Evangelical church, but her final illness which began about Thanksgiving time last year she seemed to realize was her last and her hope was that it might be shortened. Recently she remarked that she hoped her 89 birthday, if she reached it, would be the day of her earthly departure which wish her Lord granted unto her.

« « JOTTINGS » »

—*ANNOUNCEMENT* — The Garden Township church near Moundridge, Kansas, expects to observe its Golden Jubilee (fiftieth Anniversary) on the first Sunday in September.

—*The funeral services for Rev. S. M. Musselman* who passed away suddenly on Friday evening July 29th were held in his late home in Hillsboro, Kansas, and in the Johannesthal Church of which he was the beloved pastor, on Tuesday afternoon, August 2nd. The services were in charge of Rev. A. S. Bechtel of Hanston, Kansas, who was an almost life-long acquaintance and friend and also a relative of Brother Musselman. Those assisting in the services in the home, the Church and the burial were Rev. J. A. Ewert, Rev. A. E. Kreider, Rev. Vogt, pastor of the M. B. Church and Rev. Miller, pastor of the Evangelical Church with both of whom Brother Musselman had been in intimate fellowship. The Choir and Male Quartet of the Church rendered very fitting musical numbers in the Church and at the grave. Many beautiful floral pieces spoke eloquently of the high esteem in which the departed is held. The Wayland, Iowa, Pretty Prairie and Wichita congregations were well represented in the large attendance.

—*St. John Mennonite Church.*—Miss Minnie Hilty, who with her sister has labored many years in China, was given a very hearty welcome by the congregation. She asks for our earnest prayers which are greatly needed at the present time.—Miss Judith Lehman, a worker among the Jews in Chicago, was the guest speaker at the young people's meeting.

—*Through an unintentional oversight*, the name of Rev. J. J. Balzer was omitted as being the author of the splendid sermon sketches that have been published in the last two issues of *the Mennonite*. We are very grateful to Bro. Balzer for his excellent contributions and are sorry the omission was made.

—*Among the preachers of the New York area* there is a movement to forgo the enjoyment of a vacation in 1939 in order to more properly minister to the great throngs who will visit that state during the World's Fair. The *Lutheran Companion* points to a special reason for evangelizing work about New York during the season of the Fair: "Indications are that Christianity will not be adequately, nor altogether fairly, presented at the 1939 World's Fair. There will be a religious building in the form of a modernized Gothic tower which Fair officials speak of as a "temple of religious freedom." An official news release of New York World's Fair, Inc., says concerning it: 'Neither the plan, structure, nor the ground it occupies is to be consecrated nor are formal religious services of any denomination to be held in the temple.' No religious exhibits will be permitted on the Fair grounds."

—*Grace Mennonite Church, Lansdale, Pa.*—Rev. Olin Krehbiel and Mrs. Krehbiel and Mr. and Mrs. Russell A. Lantz enjoyed a trip to New York City and while there visited the Queen Mary and Radio City.

—*Chinese Appeal for a Day of Prayer.*—Christians in the homeland and in China are feeling in an increasing sense an urgency to pray for China. Ernest R. Yin, Minister of Finance for Hunan Province, and a prominent Chinese Christian, has issued an appeal for Christians in China and foreign lands to unite in definite prayer that God will soon bring to a close this terrible warfare. That prominent Christians in China are feeling this burden of prayer is a great cause for encouragement. In part Mr. Yin's letter reads: "I realize that we in China whether engaged in Government service or in any other pursuits, have grievously sinned against God. But I believe that if we humble ourselves and call upon the Lord, He will hear us and save us. Therefore I believe it will be pleasing to Him if we set apart a Day of Prayer. I suggest September 4, or even an earlier date for this purpose." We are sure Christian friends in North America will be glad to join in prayer with fellow-believers in China, on Sunday, September 4; and we trust that churches in many places will remember China especially in united prayer on that day.

—*Dr. Allan Roy Dafoe,* possible at present the most famous physician in the world, who from their birth has cared for the famous "quintuplets" of Canada, has complied to a request in the *Bible Banner* asking him to "talk on the Bible in the home." Here is a striking passage from his response: "Here in the northwoods I have lived for a full thirty years among a very religious people. They are truly religious. Their religion is not a coat they put on Sunday morning and take off Sunday night. It is a garment made out of the very threads of their daily lives. There are hundreds of homes here where the Bible is the only book in the house. Evn if I had somewhat outgrown and even forgotten my own home training, I could not have lived without gaining and keeping a vast respect for this great Book. If we who are now adults have lost some of our early love and regard for the Bible, it is our fault and not the fault of the Bible."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Editorials

THINGS THAT CANNOT BE SHAKEN

Even the Alps, the American Rockies, the Himalayas will crumble and fall, when the final great cataclysm strikes the earth. "I will shake the heavens, and the earth, and the sea . . . and all nations; and the precious things of all nations shall come out" (Hag. 2:6). The day comes, when the earth shall pass away with great noise, but *the Rock of Ages*, Christ, shall never fall, never vanish. And, connected with it, are other unshakable, indestructible things. They are the hopes, the faiths, and the lives built on this Rock. Blessed the man, woman and child who builds on this Rock! "For other foundation can no man lay than that which is laid, which is Jesus Christ."

* * *

FORGET HIM?

Can any one who ever came into vital contact with Christ forget him? Never was there One so true, so loyal, so faithful! Never One loved as He loved, served as He served, and went about doing good as He did. He gave His life a ransom for the vilest, the most repulsive of sinners. He died for those who hated Him, despised Him, rejected and crucified Him. Can a redeemed soul ever forget His plaintive cry, as He suffered the agonies of the cross, "Father forgive them for they know not what they do." He lovingly died for the men who nailed Him to the tree and for him who thrust a sword into His side. He shed his blood for those who struck him in the face and pressed the crown of thorns upon His head. No one ever trod this earth for the good of others as he did. No one ever lived for others, died for others, rose for others, as he lived, and died, and rose. Best of all, He still lives in behalf and in the hearts of all who trust Him. What a wonderful Savior!

* * *

Jesus, the very thought of Thee,
With sweetness fills my breast
But sweeter far Thy face to see
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can memory find
A sweeter sound than Thy blest name,
A Savior of mankind.

CITY MISSIONS GOOD ASSETS

All observing friends and supporters of missions must be rejoicing over the splendid showing made by our city mission work. It is to be seriously regretted that we as a General Conference and also as district conferences embarked in this type of home mission work rather late and, once started, we did not push it as we might have done. Many Mennonites, like other folks, develop an urge cityward, feeling that life there has more attractions, offers larger opportunities for advancement and greater educational facilities than the country. Teachers, clerks and office workers of various types, mechanics, household maids and others are drawn cityward, and to the city they move. Quite generally they go to centers where there is no Mennonite church and experience shows that the home church, as a rule, does not concern itself much about them. And, with a loyalty for the Mennonite faith which our people usually retain, numbers of these new city dwellers hesitate to join another denomination, and are apt to drift along without a church home for years, considerably to their spiritual hurt. This is probably more true of single people than of families which are apt to contact rather more easily with another church through their children as Sunday school pupils. Where they join other churches their sound religious background is likely to recommend and qualify them as leaders in the church of their adoption. It has been observed that in the city of McPherson, Kansas, Mennonites that have made it their home have become leaders or pillars in the churches of their adoption. Similar instances could be found elsewhere.

One almost swells with a sense of pride as one looks at several of our live, growing city missions. There is Altoona, Pa. with 95 church members, 115 enrolled in Sunday school, and 45 in the C. E. Societies; Mechanics Grove, Pa., 67 members, 75 in S. S. and 32 in C. E. Society; Smith Corner, Pa., 63 members, 74 in S. S. and 20 in C. E.; Chicago, 150 members, 134 in S. S.; Hutchinson, Kans., 112 members, 165 in S. S. and 47 plus 20 in C. E.; Wichita, Kans., 65 members and 70 in S. S.; Portland, Ore., 32 members, 90 in S. S. and 20 in C. E.; Los Angeles, Calif., 197 members, 441 in S. S. and 103 in C. E.; Lima, Ohio, 25 members and 62 in S. S.; Saskatoon, Sask., 105 members and (?) in S. S. (Figures in each case as nearly accurate as possible.

From the above data the conclusion is easily reached that city mission work pays in the number of souls brought together in the organization, the spiritual life fostered and nurtured, and the larger results known only to God. Our home mission boards will do well to have eyes single to the increase of such missions.

AMERICANS ADEPT FAULTFINDERS

We American people are adepts or, shall we say, experts in finding faults. While we have more murders, more kidnapping, more lynching, more racketeering, more divorces, more juvenile criminals, more nervous wrecks, and more such evil tendencies than any other nation, we are loudly criticizing Germany, for instance, and President Hitler for almost anything that they do. Our criticism of them has been so relentless, so constant and widespread, through the press, from the pulpit, the platform and in the classroom, until we as a people have apparently come to hate all that is going on in that country, together with the actors upon its stage. While, if we would honestly, conscientiously simmer things down to their quintessence and take a sincere, unprejudiced look at ourselves, we would find that we have in some respects been pulling the splinter out of our German neighbor's eye and have failed to detect the beam in our own eye. We have blamed Germany for allowing a dictator to rule it single handed, to be told by him how to vote. Now, if we have been reading our papers, we must have noticed how our own president is going around, telling the citizens of the states, how to vote: to mention only his most recent dictates against Senator George of Georgia, Senator Tydings of Maryland, and Representative O'Conner of New York. We were sure that Germany was wrong in suppressing communism. Now we find that our own country is honey-combed with communistic organizations and other un-American forces, and that we, too, are facing a housecleaning directed against such sinister forces and their influences. We have been pronouncing our anathema upon Germany for getting rid of the Jews, though her attempts were directed mostly against Jews who were reds. Now that the Christian nations of the world are seeking an asylum for persecuted Jews, and our country has a chance to show its colors by offering some of its still unoccupied lands for the purpose, we are steeped in silence. We have been shocked at the spread of paganism in the Fatherland, and fail to notice the increasing flood of atheism let lose by atheistic societies and some of our godless institutions of learning. Germany and its leaders have their faults. All real Christians wish that, in matters of religion, she might return to the status quo before the revolution. But our own America would do well to set right her many ills, before casting any more stones at Germany.

What College Shall I Attend?

This question has been revolving in the minds of thousands of young people during the spring and summer months. And it is a vital question, for on its decision may depend not only the temporal but also the eternal weal and woe of many a life. Two types of institutions are bidding for prospective students, those that may be said to have pagan leanings, that care little for the nurture and development of the inner man, and those holding that true education must definitely touch the spiritual as well as the intellectual, social and physical nature of man. The former type or class of schools include several hundred adequately if not lavishly endowed and superbly equipped, mostly large institutions of our land which, because of these advantages, exert a strong pull on students who are craving for material values. The latter type or class comprises some seven hundred struggling, generally inadequately endowed Christian colleges which are vitally concerned with the shaping of young lives after the pattern of Him who came to earth to bring new life and to make men truly happy.

In Freeman Junior College, Bluffton College, Bethel College, Goshen and Hesston College and Tabor College our Mennonite Young people have schools of the second type, and since they come from Mennonite homes and Christian surroundings the question, What Colleges they should attend, should hardly arise. There should be a hearty choice of one of our schools. Why?

1. Because they have been founded and maintained with great financial sacrifices and innumerable prayers, principally for Mennonite youth. This being true, our Colleges have a right to claim our young people as coming into their own.

2. Our Mennonite Colleges propagate our Mennonite traditions, doctrines and faith, hence they are the proper places to educate the young people the Mennonite Christian way. If we want loyal Mennonite leaders, teachers and even layman for our churches, our colleges are the training schools for them.

3. Our Colleges are Christian, their work is Christ centered, the atmosphere permeating their life is Christian; their teachers are Christian men and women, teaching Christian living by example, and taking a personal interest in each student. Thus they are the safest schools for our children. It is risky if for the sake of prestige, geographical convenience or financial inducements we let our young people attend some secular college or university, where they are apt to drift into worldliness and skepticism, with ultimate loss of their faith.

4. College young people are at a marriagable age,

and we have any number of examples to prove that friendships formed in our schools between members of the different sexes or, to be more plain, matches made there result in happy marriages, because of the unanimity of minds upon the true values of life.

5. Mennonite parents who permit their children to attend other than Mennonite Colleges do not realize what troubles the church may be put to, nor the young people, what risks they are facing. They are depriving the church school of their contributions, prayers, interest, friendship and love of the young people, for four precious years, and perhaps for ever. And it should not be forgotten that a student's influence usually extends to another one who might have been won to attend our own college, and thus brought under its Christian influence and won for service in Christ.

We have people in our Mennonite constituency who find fault with our colleges, who are not willing to array the good found in them alongside the bad, to discover that the good characteristics outweigh the weak. Such people seem to feel that their children are too good to attend one of our Mennonite colleges and that harm might come to them when exposed to its influence. Would it not be the fair and proper thing for such parents, at least to try our own schools, to ascertain if their opposition and their fears are actually justified? And perhaps by so doing their children could work as a leaven among the students and thus become the means of helping to improve our schools.

Our colleges are not perfect, neither are our churches nor even the best of our families. Constructive criticism is always welcomed by its leaders. But every true Mennonite has the duty to support them and to help make them what we think they ought to be. Our colleges have many needs, but above every other need is the morale that comes from knowing that they are backed by a constituency that believes in them and their work, and that fervently prays for their success as the builders of Christian lives in our youth.

Notes from the General Conference

Reserving a report of the work on Foreign Missions for a special article later on, because of its size, we shall here say a few words about the doings of two committees whose reports had been given in connection with that of the Ex. Committee, and then procede with Home Missions.

The Church Unity Committee reported that they had released feelers to the Central Mennonite Conference looking toward a possible union, both through correspondence and through personal contact of the Committee's secretary, Rev. L. Hostetler, with representatives of the Central Conference. These expressed interest in closer cooperation with our Conference and believed an ultimate unity possible. But later, through a formal letter to our Unity Committee, they reported that "the general feeling was that with some conditions that now exist in some of our church communities, the time is not propitious for a definite procedure toward a union . . . as we could hardly move as a unit." However, they now also have a Unity Committee for the purpose of keeping the matter before them. The foregoing was the extent of work done by our committee. The brethren elected on this committee are: Benj. Ewert, Arnold Funk, S. K. Mosiman, J. J. Dick, John Regier (Canada), J. E. Kaufman.

In its report the *Placement Committee* pointed out the difficulties encountered by it in its attempt to really do any work, "due to the unlimited variation of demands on the part of congregations and of the preparation on the part of candidates," also on the matter of finances and salary. The committee tried to do some constructive work by correspondence, discussing the following problems: (1) Should our Conference work toward a standard of formal training for our ministers? (2) Should we work toward having young candidates pass an examination on doctrine and faith. (3) Should a call be for one year, 3 years, indefinite, or life? (4) Should the Placement Committee or the Conference attempt to suggest seminaries to attend? (5) Should our committee simply serve "on call" and never offer its services? (6) Should there be a retiring age for ministers? (7) Who should be ordained? In answer to this last question the committee favored ordaining a man only upon the recommendation of a Mennonite Church, and only after the man has rendered service within the denomination for a sufficient length of time to prove himself worthy.

The Committees recommendations: (1) "To advise congregations and ministers contemplating making a change, to give each other at least three months' prior notice," and (2) "To advise ministers who accept a call to a church of which they are not a member, to join such church," were accepted, as far as we can recall. On the question: "Would it be wise to advise district conferences to offer certificates to ministers of their churches in good standing, etc." the conference decided to place this matter in the hands of the Ex. Committee.

The brethren chosen on this committee are: P. E. Whitmer, P. K. Regier, N. W. Bahnman and J. H. Enns (Canada), Freeman Swartz and J. M. Frantz.

The report of the *Board of Home Missions* was presented by A. J. Neuenschwander in the place of its secretary, W. H. Gottshall, who has recently gone through a serious siege of sickness, after 42 years of valuable service on the Board, mostly as chairman. The activities in the Home Mission field showed encouraging progress, particularly in the growth of city missions. (Read article on this subject elsewhere in this paper.) At *Altoona, Pa.,* Rev. L. H. Glass, former superintendent passed away and Mrs. Edith Stiffler resigned. Since Sept. 1, 1937, Rev. and Mrs. Emerson F. Slotterback are in charge of the work, with very satisfactory results.—Miss Catherine Niswander, for a number of years our worker in Portland, Oregon, has been transferred to Philadelphia to assist our churches there by conducting children's meetings, Vacation Bible schools, and much visitation work.—The *First Church at Chicago,* under the leadership of Rev. A. H. Leaman for the last three years, (a brother who came to us from the Old Mennonite branch) has become almost a self-supporting church.—*The First Church at Hutchinson, Kansas,* on March 1, 1936 was granted its independence and continues in a healthy growth, with Clyde Dirks as its pastor. During the past year, however, the Home Mission Board found occasion to give some help to this church. *At Portland, Oregon,* the so-called Alberta Community (Mission) Church has been greatly helped by the appointment of Rev. and Mrs. Edmund Miller as new workers, in Sept. 1937. In June last, the Board was able to buy the church building, rented until then, for $650.00. With some remodeling and the addition of a basement, the group will be well equipped to do good work.

The home mission work in *Canada* is very extensive among the widely scattered groups of our people. The Board does what it can, but could do much more if it had the funds. On the average twenty ministers are engaged in itinerant work there, supported in part by the Board. At *Swift Current* and *Wymark* it was possible to buy churches, abandoned by the Old Colony people, at very acceptable prices. These were moved to more centrally located places and now serve growing congregations. At *Saskatoon, Sask.* where a congregation had worshipped in a school house for years, the Board was authorized to erect a suitable church building. This was recently done. The church is favorably located in the down-town section of the city, near the police and fire department buildings. It is an imposing edifice, stuccoed without, with seating capacity of 300 or more, and a large, commodious basement. Here the conference met for a reception and for pre-enrollment. Rev. J. J. Thiessen, the pastor, is a mighty man of God, and we may expect some good results from this church. Work was started in *Vancouver, British Columbia* in 1935, with Rev. J. H. Janzen in charge. To bring the widely scattered Mennonites together was very difficult, however the results of the worker's efforts were encouraging. Unfortunately he with his family had to leave and return to Ontario. As a result of fervent prayers for an enlarged mission there, an offer came from the United Church of Canada, of an equipped church with parsonage for $3000.00. The property was acquired. The parsonage finds splendid use as a Girl's Home, and under the leadership of Rev. and Mrs. Jacob B. Wiens the work is progressing nicely. The location of the property is 6460 S. George Street. Besides the Girl's Homes at Vancouver and Saskatoon, there is the first and largest in Winnipeg, Manitoba, in charge of Lena Epp as matron, with Rev. J. H. Enns as spiritual helper. Location 412 Bannatyne Ave.

With his ever active and fertile pen, Rev. J. H. Janzen is publishing, "Briefe an meine Volk," short sermons intended principally for those of our brethren in Canada who are rather isolated. Realizing the importance of such help, the Home Mission Board is supporting this work, too, in a small way.

Rev. David Toews was reelected on this Board, and Rev. J. J. Plenert, Philadelphia chosen as a new member, in the place of Rev. Gotshall who had resigned. A nice letter of appreciation of his long and faithful service on the Home Mission Board was sent to the good brother by the Conference.

FOREIGN MISSIONS

P. H. Richert, Sec.

THROUGH FIRE

After the clash of arms at Taming the city was occupied by Japanese soldiers. The third day folks began to readjust themselves, for homes had been broken up and families scattered. Thousands from the city had fled. Now some tried to get back to their homes and business. In the south suburb were many Mohammedans whose relatives and business or homes were in the city. They knew not if their own were dead or alive, so they were anxious and dismayed.

In a village over a mile from Taming there lives one of our church members, a carpenter, Mr. Chang. He is a live-wire Christian, full of faith and confidence in the power of the Lord. On the second day after the fall of Taming he came over to the south suburb compound and spoke to the gate-man Mr. Li Kan Ting, suggesting that if Mr. Li wanted to go along they would go into the city and see how the rest of the Christians there were faring, and if the Mission property had been damaged. Mr. Li agreed to go along. They went through the alley of the southsuburb and ran right into a group of Japanese soldiers who surrounded them with bayonets. Our two men pointed out the arm bands they were wearing and that they belonged to Christ and were churchmembers, thereupon they were let pass on. They met three outposts in similar manner. They came to the bridge near the city. There were then standing several Mohammadens who had been refused entrance to the city. These said to our two Christian men, "No use for you to try to enter the citygates." Then one of them sneered, "Our god could not help us and your god certainly cannot help you." Another one said, "Let us wait and see if their god can help them."

On reaching the city gates, our men were again examined and, when it was found that they were Christians, the soldiers bid them pass on into the city. They found that none of our Christians had been injured in the least nor any serious damage done to the property.

When they returned from the city they again met these Mohammedans who were astounded and then some of them proclaimed, "It has now become clear to us that our god is of little use to us. Truly Christ is the greater and your God is a living God of power." The reports of how the Christians have been protected in so many ways has amazed the Mohammedans tremendously. The result is that an increasing number of former opponents or open enemies to the gospel and the mission are willing to listen to the gospel. For the last six months over 60 have been in regular church attendance. About fifty attended our one-month instruction class this spring. Praise God for these new open doors!

In the old Taming County seat a serious problem arose because of some difficulty, when four soldiers came to that village. The village folk would not give in to the demands of the soldiers and in the resulting tussel three of the soldiers were killed and a fourth one was left for dead. After gaining consciousness, though his face was badly slashed up, he ran off into the city to report to his superiors. Revenge came swiftly within an hour. Every person fled the village, for to remain was to invite death. They squeezed through gates and scrambled over walls. In the pellmell rush hardly any clothing or other valuables were taken along—life was at stake. Thus the raging soldiers on entering the village found no one at home. In vengence they destroyed much property and then set fire to all houses and whatsoever would burn.

In this village there lived one of our Christian families named P'eng. These naturally also feared for their safety and escaped with the rest. Then from over the city-wall the neighbors saw how fire was set to the P'eng home. An arm full of burning straw was thrown into the main house and the roof which was of kaffircorn stalk construction was set on fire, as also a pile of fuel in the yard was ablaze. But, strange enough, all of these fires went out without human interference. Where the roof had been set on fire only a small hole burnt out and then the fire died. Not another building in the vicinity remained, every one burnt down, including the one adjoining the P'eng home on the north and the one on the west with only a few feet of space between these houses. My! how every one was surprised to find the P'eng home standing intact with every thing inside just as it had been left by them. All the neighbors conceded here a miracle had been wrought by God. This caused a flood of comments and praise by hundreds of non-Christian neighbors.

A few weeks ago Lung Wang Miao was again shelled early in the morning. Several shells hit the adjoining neighbor building which crashed down in ruins. That was a two story building. The buildings on the west all were ruined and those on the south were shattered and again those on the fourth side were badly ruined, with several people killed and wounded all around, but none of the Christians, though the yard of the Mission place was full of flying debri.

Incident after incident of like nature can be related and as one hears them it begins to grow on one, how miraculously the Lord has shown himself in these things; in saving the lives, and in many cases even property, of Christians. Is it all co-incidence? Christian and non-Christian Chinese alike do not believe so. They believe it is God's protecting hand over His own.

We praise the Lord and know God still keeps watch over His own!—W. C. Voth, Taming Hopei, July 4, 1938.

The Acid Test

G. A. Linscheid

Once there was a boy walking along the seashore. He had a holiday and was dressed in his best clothes. Looking down a steep cliff, to where the waves were dashing against the rocks on the shore, he saw, what appeared to him, large clumps of gold. He at once began to climb down to get the gold. In doing so he ruined his good clothes, for it was a hard place to get to. But he did not care for his clothes, because he felt that he would soon have much gold and then he could buy other good clothes. After he had gotten as much of this gold as he could carry up the cliffs with him, he went to a man who tested gold to see how pure it was. Some gold is finer than other gold and the way they test gold, to know whether it is pure or not, is to put it into an acid. This acid looks like water but it is very sharp and will eat up anything that is put into it, only pure gold it does not eat. There are different things to know whether they are pure or not. That is called the acid test, and it means a test that is absolutely true and faithful.

Well, this boy took a small piece of the gold he had found to a man who could make such a test, for he wanted to know how pure this gold was which he had found. When he showed the small piece of gold to this man, he looked at it and then laughed and said to the boy: "Do you know, this is what they call fool's gold." He took the small piece, of what the boy thought was gold, and put it into the acid with which they test gold, and the boy watched his piece of gold disappear in the acid—it had looked like gold but there was no gold in it at all, the acid test had proven that. Now the boy was very much disappointed, for not only had his gold proven to be fool's gold, he had even ruined his good clothes in getting what he thought was very valuable, and what he thought would make him very happy. There is much such "fool's gold" in this world and very many are deceived by it. Wealth, honor, power and pleasure are some of the things which look very desirable to us and we think they will make us happy, but when we try them by the acid test of the Word of God we find that they, too, disappear like that piece of "fool's gold" did in the acid test. The Word of God is such an acid test. By it we can test our own selves, and by it we must test any teachings which may be brought to us, and about which we are not sure, as to whether they are from God or not.

One time there was a great festival in Jerusalem, many people had gathered there and they were looking for Jesus to come to that festival, too, and while they were waiting for Him to come there was much murmuring among them, for some said that Jesus was a good man, and what He taught was from God, while others said that He was deceiving the people and that God had not sent Him. In fact those who said Jesus was a deceiver had decided to put Jesus to death as soon as they could get hold of Him. Because feeling was so strong about Jesus no one dared to speak openly about Him, they just murmured among themselves about Him for fear the rulers would hear what they said and would punish them for it. Then all at once Jesus came and He went right into the temple and spoke before all the people, and among other things which He said He gave them an acid test by which they could tell whether His doctrine (teaching) was from God or not. He said to them: "If any man will (wants to) do (practice) his will, he shall know of the doctrine (teaching), whether it be of God, or whether I speak of myself." John 7:17. So the real test is whether we are really anxious to do God's will or not, and if we want to do God's will we must know His will, and He had revealed His will to us in His Word. Jesus says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.—*The Messenger.*

Sunday School Lesson

A. S. Bechtel

August 28, 1938

ELI: RESPONSIBILITY FOR OTHERS

1 Samuel 3:11-14; 4:12-18

Eli had served as high priest for many years in the tabernacle at Shiloh. He was old now and Samuel had become his assistant. Things were not going well in Israel. "There was no frequent vision" (3:1). Sin was in high places and it lay at Eli's door. He had two sons who dishonored his good name by their evil ways and "he restrained them not." He had been too indulgent and let them do as they pleased. They were wicked, drunken and licentious. God had warned him but he seemed unable to govern his own house.

Jehovah Announces Judgment against Eli's House
vs. 11-14

Jehovah evidently spoke to Samuel in actual words (v12) and the event referred to was the capture of the Ark of the Covenant by the Philistines (4:1-11). Judgment will also be passed upon Eli and his house (v12). He had been warned and God's word stands fast no matter how severe. It was literally fulfilled. God's judgments are as sure as His promises. He finishes what He begins. Eternal punishment is as certain as eternal life.

It was Samuel's duty to give God's message to Eli (v13). His sons could not take the father's place as high priest. Eli had failed as a father in doing little to restrain his evil-minded sons. God laid their sins at the father's door. He had seemingly neglected their training in early youth and later was powerless to change their erring ways. The parent's chief work must be done in the early years of childhood. The sons of Eli were priests, serving in the tabernacle and their sins were endangering the whole divine worship. They used the holy, priestly office for unholy purposes. God states clearly (v14) that this gross sinfulness can not be purged out with sin offerings and sacrifice. The penalty was severe for both Eli and his sons who had forfeited all right to succeed him. God must use drastic means at times to bring people back to faith in Him and loyalty to the Gospel.

Jehovah Executes His Judgment vs. 12-18

The Philistines attacked Israel with a large army near Ebenezer and 4,000 of the host of Israel were slain. The leaders of Israel sent to Shiloh for the Ark of the Covenant of the Lord, hoping it would save them from their enemies. The two sons of Eli had charge of it as it was brought into the camp of the Israelites. They now confidently resumed the battle with a great shout and Israel was defeated (vs10,11) with great slaughter, the two sons of Eli were slain and the Ark was taken by the Philistines.

Eli, deeply concerned, heart trembling for the Ark, sat watching and waiting for news (v13) as the runner came into the city. The loss of the Ark was the greatest that could have befallen Israel. As Eli's, so our hearts may well tremble for ourselves when we are disloyal to God and compromise with sin.

Eli inquired as to the outcome of the battle (v16) but was not prepared for the shock of the loss of the Ark (v18). His life came to a sad end—his sons dead, Israel defeated—but the news of the capture of the Ark caused his spirit to fail, it broke his heart, he fell over and broke his neck. We must respect his intense and reverent love for the symbol of God's presence with His people.

Golden Text Prov. 22:6, Clark's translation: "Initiate the child at the opening of his path." Most parents neglect the training of their children until it is too late to begin effectively. Too many parents obey their children, rather than teach the children to obey the parents.

Neglect Not the Gift

Paper given at the Western District Minister's Conference by J. E. Kaufman

We have heard a discussion on the call, the preparation and the message of the Minister. "Neglect not the Gift," is the topic assigned me by the program committee. Someone has said that, from the day we decide to enter the ministry, there are at least three tests hat confront us. If we pass all three, we are a useful man. If we pass but two we are just ordinary pastors, a little less than a success, a little more than a failure. If we pass but one, we are one of the most pitiable things in life, a man in the pulpit who means nothing to the ministry.

The *first test* that we face is, can we secure a pastorate. This simply involves the ability to get someone to give us a chance to labor on the theory that we can pastor a flock. The *second test* is a little more difficult, namely, can we make a church grow? Those who can pass it are looked upon as men who are making good. They are usually in line for promotion to a larger field, where greater opportunities present themselves. The *third test* is, can we grow as fast as the church? It is this that keeps gray haired men toiling at their work. A church is like a child, once it starts growing it may easily outstrip in size and weight those who nurtured it. When a church begins to grow he who ministers must grow himself, and also see to it that those about him grow as rapidly as their work grows.

A minister who has heard the call and made thorough preparation for the task must continue to grow in his preparation for the greater responsibility of the church program. To pour into the minds of men a steady stream of the truth which reveals the Kingdom of God; to keep the realities of the moral order always in their thought—this is the ministers great business. Men are saved from being conformed to this world only when they are transformed by the renewing of their minds and heart; and it is the minister's chief business to keep their hearts well supplied with the truth by which this transformation is brought about. For a minister to be able always to supply the needs of his people he must drink continuely of the living stream of God, growing in mind, heart and soul.

In order to heed this important admonition of Paul, "Neglect not the gift," it is in my estimation necessary to emphasize the following: Bodily health, mental development and spiritual growth—or as some one has called it "heel power," "head power," and "heart power."

If the minister would not be hampered in his work a matter of prime importance is the maintenance of his bodily health, because mental and spiritual states depend largely on physical conditions. In itself work is not injurious to health, but care must be exercised as to hours and habits of work. It must be relieved by definite intervals of rest. A minister should not hesitate to take an annual vacation for relaxation. As to the best way of utilizing such time, tastes and opinions will differ, but a vacation should result in a physical and mental preparation as well as in soul growth for more efficient work. Then, a proper amount of physical exercise is another condition of health. This may be taken in many forms, and each individual must decide what benefits him most. The matter of eating, clothing and cleanliness play a great part. Cheerfulness is conducive to physical health. Bacon makes this statement, "To be free-minded and cheerfully disposed at hours of meat and sleep and of exercise, is one of best precepts of long lasting." Hope, calmness of mind, kindliness of feeling, the cultivation of humor, all tend to preserve health. A great English pastor declared these to be the three best physicians in the world, "Doctor Diet, Doctor Quiet, and Doctor Merryman." All these things and a confident trust in God, with a prayerful endeavor to know his will, should be of help in maintaining in health the body, which Christ has taught us to regard as the temple of the Holy Spirit. Not to neglect the gift implies not to neglect the physical body.

In addition to the intellectual attainments required of candidates for the ministry, the life of the pastor must be one of continued mental growth. It is true that God does make use of men who, judged by some standards, are unlearned, yet as a rule he accomplishes His greatest work through those who have been most carefully disciplined and trained. Therefore, one who has entered the ministry should seek earnestly to develop all his facilities to the very highest degree. He should seek to strengthen his memory, to train his logical facilities, to stimulate his imagination, and constantly to assimilate new ideas.

The pastor must never cease to be a student. If he neglects his "closed door" he will sooner or later find himself unable to feed his flock. This requires a library of the best books. The pastor's reading must be comprehensive and thoughtfully planned. The Book of supreme importance is the Bible. Its message can never be exhausted. The more we study it, the more we will feel the need to feed upon it again.

Besides the Bible, a minister will find it necessary to read expositions of the Bible, books on Christian doctrines, books of sermons as well as biographies of great Christian leaders. The pastor should increase his knowledge of science, of philosophy and fiction, of commerce and industry, of the problems of labor and capital and international relations. In short he must be intelligent in every field of thought and that demands that he be an alert student.

Effective preaching is made possible by the diligence of the preacher in his worship with God. The great sermon must first be created in the soul of the preacher, it must take on shape and size and weight in the study before it begins its conquering way in the pulpit. The fullest measure of inspiration is given to him who knows the worth and the necessity of perspiration. The growing minister must lay hold of truth, make the deep things of God his very own, let them filter his heart and mind, tarry until he has a message, then fare forth when the hour strikes for him to speak for God and truth, praying that God may use him in speaking the unsearchable riches of Christ's truth, but he must not fail to plod in quest of that truth.

The third and most important element in "not neglecting the gift" is spiritual growth. It may be a disputed question as to just how much emphasis should be placed on bodily health and mental development but we are all agreed that a minister certainly needs "heart power" or spiritual power in order to achieve real success. The Gospel truth needs to be moulded and vivified by the soul of the man who preaches it. A message makes an impression not simply by its words, but by its soul.

Like the Master, the minister works that men may have life and have it more abundantly. A minister impoverished in his spirit is not able to enrich much the spirit of his flock. He must be sensitive and life creating. If he cannot feel a thrill of joy, no one will be thrilled by any glad thing he says. If he cannot suffer an agony, no heart will be pierced by any tone which his voice can utter. A pastor must be intensely human. He must be rich in laughter and in tears. He must be able to rejoice and weep, to entertain those mighty hopes which make men feel that they are immortal, and to burn with those flaming enthusiasms which the children of God in every age have known. To be more and more what we feel deep in our heart we ought to be, and through the grace of Christ may become, takes much prayer and comunion with God, much effort and growth. No man can keep himself alive by saying true and lovely things. He must live, love and suffer.

It is, therefore, very essential that the pastor preserves with determination stated periods of private devotion. He must constantly draw from the source of the eternal power of God. He must make much of the Word. He must spend much time with it, preach it, but above all live with it. Feed upon it until its great message and truth is embodied in his flesh and blood. The Bible must be to every minister the book of religion. All the central facts and principles with which he deals are there, and some of the most central of them are found nowhere else. He who is himself the Word is there revealed and if he would know Him He must live with Him.

Much prayer is also an absolute essential for the minister. A builder of the church is of necessity a man of prayer, for himself and his people. The church brings him again and again to his knees. The heights and depths of prayer are never known until one carries on his heart the sins and sorrows of his flock.

"The pure in heart shall see God." A high standard of personal ethics is required of the ministry. "Take heed to thyself and unto the doctrine." "There is no use to walk anywhere to preach, unless we preach as we walk."

Then, again, we must grow in the love for souls. We must increasingly be willing to burn ourselves out for the lost. Christ's face was wet with tears because of a hardened people. Paul's preaching and prayers were steeped in tears. "We cease to bless if we cease to bleed."

To preach Christ we must have something of the heart of Christ. We must yearn to become like Him. To have more of His love and suffering, more of His mind and spirit. Daily putting off the "earthly" and putting on the "heavenly."

The Christian minister is ordained for the proclamation of the Gospel of Christ. Brotherhood and service, love and forgiveness, hope and mercy, who can made these verbal bones life. Only a living soul can do it. A man half dead can not do it. A man with a shriveled heart can not do it. Only a man in whom Christ dwells richly can give sparkle to the worn out and immortal freshness to things that have lost their bloom. The old world needs the old gospel. The old world tragedy goes on as from the beginning, and there is no remedy but the one that is old—"Jesus Christ the Son of God." It is essential then that we are living men through the transforming power of Jesus Christ, giving heed not to neglect the gift but rather to grow in grace and power and in the knowledge of our Lord Jesus Christ.

—*From a letter by Linda Brown Warkentin* (She is the daughter of Missionaries H. J. Brown who was recently married to Dr. John Warkentin, son of Dr. Abr. Warkentin, Bethel College): "For the summer we are at Rochester, N. Y. John is clinical biologist, doing psychiatric case work for the Child Study Dept. of the S.P.C.C. here. In September we will move to Chicago where John will attend Northwestern Medical School." The couple is slated for our mission field in China, when through with their studies.

—*Bro. D. S. Weldy, for 17 years president of the Aid Plan,* a Mennonite insurance organization with members in several states, recently died at his home in Elkhart, Ind. at the age of 64. He was a very active man, started as a helper in the Menn. Publ. Company, Elkhart, at 18; later was in the employ of the American Express Co., the Gulf Refining Co., etc. After coming to Elkhart in 1891, he became sponsor and director of several music organizations. He was married in 1896 to Ada C. Schaum, who died in 1927; remarried to Mrs. Verda Brunk in 1928, who with two children, a stepson, grandchildren, and many other relatives survive him.

EDITORIAL
STAFF
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Intermediate
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Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.
D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre,
Mass.

Young People's Doings at the General Conference

From the following it will be seen that the young people of the General Conference had a vital and constructive part in the recent meeting of the Conference held at Saskatoon, Sask. Some of the program material has already reached the editor's desk and will be reprinted in these columns. The first of these is a general report of the business sessions of August 4.

The business session of the young people was held in the large open-air stadium of the fair grounds in Saskatoon. The out-door meeting was made necessary because the old people's program was running behind schedule. There were about two hundred young people present representing every district of the Conference, the Canadian district having the largest number.

After the opening singing of "All For Jesus" and prayer by Dr. Kaufman, the minutes were read and accepted. The treasurer's report showed that the several districts contributed liberally to the cause of the Y. P. work. The total receipts of the general fund were $419.94. An itemized statement of receipts and expenses will be printed elsewhere. There was a balance on hand of $2.31. In addition the various districts sponsored other individual projects.

Fast Lists Needs

Dr. H. A. Fast, our field secretary, next made a report in which he told of his work and of the needs of the young people in the Conference. He stressed the need of a "clearer understanding of our purpose," of "financial cooperation," of "a larger personal correspondence between our young people," of "specific projects," and of wider use of the traveling secretary.

A paper on "How can retreats serve to better unify our scattered Young People's groups?" by Rev. J. E. Fretz was read by Walter Dyck. He stated that the young people's committee should be a clearing house for retreat information, that a part of the retreat program should be a study of the organization and work of the General Conference, that retreat leaders should use the Y. P. section of *The Mennonite* more widely, that missionaries be retreat speakers, and that, above all, our motive in uniting our forces be to "go forth to do His will!"

Rev. P. A. Wedel was next scheduled to give a survey of possible projects for the young people. Rev. Wedel was chairman of a committee on young people's projects. His full report was printed in *The Mennonite* of July 19, p. 12. Due to a conflict on the program, the meeting was adjourned by the chairman, D. D. Eitzen. After a recess of several hours the session continued in a room adjoining the main hall in the conference building. Reverend Wedel now gave his paper, and in the discussion that followed there was general agreement that specific missions and peace projects be undertaken, that the student loan fund be actively endorsed, and that smaller projects such as purchasing refrigerators, duplicators, typewriters, etc. for our missionaries be begun immediately by our young people.

Miss Emma Ruth, of Reedley, California, gave a paper on practical and effective methods of publication. She stated in part that for the present we should continue with the four pages that we are using in *The Mennonite,* and that wider use of the "Our Youth Says" section could be accompanied by more reading of it and by sending in more inspirational exchanges.

Constitution Proposed

The presentation of a proposed constitution for the Young People's organization of the General Conference followed. After some discussion it was moved and passed that we accept the name, purpose, and organization as outlined in the constitution for three years and that the proposed constitution be considered by the various societies.

The Resolutions Committee's report was read and adopted with a few minor changes.

In the election which followed Rev. Olin Krehbiel was made president and William Juhnke secretary-treasurer. They replace D. D. Eitzen and Helen Lichti, respectively.

The meeting was closed with the C. E. benediction.

I love the acquaintance of young people, because, in the first place, I do not like to think myself growing old. In the next place, young acquaintances must last longest, if they do last; and then, sir, young men have more virtue than old men; they have more generous sentiments in every respect.—Dr. Johnson.

Our Economic "Free-for-all"

Matt. 5:38-42; 25:14-30

Young People's Topic for Sept. 11, 1938

Meditations:

M., Sept. 5. Age-old exploitation. Jas. 2:5-9.
T., Sept. 6. Justice for all in courts. Lev. 19:15.
W., Sept. 7. Bring good will into labor disputes. Col. 3:12; Pet. 1:5-7.
T., Sept. 8. Envy creates trouble. Gen. 27:44.
F., Sept. 9. A boy who claimed his share. Luke 15:11-19.
S., Sept. 10. The one solution. Matt. 7:12.

Suggested Hymns:

"Higher Ground," "Rescue the Perishing"

Broadly taken there are three types of economic problems, namely, personal, national and international. Economic problems are the problems of making a living, individually, as a nation and as a world of nations.

We struggle for a living from birth unto the end of our days. God has given us hands and feet and minds which we are to use in order to provide for ourselves. God, Himself, ordained the right to work as we saw in last week's topic. It is most unfortunate that so many people cannot find work to do. According to a recently published five-year study, "How Fare American Youth," by H. P. Rainey, 40 out of every 100 young people between the ages of 16 and 24 who were in search of jobs were unable to find them. How many of these were Mennonites? What are we doing to help our young people find gainful employment?

This struggle of making a living has become' a major national issue, and as a result we see labor and industry in a far-reaching struggle for power. Labor, made up of the workers and jobless, in on one side; industry, representing the owners of factories and stores, is on the other side. Our government is trying to bring the two groups into agreement. The fact that labor continues to organize and industry prepares its defence seems to show that all is not well on both sides.

There is a similar unrest in the world at large. Japan has a vast population problem and says she needs China's friendly business in order to thrive. England says she must keep her large navy to protect her many, widely distributed colonies which in turn keep up her national economy. Germany and Italy desire markets and power; nations are forced to leave democracy for fascism, nazism, communism and dictatorship.

What is the Christian way?

Program Suggestions:

Select points for discussion from the following outline:

I. Personal economic difficulties
  A. How can a young man and woman find a job?
    1. Fields that are wide open (missions, work re-relief, radio, television, nursing, etc.)
    2. What does an employed look for?
    3. How does one apply for a job?
    4. What agencies can be used? (parents, friends, teacher's placement, minister's placement committee, etc.)
  B. How can one be faithful in a task? Would a Christian join a labor union? A company union? Are there labor racketeers?

II. National economic problems

An investigation of the Brookings Institute revealed that in 1932, 36,000 people had the same aggregate income as 11,600,000 citizens of our country. Compare the standards of living of the two groups. Why is there such a vast difference in income? Would a general leveling of income help now? In the long run?

III. International economic strife. How can the nations turn from economic warfare to economic cooperation?
  A. How can a world economic policy be formed which will help to prevent war and raise the standards of living of all peoples?
    1. By encouraging the exchange of goods between nations?
    2. By providing more nearly equal access to the resources of the world?
    3. By improving the standards of living through international action?
    4. By stabilizing currencies and providing closer financial coordination?
    5. By reducing the economic burden of armaments?
    6. By establishing additional international economic machinery, such as the International Labor Organization, to deal with raw materials, distribution, etc.

INTERMEDIATE DEPARTMENT

Follow the Rules

Intermediate C. E. Topic, Sept. 11, 1938

For Daily Study

Sept. 5. The main rule. Matt. 7:12
Sept. 6. Cooperate with others. Rom. 12:3-8
Sept. 7. Play fair. 1 Cor. 6:1-11
Sept. 8. Do not grumble. Acts 6:1-4
Sept. 9. Be unselfish. Rom. 9:1-5
Sept. 10. Be prudent. Ps. 39:1, 2; 40:1
Sept. 11. Following the rules of the game. 2 Tim. 2:1-6

Praise in Song

1. "Living for Jesus" (standing)
2. Choruses (Let the song leader and pianist select a number of familiar songs and choruses to be

sung from memory, going from one to the other without announcement)

3. Society announcements made by president

Suggested Worship Service

Song, "Jesus Calls Us" (Let the group hum it through softly first and then join in singing the first stanza)

Leader: read 1 Tim. 4:12

Song, "I Would Be True"

Scripture reading: 2 Tim. 2:1-6

Sentence prayers, closed with chorus,

"Let the beauty of Jesus be seen in me,
All his wondrous compassion and purity,
O, thou spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me."

Special music

Presenting the Topic

1. Leader's remarks. Show how "Playing the game," is an expression that we have taken from play and applied to many activities besides games. What does it mean when you say, "He doesn't play the game in the laboratory." How does Jesus express the same thought in Matt. 7:12? Paul referred to the Christian life a number of times in the terms of a game or contest. We need to learn the importance of following the rules of our play, but it is of even greater importance to follow the rules of the Christian life.

"I believe in the fellow that lives on the square,
That plays the game straight and tries to be fair,
That keeps himself clean in body and mind,
That does a good turn and seeks to be kind;
I strive to be like that as near as I can,
For Jesus, I think, was that kind of a man."

2. Rules of successful play (topics for talks)
   a. Cooperate with others. Rom. 12:3-8

   Show how impossible it is to have any kind of a game without cooperation, and how one person can ruin a game by not cooperating. Jesus compared the Pharisees and scribes to children who refuse to cooperate in play. Luke 7:31, 32. Carry this thought over into the Christian life and show the importance of cooperation in work and play.

   b. Fair play. Col. 2:10

   Show how honesty is the basis of all successful play. Why do some people think they can be the exception in observing the rules? What effect does it have on others when Christians do not practice what they profess?

   c. Unselfishness, 1 Cor. 8:13

   When does play demand unselfishness? How far must we go in unselfishness in Christian living? Matt. 5:38-42. How does that apply to present day living at school?

   d. Self-control, 1 Cor. 9:24, 25

   How must we practice self-control in play? in the game of life?

Closing Moments

Five minute closing talk, "Achieving the Goal" by a Christian athlete

Song, "I'm Pressing On"

Benediction

I. C. E. Rules

A typed copy of rules as follows might be given to each one as they come to the meeting:

1. Take your seat reverently. Offer a prayer for the meeting.
2. Join heartily into the singing. Think of the meaning of the words.
3. If you take part in the meeting, speak so that all can hear.
4. While a topic is being discussed, try to think how you would answer the same question. Take part in the open discussion.
5. Speak to the one next to you after the meeting.
6. Help this society to honor Christ in all that is said and done at the meeting.

JUNIOR CORNER

We are sorry that the Junior Corner has to drop out this time, for up to the time of printing we have received no material from the substitute editor.

A Parable

A foolish man lived near a little swamp infested with mosquitoes. He spent much money buying netting and diverse contrivances to protect the members of his family against multitudes of mosquitoes. Finally, all of his money was spent, the netting needed repair, and ever-increasing numbers of mosquitoes troubled the man and his family.

The man cursed God and left the place.

Another man, a wise man of moderate means, moved into the same place. He at once spent a little money to repair the screens on his home. He invested a little in waste oil with which he covered the little swamp. He also started the difficult task of digging a ditch which when completed was used to drain the stagnant water into a nearby creek of running water.

This man blessed God and dwelt in peace and prosperity among his neighbors whom he had learned to love.

The lesson of the parable is this:

The swamp is this confused and embittered world. Foolish men want to spend much money for many battleships to protect investments six-hundred miles up the Yangtze river. They advise the writing of many threatening notes. They discover to their amazement that hate breeds hate and not respect. They build more battleships. One is sunk. An ambassador is slapped. War is declared to avenge such insults. There is a call for volunteers and a drive for funds. The people fail to respond whole-heartedly. Subversive propaganda must be put to work. A military dictatorship is set up. Men and supplies are drafted into service. Everything we have is not too great a sacrifice to force an impudent people in a foreign land to fear us if not respect us. The finest young men die nobly for their country's honor!

The war is over. Weaklings are left to propagate the next generation. A crime wave sweeps across the country. For some strange cause human life is not held in high respect. Men seem bent on vice, drunkenness, gambling, and misery. They curse God and hate their fellowmen.

OR

We can deal with this troubled world as the wise man dealt with the swamp. To calm those citizens who fear an invasion we may increase our police force along the borders. (God forbid that we should insult our friendly neighbors to the north and south in such a way.) Our next act—a master stroke of goodwill—would be a law to rescind the Japanese exclusion act. These orientals should be on a par with our neighbors in Italy, allies with whom we fought to make a world safe for democracy. This ounce of diplomacy might be worth tons of force.

In harmony with the Paris Peace pact our War department could be transformed into a Peace department. Protection against invasion would become the task of the Federal Bureau of Investigation. Members of the ROTC trained for police duty might prove useful in a nation-wide war on crime.

We could send agricultural experts to seek land on which friends in Italy, Japan, and other densely populated areas could pursue life under less crowded conditions. We might buy four or five hundred million acres of virgin soil with money the foolish men would spend on battleships. With the money these ships would need for maintenance, we could send unemployed workmen to virgin lands to dig canals, construct homes, churches, schools, hospitals, and highways. Here our neighbors could work and live abundantly. There is no finer way to "Lift up Jesus that He may draw all men unto Him" than to reflect His love in our domestic, national, and international relations.

Is all this an idle dream based on an imaginary Shangrila? Let us see:

During the past six years such work has been carried out by American and Canadian Christians for several thousand Russian refugees now happily settled in the Gran Chaco in South America.

After the World War twenty-thousand refugees left Russia, were welcomed to settle in Canada, and were extended credit of over two-million dollars for the cost of their transportation. Despite frequent droughts, more than one-half of this debt has been paid.

Let this light so shine before men that they may see these good works and glorify our Father who is in Heaven.

A little hope and charity and faith added to hard work can move mountains of difficulty. Indeed, wiser than the cynic, who scoffs at the transforming power of love while he lives in fear and misery, is the poet who sings:

Plant lilies and lilies will grow;
  Plant roses and roses will bloom;
Plant hate and hate to life will spring;
  Plant love and love to you will bring
The flowers of the seeds you sow.

—A Voice in the Wilderness

THE CHURCH ENTERTAINMENT IS WRONG

Because it does not avoid the appearance of evil.

Because it is never prayed for by name in the sanctuary.

Because it never points any one to the cross of Jesus Christ.

Because it creates two parties in every church where it is engaged in; one for and the other against it.

Because it is not done mainly and only for the glory of God, as everything engaged in by Christian people should be.

Because it steels the hearts of the people and turns them away from the Lord, as Absalom did the hearts of the people of Israel.

Because it robs the Church of unity and harmony.

Because it teaches the people to think lightly of the promises of God in regard to the blessedness of giving.

Because it robs people of the joy of giving by teaching them to be stingy.

Because it weakens the influence for spiritual good of those who engage in it.

Because it kills the revival spirit in every church that upholds it.

Because it leads an army of young people into captivity to the world and its follies.

Because it robs religion of its good name, and makes the church a beggar.

Because it brings in strife and discord and drives out Christian fellowship.

Because it perverts the truth, by teaching that there is a better way of raising money than God's way.

Because it is robbing God of the great power of influence that the church might have for Him.

Because it is offering to God that which has upon it the image and superscription of Caesar.

Because it steals into the church service, and kills the spirit of worship with its announcements and begging appeals for patronage.

Because it violates the entire spirit of worship by offering to God that which has in it no life or sacrifice, and sets at naught all the teachings of the Bible in regard to giving.

Because it disregards the admonition of Christ to take no step where the entire influence shall not be continually, unmistakably and altogether upon the side of God. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." No man is ever led to glorify God by anything he sees at a church entertainment gotten up expressly and only for making money.

Because it makes the church take lower ground than God ever intended that it should do. This is the mountain-top of unselfishness upon which God expects every Christian on earth to plant his feet: "If meat maketh my brother to offend, I will eat no meat while the world stands."—The Ram's Horn, submitted by C. H. Friesen.

In Memoriam

CATHARINE DUECK, nee Claassen, was born on June 15, 1842 in Elbing, West Prussia, Germany. Her parents were Peter and Anna Claassen, nee Dyck. Inasmuch as her parents during this time lived in strained financial circumstances, they yielded to the urgent request of a lonesome, well-to-do uncle, Jacob Penner, and placed the infant child into his care and keeping. She had a very happy childhood and received her education largely under private tutorship. Displaying exceptional gifts along musical lines, she also received special training in this direction.

On June 1, 1857, she was baptized by the then Elder Johann Andreas and received into the fellowship of the Elbing-Ellerwald Mennonite Church. On May 25, 1868, she was married to Gerhard Dueck. To this union were born 6 children, 2 sons and 4 daughters, of whom the second son died in infancy. In the year 1888 the family, with others of her religious faith, came to America and established a new home at Newton, Kansas. Here her husband died on Jan. 30, 1891. Shortly afterwards she located with her children in St. Louis, and in the summer of 1904 she came to Beatrice to make her home with a daughter and her family.

On August 6, 1938, at 7 p. m. her coveted wish to go to her heavenly home was fulfilled. She had attained the ripe age of 96 years, 1 month and 21 days, leaving behind 1 son, 4 daughters, 5 grandchildren and other relatives and friends.

Funeral service was held on August 9 in the Second Mennonite Church at Beatrice, Nebr., conducted by Rev. Henry Reimer and Rev. Jacob Wiebe. Rev. Reimer had as his text 1 Cor. 15:55.

* * *

G. ERNEST AUGSPURGER, son of the late Joseph and Amelia Iutzi Augspurger, was born on the old Augspurger homestead farm near Trenton, Ohio, Feb. 6, 1871, and passed away at his home, 308 Shafor St., Middletown, Ohio, August 11, 1938, after an illness of seven weeks, during which time he was in the care of his devoted sister, Miss Florence E. Augspurger.

He was reared in the Mennonite Church, and remained active in the congregation until his death.

He is survived by his sister, Florence, and three brothers, Otto and Victor of Monroe, and Warren of Los Angeles, Calif.

Funeral services were held from the home of his brother Otto I, Augspurger, Monday, August 15, at 3 p. m. Rev. J. E. Amstutz officiated. Burial was made at Mound Cemetery, Monroe, Ohio.

* * *

EMMA B. KINSINGER, daughter of the late Peter and Mary Jotter, was born at Monroe, Ohio, June 6, 1856, and passed away at her home near Collinsville, Ohio, August 1, 1938. She had been bedfast since March 16.

In youth she united with the Trenton Mennonite Church, remaining a loyal and faithful member through life.

She united in marriage with Samuel Kinsinger of Collinsville, Ohio, March 26, 1885. To this union were born two children, Hugo J. and Edna M. Her husband preceded her in death, Nov. 8, 1925, and her son, Nov. 25, 1933. Her devoted daughter, Edna Kinsinger, survives her.

Funeral services were held from the home Aug. 4 1938. In the absence of her pastor, Rev. Amstutz, Dr. Elliott Porter of Oxford, Ohio, officiated. Burial in Collinsville Cemetery, Collinsville, Ohio.

JOHN WESLEY'S SINGING RULES

John Wesley, the Savior of Church Music. The singing of the Methodists burst upon the sleeping churches like the herald of new life that it was. In 1738 the first of a remarkable series of Wesleyan hymn books was published. In 1742 the following singing rules were published.

1. Learn these *Tunes* before you learn any others; afterwards learn as many as you please.

2. Sing them *exactly* as they are printed here, without altering or mending them at all, and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. *Sing all.* See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

4. Sing *lustily* and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice nor more ashamed of its being heard, than when you sang the songs of Satan.

5. Sing *modestly*. Do not bawl so as to be heard above and distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together so as to make one clear melodious sound.

6. Sing *in time.* Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

7. Above all sing *spiritually.* Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when he cometh in the clouds of heaven.

FOREIGN MISSION RECEIPTS FOR JULY, 1938

Eden Ch., Moundridge, Kans., $268.00; First Menn. Ch., Mt. Lake, Minn., $171.38; St. John Ch., Pandora, Ohio, $130.00; First Menn. Ch., Nappanee, Ind., $125.00; Estate of Helena Janzen, Pasadena, Calif., $75.00; Grace S. S., Lansdale, Pa., $50.00; Friends, Albany, Ore., $40.00; Menn. S. S., Wisner, Nebr., $39.06; Congregation at Steinbach, Man., $24.06; First Menn. Ch., Wadsworth, Ohio, $24.00; Oregon S. S. and C. E. Convention, Portland, Ore., $23.00; Immanuel S. S., Los Angeles, Calif., $20.60; First Menn. S. S., Butterfield, Minn., $20.50; Washington C. E. and S. S. Convention, Monroe, Wash., $20.00; S. S. Class No. 10, Bergfeld Ch., Delft, Minn., $12.50; Bethesda Ch., Marion, S. Dak., $12.25; Menn. Ch., Arlington, Kans., $10.36; Emmaus Ch., Whitewater, Kans., $687.80; Mission Festival at Altoona, Man., $84.16; Mission Festival at Halbstadt, Man., $62.54; Collection at Rosenfeld, Man., $13.23; Collection at Halbstadt, Man., $16.63; Christian Ch., Moundridge, Kans., $125.50; United, Vineland, Ont., $57.80; Central Ch., Goshen, Ind., $19.81; First Schwenkfeld Ch., Philadelphia, Pa., $10.50; Bergfeld Chs. of Mt. Lake and Delft, Minn., $26.00; Hebron Ch., Buhler, Kans., $25.89; Gnadenberg Ch., Whitewater, Kans., $21.58; Congregation at Gruental, Man., $19.00; First Menn. Ch., Lima, Ohio, $18.14; Menn. Ch., Deer Creek, Okla., $16.81; Collection at Winnipeg, Man., $5.00; Collection at Glenlea, Man., $3.33; I. I. Penner, Laird, Sask., $5.00; E. D. Y. P. Union, $440.00; Grace Ch., Lansdale, Pa., $40.00; Lichtenau Church, St. Elizabeth, Man., $39.05; Congregation at Whitewater, Man., $33.67; West Zion Ch., Moundridge, Kans., $33.00; Bethany Ch,. Kingman, Kans., $29.84; A. M. Ch., Milford, Nebr., $25.00; First Menn. Ch., Geary, Okla., $8.05; Rudnerweide Congregation, Plum Coulee, Man., $6.70; Bethel Ch., Mt. Lake, Minn., $500.00; Bergtal C. E. Soc., Pawnee Rock, Kans., $75.00; Menn. Ch., Pratum, Ore., $40.00; Johannestal S. S., Hillsboro, Kans., $28.44; The Berean S. S. Class, Los Angeles, Calif., $15.00; Swiss Ch., Alsen, N. Dak., $10.71; Group at Manitou, Man., $8.80; Gruenfeld Ch., Ft. Cobb, Okla., $2.11; J. J. and Anna L. Krehbiel Estate, $1,000.00; First Menn. Ch., Berne, Ind., $351.88; Zion Ch., Elbing, Kans., $96.90; Bethesda Ch., Henderson, Nebr., $53.22; Bethel College Ch., Newton, Kans., $26.23; First Menn. Ch., Colfax, Wash., $13.63; Rudnerweide Ch., Glencross, Man., $8.75; Group of Whitewater Congregation at Lena, Man., $7.50; Eden Jr. C. E. Soc., Moundridge, Kans., $6.35; Men's Chorus, First Menn. Ch., Berne, Ind., $81.00; Mrs. Leah Bruechy, Berne, Ind., $50.00; Miss Elda Sprunger, Berne, Ind., $4.75; Bethel S. S., Mt. Lake, Minn., $100.00; Bethany Ch., Freeman, S. Dak., $78.00; Menn. Ch., Butterfield, Minn., $57.98; Maria U. Schmidt, Hillsboro, Kans., $50.00; First Menn. S. S., Bluffton, Ohio, $12.71; Lester S. Weiss, Quakertown, Pa., $5.00; Arapaho Ch., Canton, Okla., $7.67; Cheyenne Ch., Fonda, Okla., $3.12; Cheyenne Ch., Longdale, Okla., $2.30; West Swamp Ch., Quakertown, Pa., $97.00; Blumenort Ch., Gretna, Man., $32.50; Hillsboro Ch., Hillsboro, Kans., $30.37; Hoffnungsfeld Ch., Moundridge, Kans., $25.18; San Marcos Ch., Paso Robles, Calif., $15.32; Bergtal Ch., Pawnee Rock, Kans., $24.86; Swiss Ch., Whitewater, Kans., $16.00; Eden Ch., Inola, Okla., $15.22; Zoar Ch., Goltry, Okla., $12.58; Menn. Ch., Burrton, Kans., $4.00; Tabor Ch., Goessel, Kans., $55.31; G. J. Voth, Inola, Okla., $53.00; Wind Loss, Canton, Okla., $50.00; Christian S. S., Moundridge, Kans., $46.80; Bethel Ch. Dolton, S. Dak., $27.28; Menn. Ch., Richey, Mont., $16.50; Adult C. E. Soc., Upland, Calif., $30.00; Saron S. S., Orienta, Okla., $15.82; Hutterdorf Ch., Freeman, S. Dak., $15.00; C. E. Soc., First Menn. Ch., Newton, Kans., $12.50; Refund, $4.30; Int. and Rent, $273.72; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $1,058.62. **Total, $7,568.67.**

Balance in Bank, July 1, 1938		Even
Gifts for General	$6,496.61	
Gifts for Special Support	798.34	
Int. and Rent	273.72	7,568.67
		$7,568.67
Paid out on Orders		7,064.81
Balance in Bank, August 1, 1938		$ 503.86

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSIONARY SOCIETIES FOR JULY, 1938

Foreign Mission, General Treas.:

Sew. Circle, Spencer School Dist., Winkler, Man., $19.61; M. M. Circle, Brudertal, Hillsboro, Kans., $64.41; Sew. Soc., Whitewater Ch., Boissevain, Man., $8.00; Miss. Soc., Pratum, Ore., $21.43; Miss. Soc., Salem Ch., Freeman, S. D., $60.00; Bethel College Ch. Miss. Soc., Newton, Kans., $157.42; Girl's Sew. Soc., Reesor, Ont., $83.00; Sew. Soc., Monroe, Wash., $11.70; **Total $425.57.**

Home Missions:

M. M. Circle, Brudertal, Hillsboro, Kans., Home Miss. Gen. Treas., $64.40; Miss. Soc., Salem Ch., Freeman, S. Dak., ditto, $30.00; Bethel College Ch., Miss. Soc., Newton, Kans., ditto, $53.41; Sew. Soc., Monroe, Wash., ditto, $3.85; Bethany Miss. Soc., Freeman, S. Dak., ditto, $10.00; The "Mission Friends," Buhler, Kans., Altoona, Pa. Mission, $5.00; Miss. Soc., Pratum, Ore., Girl's Home, Winnipeg, Man., $5.00; Miss. Soc., Pratum, Ore., Girl's Home, Saskatoon, Sask., $5.00; Miss. Soc., Pratum, Ore., Girl's Home, Vancouver, B. C., $5.00; Bethany Miss. Soc., Freeman, S. Dak., Girl's Home, Winnipeg, Man., $5.00; Bethany Miss. Soc., Freeman, S. Dak., Girl's Home, Saskatoon, Sask., $5.00. **Total, $191.66.**

Retired Miss. Pension Fund:

North Star Sew. Soc., Drake, Sask., $7.29; Miss. Soc., Pratum, Ore., $16.59; First Ch., Miss. Soc., Bluffton, Ohio, $50.00; Menn. Ch. Sew. Soc., Moundridge, Kans., $10.01; Miss. Soc., Gretna, Man., $5.00;

S. O. Circle, Upland, Calif., $10.07; Sew. Soc., Osler, Sask., $0.30; Bethel College Ch., Miss. Soc., Newton, Kans., $24.66; Mission Study Circle, First Ch., Newton, Kans., $21.26. **Total $145.18.**

For India:

Sew. Soc., Goessel, Kans., Native Helper, $30.00; "Happy Hour" Circle, Inman, Kans., Biblewoman, $45.00; Bethany Miss. Soc., Freeman, S. Dak., Evangelist, $20.00; Miss. Soc., Salem Ch., Freeman, S. Dak., Evangelistic Work, $70.00; First Ch., Miss. Soc., Bluffton, Ohio, Birra St., where needed, $15.00; Bethany Miss. Soc., Freeman, S. Dak., Korba St., where needed, $10.00; Primary "Sunshine" Class, Menn. S. S., Wichita, Kans., Leper Work, $2.09; Sew. Soc., Gruental, Man., Leper Work, $10.00; Grace Miss. Soc., Lansdale, Pa., Champa Hospital, $10.00; Miss. Sew. Soc., Berne, Ind., Birra St., Touring Expenses, $30.00; Miss. Sew. Soc., Berne, Ind., W. F. Unruh, where needed, $10.00. **Total $252.09.**

For China:

Miss. Soc., Salem Ch., Freeman, S. Dak., Evangelist, $70.00; Bethesda Sew. Soc., Marion Jct., S. Dak., Biblewoman, $80.00; Grace Miss. Soc., Albany, Ore., Biblewoman, $40.00; Bergfeld Miss. Soc., Mt. Lake and Delft, Minn., Biblewoman, $30.00; Mission Study Circle, First Ch., Newton, Kans., Biblewoman, $30.00; Grace Miss. Soc., Lansadle, Pa., Public Health Nurses, $10.00; Miss. Soc., Calvary Ch., Mechanic Grove, Pa., Medical Instruments, $15.00; Miss. Soc., First Ch., Philadelphia, Pa., Medical Instruments, $10.00; Bethany Miss. Soc., Freeman, S. Dak., Kai Chow Hospital, $10.00; Bergfeld Miss. Soc., Mt. Lake and Delft, Minn., New Hospital Building, $10.00; Bethany Miss. Soc., Kingman, Kans., where needed, $25.00; Miss. Circle, Meno, Okla., Relief Work, $10.00; Miss. Sew. Soc., Berne, Ind., Kai Chow, School of Nursing, $35.00. **Total, $375.00.**

Expenses of Ex. Com. and "Miss. News and Notes":

Sew. Soc., Carrot River, Sask., $2.35; Sew. Soc., Hague, Sask., $2.00; Mrs. C. D. Harder, Rosemary, Alta., $0.25; Miss. Soc., Pratum, Ore., $4.00; Miss. Soc., Salem Ch., Freeman, S. D., $5.00; First Ch. Miss. Soc., Bluffton, Ohio, $10.00; Bethesda Sew. Soc., Marion Jct., S. Dak., $10.00; Ladies' Aid Soc., Hanston, Kans., $1.70; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $1.00; Mrs. Herman Eitzen, Mt. Lake, Minn., $0.25; Sew. Soc., Osler, Sask., $1.50; Junior Miss. Soc., Mt. Lake, Minn., $2.80; Sew. Soc., Goessel Kans., $1.50; North Star Sew. Soc., Drake, Sask., $5.80; Bethel College Ch., Miss. Soc., Newton, Kans., $8.60; The "Mission Friends," Buhler, Kans., $1.20; Bethel Miss. Soc., Mt. Lake, Minn., $10.50; Miss. Soc., Burrton, Kans., $1.00; Mission Study Circle, First Ch., Newton, Kans., $12.50; Bethany Miss. Soc., Freeman, S. Dak., $2.00; Bergfeld Miss. Soc., Mt. Lake and Delft, Minn., $2.70. **Total $86.65.**

Miscellaneous:

Miss. Sew. Soc., Berne, Ind., Rev. J. B. Ediger, Okla. work, where needed, $15.00; "Mission Friends," Buhler, Kans., Enid, Okla. Miss. St., $5.00; "Mission Friends," Buhler, Kans., Wichita, Kans., Mission St., $5.00; Mission Study Circle First Ch., Newton, Kans., Traveling Expenses of Native Helper, $10.00; Sr. Miss. and Dorcas Soc., Halstead, Kans., ditto, $5.00; "Willing Workers" Sew. Soc., Buhler, Kans., ditto, $1.50; "Mission Friends," Buhler, Kans., ditto, $2.00; Sew. Soc., Buhler, Kans., ditto, $3.00; Sew. Soc., Hillsboro, Kans., ditto, $6.00; Friendly Circle, Buhler, Kans., ditto, $2.00; Brudertal Sew. Soc., Hillsboro, Kans., ditto, $5.00; Sew. Soc. and "Mission Workers," West Zion Ch., Moundridge, Kans., ditto, $5.00; Ladies' Miss. Soc. and Friendship Circle, Inman, Kans., ditto, $5.00. **Total, $69.50.**

Grand Total, $1,545.65.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION OF THE W. D. CONFERENCE

Receipts for July, 1938

Einsiedel, E. D. Miller, $8.27; Pleasant Valley, D. H. Koehn, $11.20; New Hopedale, H. D. Koehn, $25.36; Greemfield, Isaac Base, $16.65; Hoffnungsau S. S., B. M. Ediger, $12.54; Sichar, H. S. Ratzlaff, $3.37; West Zion, Fred D. Meyer, $31.00; Emmaus, John A. Busenitz, $31.15; Hebron, C. Plett, $20.79; Wichita C. E., R. G. Warkentin, $5.00; Meadow, Eldo Franz, $50.00; Friedenstal, Ben B. Jantz, $10.57; Kidron, F. W. Koehn, 3.50; Alexanderwohl, H. J. Reimer, $65.58.

Gratefully submitted,
H. J. Dyck, Treas., Elbing, Kans.

« « JOTTINGS » »

ANNOUNCEMENT

The Anniversary Service for the Home of the Aged of the Eastern District Conference will be held on Saturday afternoon, Sept. 10, at 2 o'clock. Mr. John A. McSparran, a former State Secretary of Agriculture, will be the speaker. Luncheon and supper may be purchased as usual.

— One of the outstanding events at the recent Conference in Saskatoon is the admission of 17 new churches. Though a good sized, partial list was given previously, we shall here catalog it completely, with related items: (1) First Mennonite, Saskatoon, Sask., 105 members, Rev. J. J. Thiessen; (2) First Mennonite (Mission), Lima, Ohio, 25 members, Rev. George Dyck; (3) Eigenheim Mennonite, near Rosthern, Sask., 225 members, Rev. G. G. Epp; (4) Westheim Mennonite, Rosemary, Alta., 285, Rev. C. D. Harder; (5) Niagara Mennonite, Miagara-on-the-Lake, Ont., 90 members, Rev. D. H. Koop; (6) Mennonite Church, Vineland, Ont., 194 members, Rev. D. H. Koop; (7) Hoffnungsfeld Mennonite, Rabbit Lake, Sask., 125 members, Rev. D. J. Loewen; (8) Lichtenau Mennonite, St. Elizabeth, Man., 155 members, Rev. P. H. Enns; (9) Bergtal Mennonite, Didsbury, Alta., 98 members, Rev. J. J. Sawatzky; (10) Schoensee Mennonite, Tofield, Alta., 75 members, D. Heidebrecht; (11) Blumental Mennonite, Springridge, Alta., 43 members, Rev. D. B. Jantzen; (12) Mennonite Church, Coghlen, Brit. Col., 42 members; (13) Mennonite Church, Black Creek, Brit. Col., 36 members; (14) Mennonite Church, Sardis, Brit. Col., 140 members; (15 Mennonite Church, Yarrow, Brit. Col., 38 members; (16) Mennonite Church, Abbotsford, Brit. Col., 52 members; Rev. N. W. Bahnmann is the elder of the churches numbered 12 to 16, (17) United Mennonite, Vancouver, B. C., 48 members, Rev. Jacob B. Wiens.

—A sincere "Thank You" to all faithful intercessors for their part in promoting the Saskatoon Conference by faith. The Lord has wonderfully sustained us and blessed the Conference.—P. R. Schroeder.

—We again wish to express our appreciation to Rev. J. J. Balzer of Mountain Lake, Minn. for the series of four articles which he has furnished us for the Mennonite during the past few months, on *the unifying teachings of the Bible.* To give readers a chance to review them, they will find the first article, *"One World" in* the issue of Jan. 11, 1938; the second, *"One Kingdom,"* in issue of March 8, 1938; the third, *"The Bible, its Teachers and its Teachings,"* in issue of May 24, 1938; the fourth, *"One Imperative,"* in issue of Aug. 2, under Sermon Sketch.

—*The First Mennonite Church of Berne, Indiana,* is making extensive preparations for the celebration of the 100th Anniversary of the coming of Swiss Mennonites to Indiana and the founding of the town of Berne. The celebration will last from September 18-25, including two Sundays. There will be Bible study conferences and addresses every day, with Dr. Abr. Warkentin of Bethel College and Dr. P. R. Schroeder, pastor of the church for 16 years, as the main speakers. Miss Elva Sprunger, missionary on furlough from China and daughter of the late Rev. S. F. Sprunger, an outstanding local and Conference leader, has written a 300 page book on the history of the Berne Mennonite community.

—*Rev. M. Horsch, Beatrice, Nebr. writes:* Next week, Tuesday, we expect to move. Our new address is 319 South Eighth St., Beatrice, Nebraska. Your first installment of Conference report is fine. Keep it up.

—*At Aberdeen, Idaho, Henry D. Becker,* a young Mennonite, graduate of Bethel College and teacher, was seriously injured by a kick from a colt, causing him to lose one eye. Mr. Becker's many acquaintances in Kansas feel sorry for him.

—*Mrs. Kunkel, correspondent at Alsen, N. Dak.:* On Aug. 8 (?) H. J. Brown and family, Bro. Mueller and Rev. Duerksen came back from the Conference, and Bro. Duerksen has told us many interesting things from there, which were of value to us. While our pastor was absent, the ministers of the Rosehill Church served us. Many thanks for the service.

—*"The Bethany Messenger," Freeman, S. D.:*—Many friends have either passed through or stopped for short visits in Freeman, during the past few days, enroute to Saskatoon, Canada, for the session of the Gen. Conference. Among them was a former pastor of our church, Rev. Elmer Basinger of Summerfield, Ill. He is his same jovial self.

—The nations of the world are trying to find a place to which the Jews, 400,000 from Germany and 600,000 from Austria, may migrate. 50,000 are to be evacuated each year. But where will they go? Most of the nations have no space for them.

—*Bro. A. J. Richert, Los Angeles, Calif.* writes among other things: Arrived home safely. I appreciate the fine hospitality shown us in Canada, the opportunity of meeting old and making new friends, and especially the deeper insight the Conference gives us in the great work our denomination is carrying on. If we who were delegates could only bring home to our churches the magnitude of this united work for Christ, we should see greater things in 1941.

—*Mission Stations, Oklahoma* (The Messenger): Paul Littleman was received into church membership at the Longdale Church by the rite of baptism. On the same day Mrs. Arthur Sutton was received at the Arapahoe Church by the right hand of fellowship.

—*John Wiebe, Beatrice, Nebr.:* We have had a beautiful rain here, three inches, and it is still cloudy. The Lord has heard the prayers. To Him belongs honor and praise. Rev. Horsch is happily back home again and has shared with us what he heard and saw at the Conference. There are troublous times everywhere.

—*First Church, Philadelphia,* Sunday, August 7:—Spend an *"Afternoon with God and Nature,"* with the Senior C. E. along the beautiful Wissahickon.—This year our vacation Bible school has been one of the very best, average attendance 51. Much of the credit goes to Miss Catherine Niswander.

—*The Mountain Lake, Minn.* Mennonites are still maintaining their Bible school, in which the veteran minister J. J. Balzer taught so many years and with great blessings to all.

—A damaging hail storm, coupled with swirling winds and torrential rains cut a path of destruction through Mt. Lake, Minn., Aug. 11, about 10 miles wide. While crops and some buildings suffered badly, no injury to persons and livestock is reported.

—*Grace Church, Lansdale, Pa.*—Miss Etta Davis is expected to leave for China during the month of September.

—*Douglas Corrigan, the daring transatlantic flyer,* who has the world agog over his recent stunt, does not use tobacco nor liquor and takes part in "family prayers."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, AUGUST 30, 1938 NO. 34

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Editorials

GOOD THINGS ABOUT THE RECENT CONFERENCE

Generally speaking the opinion prevails that the Conference at Saskatoon was an enjoyable experience and proved to be a blessing. May we attempt to chronicle some of the things that helped to make it that. The most important factor in any religious gathering is the presence and guidance of the Divine Spirit. And God surely made true His promise, "Where there are two or three gathered together in *my name,* there I am in the midst of them." For had not the delegates and many other brethren and sisters been praying in the spirit of the conference motto, "Lead Thou!"? Who was there that did not feel God's leading? And who would dispute the fact that where about 300 delegates meet to discuss and take action on weighty problems, with various aspects and room for differences of opinion, of pros and cons, and yet in the end settle matters in brotherly fashion and kindly feelings: *there God was surely present.* Yes, praise be to God for the unanimity of spirit.

The next important factor is the directing person, the chairman, and if he has a good standby in the secretary, as in this instance, so much the better. A good, penetrating voice, good enunciation and deliberate speaking, ability to penetrate problems, to sift the chaff from the grain, to "make plain," kindness and patience, grace to be diplomatic and offend no one, these and others are some of the characteristics needed by a chairman, and our chairman had them. It was the general feeling that he and the secretary gave us almost ideal service. The fact that they are both masters of English and German was of immeasurable value to all in this bilingual meeting. How skilfully did the chairman, after a report, recommendation or resolution had been presented, perhaps in both languages, summarize the thought and restate the gist in a simple statement, in order *to make it all plain,* so that everybody could vote intelligently! And how sympathetically he gave everybody a chance to speak his mind and yet succeeded in advancing the program. May God reward him and the secretary, and continue to make them a blessing with their talents!

The appointees of the chairman, also the Business and Resolutions Committees functioned satisfactorily. The printed reports were a great help in enlightening delegates and in expediting the business. The choruses that sang so well for us and gave relief from the humdrum of long business sessions did us all good. Particularly good was the service of the local business and arrangement committees, under the guidance of the brethren D. Toews, J. J. Thiessen, and others. By their hearty reception they made us feel at home. And how well they cared for our entertainment and our needs! We enjoyed the wholesome, tasty meals and the splendid service of so many willing hands at the dining hall, and of the young people at the refreshment stand. And we shall not forget the commodious quarters at the Exhibition Grounds, the large Stadium, the Administration Building and the kindnesses of Brother Loewen and his girl helpers, the Mission exhibit, and last but not least, the loud speaker that *put things across.*

Canada will not have much difficulty in getting the Conference to meet there again.

* * *

DO WITHOUT MANY THINGS EXCEPT ONE

Fifty years ago people managed to get along without a lot of things that we count among our necessities today and that we would find it difficult to get along without: the auto, radio, telephone, telegraph, frigidaire, electric washer-stove-curler, self binder, combine, tractor, and what not. And yet, *compelled* to do without such things, we *could* get along minus them. Our brethren in Russia could testify to this. Sadly enough, there are hosts of people who are doing without the "*one thing needful*" which, really, they cannot afford to miss. Moses at the court of Egypt had everything he could wish for, but he got to the point where he chose rather to share ill treatment with the people of God . . . and accounted the reproach of Christ greater riches than the treasures of Egypt, for he looked to the reward." Paul had prestige, social standing, education, riches, and stood at the threshold of a "glorious" career, "but," says he, "what things were gain to me I counted but loss for Christ." The idea here to be conveyed is: *A Man May Go to Heaven Without* health, *Without* wealth, *Without* fame, *Without* learning, *Without* friends, But he can never get to Heaven *Without Christ.*

NEEDED CHANGE IN FIELD OF MEDICINE

For some time the American public has felt that a readjustment in our system of medical service is needed; that too many people die because of the lack of a doctor's care, statistics putting the number of needless deaths at 600 a day. Many people hesitate to use the doctor, submit to an operation or go to an hospital because of the high fees. Others make use of these helps but are unable to pay for the service. To make up for this it is but natural that fees be generally raised in an attempt to provide adequate renumeration for our doctors. If all that need medical service would or could be made to pay their bills, fees would no doubt be scaled down. This injust and unsatisfactory condition could no doubt be remedied by some plan or system whereby the well could be made to help bear the burdens of the sick, or the burden of medical care properly distributed. At the Concordia Hospital in Winnipeg, which some of us visited recently, a whole family can get doctor's or surgeon's service, hospitalization, etc. for $27.00 a year. In New York they have what they call "the 3-cents-a-day plan" whereby a single person can, for $10.00 a year, get full hospital service, man and wife for $18.00, and a family with unmarried children for $24.00. They get bed, board, nursing, operating room service, laboratory analysis, X-ray service, drugs and dressing, tests, etc. In Little Rock, Ark., seven physicians started a hospital group which gives full medical, surgical and hospital service at $2.00 a month for singles, and $5.00 for a family. This type of medical service on a co-operative basis seems to be developing in spite of the opposition of some doctors, as was indicated in the controversies that recently were pretty well aired in the papers. The principle where all or a group help the individual bear his burden is sound, it is Christian. "Bear ye one another's burden." May it gradually find general application to restore many to health, prevent sickness and needless deaths.

FOREIGN MISSIONS

P. H. Richert, Sec.

Oraibi, Arizona, July 1, 1938

Last Wednesday we had two funeral services. One was that of a young man, Waldo Mootzka, the other that of a middle-aged mother, Mrs. Virginia Macket.

Seven years ago, Mr. Suderman was visiting in Tom and Alice Mootzka's home. Waldo was in the home alone. He had then just returned from the government school at Albuquerque, New Mexico. While he had been in school he had made a confession of Jesus Christ as his personal Savior and was baptized. He was a little afraid to tell Mr. Suderman this, because his parents were strong heathen and were opposed to the gospel. Waldo soon left home to find some work. He has been at home only once since, and that only for a little while. A few years ago his parents and three of his sisters became Christians. But Waldo, not being at home, never has learned to know the joys of a Christian home. Near Christmas he was badly injured in a car accident at Phoenix, Arizona. This lowered his bodily resistence and vitality and T. B. of the lungs and another form of T. B. of the right hip caused his death Monday morning of last week. In the Monday evening mail his parents had just received a letter from him in his own handwriting, stating how he desired to come home, if only he could become a little stronger. He asked them to have a bed ready for him. Then his doctor added to the letter that he was too weak to be sent home. So the family was just trying to find some one who would be willing to take them to Phoenix to see him, when a telegram came to the trading post that he had passed away that morning. Tom then came here to have Mr. Suderman request the government to ship his body to Oraibi for burial. The request was granted and the body arrived in Winslow on Tuesday evening by Santa Fe and on Wednesday at Oraibi by truck. The funeral was held in our little chapel soon after the body arrived. The casket was covered with nice gray flannel. The first bell was wrung to call the people to the service. A Hopi and Mr. Suderman took the outer box to the mission cemetery while I stayed at the church and played some hymns. Soon the family entered the church. You may well imagine how they felt and were overcome to see the body of their son and brother lifeless in a coffin. I asked them whether they would like to see him. Tom said, "Yes." So I opened the box. Tom seemed stunned. The mother and sisters wept. Then the village people began to come. I closed the box; the family was seated and I continued playing.

Soon after the Hopi and Mr. Suderman returned from the cemetery the services began. The little chapel was almost filled. Daniel Schirmer read the scripture passage from John 11. Mr. Suderman used as text, James 4:14, "What is thy life?" A few duets were sung. During the congregational singing it was an inspiration to see the family join in the singing amidst the sobs. A goodly number came to the cemetery, where the body was committed to the ground until that great resurrection day. The family now finds its greatest comfort in Waldo's testimony to Mr. Suderman of years ago. They have bitter regrets of their little contact with their son after they became Christians. There are now in their hearts unspoken griefs because of not having been a help to Waldo in the Christian faith, for Waldo's life was one of great struggles with many failures.

This experience leaves us, your representatives, here in the desert of our native land, with a mixed feeling. It reveals to us that our labors though not always welcome are not in vain. On the other hand, our hearts ache for these fine young people, who, while away at school, accept Christ and are baptized, and after school days are finished, they come home and their heathen parents drag them down into heathen ceremonies and dances. Who knows but what Waldo possibly sought work away from home because he realized that his parents would force him into the old worship? And when he was established as an artist, he stayed on, even after his parents became Christians.

We came home from the funeral services a little after 2 o'clock. After lunch the second grave was dug.

(The story of Mrs. Virginia's funeral will follow next week.)

ANNOUNCEMENT

of the meeting of the Western District Conference

To the churches of the Western District Conference:

The fall session of the Western District Conference will be held, the Lord willing, in Enid, Okla., Oct. 19-21. The Oklahoma churches will have charge of all the local arrangements for the conference sessions and will without doubt publish these in the near future in our church papers.

The conference officers would again kindly urge the conference churches to remember the conference before the throne of God in order that His kingdom may prosper through the work of this conference. They would also like to remind the churches of the fact that the greater the representation through delegates to the conference the greater the blessing the home churches will receive through the conference.

Praying that God may richly bless this conference in its various activities.

The Conference officers,
P. P. Wedel, Pres., Abraham Albrecht, Secr.

Program for the Golden Jubilee

of the Garden Township Church, Sept. 4, at 2:30

Congregational singing and Introduction
Song—Choir
Church History by Committee
Music—Ruth sisters
Address—Rev. S. S. Baumgartner
Song—Quartet

Evening Session beginning at 7:30

Song by congregation and Introduction
Song—Quartet
Address—Rev. C. E. Krehbiel
Music—Alida Vogt
Song—Congregation
Address—Rev. P. P. Wedel
Song—Choir
Closing remarks—Rev. S. S. Baumgartner

The Church contemplates the erection of a tent to accommodate the people.

The Committee, per P. S. Vogt.

"I Came That They Might Have Life"

Life abundant
Thou hast promised,—
Yes, I feel it in my breast:
There is joy,
And I shall praise Thee,
There is love
And there is rest.

There is joy,
For Thou art with me,
Leading me through life's short day.
I but step
Into Thy footprints,
I but follow
In the way.

There is love
So deep, so yearning,
Love for hearts of sinful men.
Send me out
Into the byways,
Send me out
To rescue them.

There is rest
What if the waves
Beat high upon life's troubled shore?
Still there's rest,—
I shall walk on them.
Faith shall conquer
As of yore.

I shall praise
Thee, my Creator,
Giving life through Calvary.
Those that follow
In death's offering,
Rise with life
Abundant, free.

Yes, I praise
Thee, my Redeemer!
All I want I have in Thee.
All I need
Is now provided,—
I have Thee
Eternally. —*Joanna S. Andres*

—*Rev. Freeman Swartz, pastor of the Eden Church, Schwenksville, Pa.* who attended the General Conference, accompanied by sisters Landis and Smoyer, took in Banff, that beauty spot in the Canadian Rockies, then visited Newton on his return trip and preached at the First Mennonite Church. Bro. Swartz is still a bachelor and an interesting character that makes his presence felt wherever he goes.

Bethel College Trying to Serve

ANNOUNCEMENTS FOR COLLEGE JUNIORS AND SENIORS

To Whom It May Concern:

Bethel College now fully accredited by the North Central Association makes a special appeal to Mennonite students to graduate from a college of their own denomination. Realizing that times are hard, Bethel has increased the opportunities for student employment so that $200 can be earned ($100 per year) by upper classmen who qualify as to character, scholarship, need, ability to pay other bills including room and board with the school, and state in writing their bona fide intention to complete the last two years for a degree at Bethel College. Those interested kindly fill out the attached request for application blanks and return at once to the Office of the President, Bethel College, Kansas.

Sincerely yours,
BETHEL COLLEGE
Ed. G. Kaufman, President

Gentlemen:

In accordance with your attached announcement I would appreciate the opportunity to earn part of my way while attending Bethel College for the last two years of my college course. Please send me application blanks.

Name_______________________

Date______________ Address___________________

* * *

BETHEL COLLEGE OFFERINGS IN BIBLE AND OPPORTUNITIES FOR CHRISTIAN WORK

Bethel College endeavors to enlarge its usefulness to the Church of Christ and its young people by offering a more extensive opportunity for Bible training. Three different plans are set forth. The one is the Ministerial Course, a year's work beyond the A. B. or Th. B. degree and equivalent to the first year in a Theological or Biblical Seminary. The second is the regular four year course leading to the Th. B. degree and equivalent to the well known A. B. degree except that special emphasis is on the Bible and related courses. The third is the Bible Training Course covering two years of work beyond the High School and leading to a diploma. A special bulletin describing these courses is available upon request.

I MINISTERIAL COURSE

This course seeks to furnish an opportunity to men who wish to continue further study in Bible and the field of religion while they are at the same time engaged in practical work as pastors, assistant pastors, and directors of religious education in neighboring churches.

II COLLEGE BIBLE COURSE

A course intended for students preparing for Christian work in the Church as ministers and leaders in Christian education in Sunday schools, Bible academies, and week-day schools of Christian education, as well as religious leadership training organizations. Safisfactory completion of the course will lead to the Bachelor of Theology degree.

III BIBLE TRAINING COURSE

The aim of the Training Course is to supply the longfelt need of a better prepared lay leadership in our churches. By it we hope to give to the young people a thorough and sound knowledge of the Bible, and to help them meet the problems of life by virtue of additional training beyond the high school. Satisfactory completion of the two-year course will lead to a diploma.

PRACTICAL CHRISTIAN WORK

In conjunction with the Bible study for which a trained and consecrated Bible teaching staff is ready, provision has also been made for practical work. This will consist of a varied program including certain phases of city mission work, Sunday school teaching, conduct Bible classes, lead in congregational singing, help in religious surveys, visit prisons, and give comfort and cheer to down-trodden men, women, and children.

Dr. A. Warkentin will supervise this practical work. Contacts have been made in Wichita, Newton, and other industrial areas within reach of Bethel College where such work can be carried on. Students on all levels of academic standing will, according to needs and qualifications, find an opportunity to give expression to their desire for service.

1. *Grants-in-Aid*

Grants-in-Aid for Ministerial Students: A Grant-in-aid is available to all students qualifying and enrolling for the "Ministerial" or "Fifth Year" course so as to reduce the regular tuition by fifty percent.

2. *Service Scholarships*

Service Scholarships for Bible Training Students: A maximum of ten service scholarships are available to students who expressly elect the Bible Training Curriculum provided qualifications for such a scholarship are being met.

3. *Herman Suderman Scholarship Fund*

The Herman Suderman Scholarship Fund was established by Mr. and Mrs. Herman Suderman for the purpose of aiding students who plan to enter religious work. The annual income from this fund amounts to about $400 and is available to seniors and students enrolling for the "Ministerial Course." Such students must be approved by Bethel College and other proper authorities of a congregation or conference.

Notes from the General Conference

THE WORK OF PUBLICATION

After the work of Home Missions had been disposed of, the Conference proceded to hear the report of the Board of Publication. This showed that thirteen different editors are editing the seven periodicals we publish, the Mennonite having four, one for the main body of the paper, and three for the Young People's Section, and the Christian S. S. Quarterly five. While there are good reasons for this duplication, it looks as though these numbers could be reduced. As to circulation, the Mennonite has gained over 500 subscribers, the Kinderbote-Junior Messenger 400, while the remaining older publications temporarily show slight losses. The Christian S. S. Quarterly, now published the second year, with over 13,000 takers, has all the other publications outstripped. As to books, two small publications were put out recently, "A Guide to Christian Teaching," a junior catechism, and a revised edition of the Senior Catechism. Besides Rev. H. P. Krehbiel of Newton, Kansas, has graceously made our Book Concern the distributing agency for his two new books, "War, Peace, Amity" and "History of the Mennonite General Conference," volume II.

As our Mennonite Hymn Book, due to certain weaknesses, such as (1) tune titles of the hymns instead of initial phrases of the English poem; (2) lack of variety of hymns; (3) absence of favorite hymns that had actually been chosen by the Hymn Book Committee, (4) insufficiency of gospel songs, has not found the ready sale that might have been looked for, it is being subjected to a careful revision, in which form it is hoped that the book may find open doors. The old plates will be used as much as possible. But even figuring this saving, it is estimated that, including the printing of the first 2000 copies, $3000.00 will be needed to finance the revision project. To this end the Conference very kindly granted the request of the Board of Publication, that it authorize the Board of Trustees to loan the Publication Board the amount out of the Jubilee Fund in their keeping. The German singing brethren in the north, also feeling the need of a songbook suited to their diversified situations, "ein vereintes Gesangbuch," asked the assistance of the Board of Publication to realize their project. This the Board, backed by the Conference, agreed to do. Some one may interpolate here, why could not the "Gesangbuch mit Noten" have been used by them. In answer to this it may be said, that this collection of hymns does not seem to be extensive nor varied enough for existing needs and then, too, the plates from which the Gesangbuch was printed are pretty well worn, making reprints difficult.

Inasmuch as Dr. Abr. Warkentin has, with almost heroic effort and sacrifice of time and energy, as well as devotion to a worthy cause, succeeded in building a very creditable Mennonite Historic Library, housed in a fire-proof vault at Bethel College, it has for some time been felt that a Historical Research Society should be organized, to assist Brother Warkentin in his work and help make it available for use, and that this might be accomplished in cooperation with the Board of Publication. This matter was presented to the session by Dr. Warkentin, and the Board of Publication expressed its readiness to help, provided the Conference would finance the project through its treasury. The Conference reacted favorably in the matter and voted to place the project in the care of the Ex. Committee.

The big problem that the Board of Publication had to present to the Conference was that of the acquisition of a printing plant, for which the Board was given authority at the sessions in Hutchinson and Bluffton, 1929 and 1935 respectively. To save money on its printing, the Board some years ago began to let its printing out on bids, which brought the work to Kansas. Newton, Kansas, because of its central location was considered to be a suitable place for a conference printing plant, and also a bookstore. Mennonite churches with memberships totaling 15,000 are found within a radius of 150-200 miles of Newton. There are Mennonites 1500 miles to the north, east, south and west of Newton. Providentially there happen to be located in this city two printing establishments, both under Mennonite control, the Herald Publishing Company and the Bethel College printshop. The Herald Company also runs a bookstore. So the question naturally arose, would it be wise for the Conference to establish a third Mennonite printery and a second Mennonite bookstore (the third one in the city) or still wiser to join with one or both of the already existing establishments. The local situation and popular sentiment seemed to be against the former plan and rather divided as to the latter. The Board of Publication, represented locally by a committee composed of its Kansas members, J. M. Suderman and J. R. Thierstein, together with the brethren C. E. Krehbiel, Abr. Warkentin and A. J. Richert, all three of Newton, felt that possibly a merger with advantages accruing to all participants could be effected, but with the reservation that ultimately the Conference might come in control of the business. With this thought as a basis the Publication committee sought to effect a merger with one and then the other of the local plants, and, finally, with both, only to discover that such a combination seemed practically impossible of accomplishment, for printing institutions doing a profitable business would have some hesitancy to join with one merely in the making, but insistent on a preferencial basis, even if it be a would-be conference plant.

After several serious and prayerful sessions of the three parties concerned, it became evident to the representatives of the Conference that the best they could do was to merge on terms of equality, trusting to God's leading and mutual, brotherly good will for a future turn in the direction of a conference owned printing plant, and possibly also a store in Newton. And as it began to appear more feasible, for the time being, for the Conference and The Herald Co. to join in a dual merger, representatives of the two parties in a series of meetings worked out a charter and set of by-laws under which it was felt that the publication interests of the Conference and Herald Publ. Co. could be unitedly carried on, with the Herald bookstore included in the merger.

The Herald Board of Directors accepted the charter and by-laws for presentation to their corporation, and the Board of Publication for presentation to the Conference at Saskatoon. This was done. Printed copies of the tentative draft were handed out to the conference delegates a day before the Board of Publication was scheduled on the program. In the discussion of the proposed merger and its involvements, some of the brethren felt that the plan was rather complicated and might tend to entangle the Conference, although the majority of them admitted they had hardly given the document enough attention to form an adequate opinion. The discussion ended with a resolution to the effect that the matter be left in the hands of the Board of Publication for further study and work, in cooperation with the Executive Committee, with power to act.

Since the churches of the Eastern, Middle and Pacific conferences do not use the Kinderbote-Junior Messenger, because of its bilingual nature and since the S. S. of the other conferences would just as soon have the paper all in English, too, the Board of Publication recommended that for these the paper be published in English as *Junior Messenger*, provided the delegates from the churches and conferences concerned agree to do all they can to "boost" the subscriptions to the paper.—At a meeting with brethren from German speaking churches satisfactory arrangements were to be made to publish for them a German paper like the Kinderbote.

The Board of Publication also recommended that the Conference endorse the sale of the remaining copies of the book, "Twenty-five Years with God in India," through the churches, at the price of $1.00 (regular price $2.25), with the proviso that one-fourth of the proceeds of the sale is to be turned over to the Board of Foreign Missions. This is a valuable missionary book, copies of which ought to be in every Church or Sunday school library, and in a good many homes.

In the election the two brethren of the Board whose term had expired, J. M. Suderman and J. H. Janzen, were reelected. In the place of Brother M. J. Galle, resigned, Brother A. A. Penner of Mountain Lake, Minn. was chosen to fill out his term.

THE WORK OF EDUCATION

The report of the Board of Education was prefaced by those from our different institutions of learning. The MENNONITE COLLEGIATE INSTITUTE, located at Gretna, a little town in Southern Manitoba, just across the border from Minnesota, was started in 1890, and for 45 years was ably presided over by Prof. H. H. Ewert, a master pedagog and administrator. The chief aims of the school are: (1) to train teachers for the public schools, with much stress on religion; (2) to help prepare S. S. teachers and church workers; (3) to teach and cherish the German language. Serious efforts are made to permeate all instruction with a Christian Mennonite spirit, and a definite stand is taken "against the degrading influence of worldly amusements, like the dance, all wild parties, movies, the theater, and over-stressed sports." Instruction is offered in grades 9 to 12, which is equivalent to four years of high school work plus one year in college. All candidates for teacher's licenses must take the government examinations, and in these the school is rated high.

THE GERMAN-ENGLISH ACADEMY AT ROSTHERN, SASK. reports that the schools of that province, including the Academy, have gone through some very strenuous times financially. Practically no taxes came in. Public schools had to be run on government grants of $300.00, for one-room schools, out of which were paid the teacher's salary and other needful expenses, so that in certain sections of the province teachers received, on the average, only about $10.00 a month. If that was the fate of state supported schools, how could the Academy, dependent solely on small tuition fees and voluntary contributions from friends of the school manage to get through? Answering this question, the report says, "Most of the school year has passed and thus far the current expenses, teachers' salaries, and a coal bill of $500.00 have been paid. The reason for this is that the mercy and kindness of the Lord gave us kind friends in the person of the late J. R. Funk of Drake and others." The school had an enrollment of 59, inclusive of the twelve students of the Bible School, conducted during the winter months by Rev. J. H. Rempel. Under the caption of English the courses offered are similar to those in high schools; under the caption of German-Religion, Bible, Mennonite and Church History, Catechism, Missions, Christian Hymnology, German Language and Literature are given. An old debt lies heavily on the school which it has been unable to clean up on account of the drought years.

FREEMAN JUNIOR COLLEGE has finished the 35th year of its existence, and the future seems much brighter than a few years back. Enrollment in 1937-38 was: High school 87, Junior College 61, total 148. College students have come from a wider area. The Normal Department is sending out successful teachers. Most of its 34 graduates of the past year have been placed. The radio broadcasts from Yankton station are favorably received and prove beneficial. The A Capella Choir made a well-worth trip through Nebraska and Kansas. The Junior College has been fully accredited by the State University. More than $5000.00 has been received in donations. The debt has been reduced from $63,200.00 to $48,300.00. The Alumni Association is coming to be quite a help. A fine Christian spirit is prevailing in the school.

BLUFFTON COLLEGE feels deeply grateful to God, the Heavenly Father, for His guiding spirit, for abundant blessings and the many evidences of growth and improvement. Three years ago Bluffton College was struggling with a heavy burden of debt. After much thought and prayer, in June 1936 a refinancing program was adopted by the Board of Trustees, under the general provision of which uncollected pledges due the College were to be set aside to pay the obligations and the bonded indebtedness extended for ten years, at a low rate of interest. Mr. D. W. Bixler, a banker, and Dr. S. K. Mosiman, president emeritus of the school, assumed charge of the program and very satisfactorily finished the program in a little less than a year. Under the provisions of the plan the College as such was freed from its direct obligations to its creditors, while payments are being made to them as agreed.

The conferences in Bluffton's territory are rallying loyally to a renewed and increased support of the school. The Eastern conference at its session in May passed a resolution which, in part, reads as follows: "We praise God for Bluffton College, our own educational institution, and for the service she has rendered to Christ and the Church, in giving inspiration and training to a large number of our young people. We rejoice in the success of the refinancing program, whereby our financial obligations are satisfied in an honest and honorable manner . . . and we pledge a new range of prayer intercession and also an equally wide range of regular and systematic support for Bluffton College. . . ." The slogan that the Conference has adopted for immediate help is, "A penny a day and a prayer for Bluffton College." The Middle district has adopted a similar plan of systematic giving to Bluffton College. A thorough-going endowment campaign is soon to be inaugurated.

The spirit of the institution is good, a good wholesome Christian atmosphere pervades the campus. A Class of 35 was graduated in June. The faculty has been strengthened by the addition of Prof. J. H. Loganbill and A. C. Schultz, so the report continues. "Mr. Loganbill has proved himself to be exactly the dean of men that we need," and with his experience in that line looks encouraging as a business manager which office he also is to fill. In Revenend A. C. Schultz the report says, "the College has a well-trained, constructive, thorough Bible teacher." Rev. G. T. Soldner and Ralph Blosser are doing good service as field men. With its Gospel Team, A Capella Choir, and individual service on the part of faculty members the college is endeavoring to serve its constituency in an enlarged way.

BETHEL COLLEGE. "With sincere gratitude it can be said that during the fifty years the Lord has blessed and prospered Bethel College . . . . With the assistance of willing and helpful friends the school has been able gradually to move forward." During the last three years, *the student body* has increased 50 in regular enrollment and 90 in the total enrollment, excluding repetitions. The total for the past school year was 469. The increase has largely been from the Mennonite constituency. Five years ago there were 150 Mennonite students or nearly 55 per cent of the enrollment. Last year there were 236 Mennonite students or nearly 81 per cent of the enrollment. Demand for student work to earn part of their expenses continues. Last year 60 per cent did work at the College or in Newton.

The curriculum had to be reshaped to give more attention to personnel work, in such phases as orientation of new students, mental testing, vocational-academic- health- religious- and social guidance, and in the development of a wholesome, well-balanced Christian personality. In line with this Bethel has increased Bible offerings; so as to give a diploma after the first two years of Bible work.

Five years ago Bethel adopted *a five-year program* to be achieved, if possible, by the 50th anniversary of the cornerstone laying, Oct. 12, 1938. This program had ten divisions. Not all that was aimed for will be reached, but much has been done by the help of God and loyal auxiliaries, such as the Alumni Association, Advisory Board, B. C. Women's Association, On-to-Bethel Club, B. C. Tithing Band, Booster Banquet, and especially the Bethel Fellowships.

The finances of the school have been considerably improved during the last three years, the endowment by $10,000, making a total of $320,000; the plant and current value by $65,000, making a total of $444,000. The debt decreased by $36,000, leaving $85,000. That means that the value of Bethel College has been increased by a total of $111,000 and now stands at about $675,000. The school is greatly in need of a big hall for numerous purposes. The so-called Memorial Hall which is to supply this need is in the making.

Last spring Bethel College was accepted for membership in *the North Central Association.* The ratings under which the school was judged were: Points of Weakness — Salaries too low, not enough grants for equipment and research, needs of reference works in library, student rooming houses not fireproof, educational expenditures per student too low, debt too large, students too backward in paying bills, physical plant in need of more improvement, budget needs more efficient management. Points of strength: A definite Mennonite constituency west of the Mississippi, a very highly ranking faculty, curriculum substantial and progressive, instruction good, library adequate, admission program effective and orientative, student records satisfactory, counseling program effective, student organization program adequate, health service greatly improved, science building would be a credit to any college or university campus, administration working diligently to improve school and evaluating entire program.

To knit closer the relation of our church schools and the General Conference, the Conference Board of Education recommended to the General Conference that arrangements be made to have direct General Conference representation on our college boards.

A rather lengthy but interesting report pertaining to Witmarsum Seminary was given. We feel tempted to skip it in this connection and take it up by itself later on.

In its resolutions and recommendations the Board of Education (1) Expressed its appreciation of the work of the Field Secretary and wish for its continuance. (2) Suggested that plans should be worked out for definite integration of the General Conference Board of Education and the District Conferences educational committees. (3) . . . that the proposed Young People's Union be invited to choose at least two representatives from their group to meet with the Board of Education at its discretion to cooperate in the young people's work . . . "and that we encourage the Y. P. Committee to publish a paper in cooperation with the Boards of Education and Publication." (4) Relative to Sunday school work the Board of Education expressed its sincere appreciation of the splendid reception of the Adult S. S. Quarterly by the Sunday schools and asked the Conference for authority to work out a program of instruction covering the various units of S. S. Work. This request was granted. (5) In the fifth item the Board of Education calls attention to the need of conference representatives on the college boards and asks the Conference for authority to work out a plan to this effect. If we are not mistaken this request also was granted. (6) In regard to a Bible School and Seminary which problem had been placed in the hands of the Board of Education for study, at Upland, the Board recommended "that their Board, together with the Ex. Committee of the Conference be authorized to work with the Witmarsum Board toward the organization and the opening of a Bible School and Seminary, with such modifications of the proposed Witmarsum plan as may seem desirable in the light of continued, careful study of Evangelical Bible School and Seminary needs of our people, and that in the mean time our colleges be encouraged to do what they can to meet our needs along this line."

The election to this Board resulted in the choice of the brethren J. H. Langenwalter and P. R. Schroeder.

An Appeal

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

It is the Master, who gave this command. It is He who loved so much that He gave His life. He is the one, who still loves all of us. He loves little children and it is His wish that they come unto Him through the Christian home, the Sunday school, the public school, the high school. We need teachers, who know Him and who are able to impart some of their knowledge of Christ to the children. It is this need that the German-English Academy has helped to supply for many years, and is still doing so under very difficult circumstances. Despite the fact that most of our school friends have for a number of years suffered a severe depression, we have been able not only to pay current expenses, but to somewhat reduce a large debt.

It is this debt that lies as a heavy burden on those responsible.

The depression has been given as one of the reasons for our debt. Another has been negligence by many of God's people in regularly heeding the Master's command: "Love, as I have loved you." Love the little children and give them Christian teachers, love the young people and offer them a Christian High School.

Dear Christian Friend, you who are the recipient of so much of the Master's love, will you not please donate part of that which the Lord has entrusted to you, to the Christian High School, the German-English Academy at Rosthern?

If everyone who reads this, and feels he has a debt of love to pay, contributes his share, we feel confident that the debt can be wiped out! Yes, even this year.

Already several kind people have either promised, or have given us a good start in a debt extinction campaign. Will the reader not please do likewise?

For application on our debt, and for current expenses, large or small donations will be received with thanks. The yearly membership fee is five dollars.

Please send all donations to Mr. D. P. Enns, Secretary-Treasurer, German-English Academy, Rosthern, Sask.

Sincerely yours, Benno Toews

Farewell Service

"The Farewell Service for Miss Etta Davis who will sail for China on September 17th, will be held in the Lansdale Mennonite Church, Sunday afternoon, September 4th at 2:30 o'clock. The service will be in charge of the Rev. Howard G. Nyce of Allentown, member of the Foreign Mission Board."

Howard G. Nyce.

–*Bethany Church of Freeman, S. Dak.* is again looking around for a pastor. Brother Harold Gross, a son of the church who served the church and taught in the College last year, plans to continue his studies.

Sunday School Lesson

A. S. Bechtel

September 4, 1938

SAMUEL: SPIRITUAL REVIVAL

1 Samuel 7:3-13

In our last lesson the Ark was taken by the Philistines when they defeated Israel. The Israelites had so largely forsaken God. The religious life of Israel was frequently greatly affected by the pagan worship of the people around them. For twenty years the Ark was kept in Kirjathjearim while Israel "lamented after the Lord" (v2).

Repentant Israel Returns to Jehovah vs. 3-6

Samuel, the most influential man in Israel at this time—one of the greatest in all of her history—the religious leader of Israel, saw a very hopeful sign in the longing for Jehovah. They were ready to give him a hearing. The words of verse 3 were spoken when the Philistines returned the Ark to Israel (6:10-21). Deliverance from the Philisitines depends upon Israel's return unto Jehovah and this return is possible only if they put away their strange gods, "prepare their hearts unto the Lord and serve Him daily." We can not serve God so long as we have some strange god, something we put before God in our hearts. Putting away all sin and idols, is the first step in repentance. Then the heart can truly be prepared for daily service for the Lord. God is gracious and loving and will forgive all sins to repentant ones.

The people responded promptly (v4) to the call to repentance and Samuel called upon them to gather for united prayer (v5). Samuel saw that a spiritual revival of hearts was needed above all else. There must be an outward evidence of the unity of the people. When people pray, God can work through them. The pouring of the water before the Lord (v6) expressed their sorrow for their sins and was a symbol of their complete helplessness. They fasted, a sign of humiliation, and made confession of their sin "against the Lord." Samuel had been encouraging the spirit of repentance and prayer and now at Mizpeh they openly repented. Israel's affliction in losing the Ark was followed by a very definite spiritual revival.

Israel's Victory of Faith vs. 7-13

Israel's enemies heard of this national prayer-meeting (v7) and acted promptly. The enemies of God will always fight His people when they unitedly come to Him. Israel was alarmed (v8) and appealed to Samuel for unceasing prayer. They stood their ground and waited. The offering of the lamb wholly unto the Lord, symbolized their giving their hearts wholly to God. If our nation would give herself wholly to God, most of our troubles and problems would be ended. God saw, heard and answered (vs10,11). He caused a panic of fear to seize the Philistines, they fled and Israel pursued them and smote them. Samuel set up a stone of memorial (v12) and God's protecting hand was with Israel until the Philistines were completely vanquished under David.

Samuel was the man of God raised up for this time of spiritual revival. The dis-united and weakened tribes trusted in him who was wholly loyal to God and saw that the foremost need was a spiritual revival. Many nations need a true spiritual revival today and ours very much so. Israel was on the brink of disaster and they saw it. They confessed and repented individually and as a people. Our national spiritual revival must be in the hearts of the individuals. As persons, as a nation we need to rebuild the altars of the worship of God and remove all other altars at which hearts are now bowing in worship. Our greatest needs, individually, nationally are spiritual.

Rain and Joy

One evening at the close of an evening meeting in the court yard of Parma who was to be baptized the next day, the old grandfather of the household rose to speak. He had been baptized years ago by Rev. Wiens in the village Dhabakhar and had later been called to the village Perain by the village owner to weave cloth. He had for fourteen years called himself a Christian but had not enjoyed Christian fellowship. The Baptist Christians had not recognized him and since his village was on the Baptist side of the boundary, mission comity demanded that we refrain from going there until recently when the Baptists have turned this part of the territory over to us to evangelize. This old man said he had thought of a story which he desired to tell us. He said there was a man who had some fruit. As he ate the fruit he threw away the seed and some of this seed was lost and laid dormant for a long while. Then one day rain came and the seed began to grow. First a small sprout came up. This grew and grew. Soon there was fruit and then there was great joy. This seed that was lost am I. For a long while I lay in this village dormant as it were. Then you came and rained the Word of God on us which you preached to us. We began to grow and now there is fruit and great joy among us.

Next morning two men could be baptized in this village and five members of the old man's family received into full fellowship. The joy was great. The old man actually danced for joy when the young men sang a bhajan of praise after the baptismal service. After the service the people prepared a love meal for the entire group of evangelistic workers and we all enjoyed a happy fellowship as we ate together.

—*Rev. Ravid A. Schultz of Avon S. Dak.*, plans to make a trip to the church at Madrid, Nebr. for the 28th August, as a member of the Northern District Evangelization Committee.

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.
D. D. Eitzen, Pres.
175 Cypress St.,
Newton Centre,
Mass.

Report of the Resolutions Committee

of the Young People's Committee of the General Conference

1. Resolved that we express our appreciation to those who have assisted in making the young people's sessions a success by taking part in the program.

2. Whereas we believe that the work of the young people's committee has advanced during the past three years and that the ground work has been laid for more constructive work in the future, and realizing the trying conditions under which the committee has worked, therefore, be it resolved that we publicly express our appreciation to the officers and members of the committee for their untiring efforts in our behalf.

3. Resolved that we accept the standards as approved by the Y. P. committee and recommend that a committee be appointed, with a representative from each district conference, who will urge its adoption by the societies and who will score the societies. The expense of printing to be paid out of the treasury.

4. Resolved that we recommend that the incoming committee in cooperation with the Board of Education shall make the question of Young People's Retreats a matter of thorough study with a view of increasing their usefulness.

5. Resolved that the Young People's Department of *The Mennonite* be continued and the editors be requested to take into consideration the suggestions mentioned in Miss Ruth's paper and if the way opens up to publish a young people's paper in cooperation with the Board of Publication and the Board of Education, they are authorized to proceed.

6. Resolved, that the district representative work out ways that will stimulate the interest of young people in all the affairs of the General Conference and that an effort be made to comply with the General Conference resolution passed at Bluffton, Ohio, in 1933 urging each church to elect one delegate under 30 years of age.

7. Resolved, that we recommend that the incoming executive committee suggest methods of systematic prayer for missions and the other activities of the General Conference and prepare the necessary literature to advance the recommendation.

8. Resolved, that we recommend that the incoming executive committee be instructed to devise a system whereby young people leaving their home for school or work be placed in contact with Mennonites in their new locality.

9. Resolved, that the incoming committee shall sponsor projects throughout the next three years, selecting those which in their minds are worthy.

10. Whereas our war-torn world is threatening the stability of our peace heritage, be it resolved that our young people's groups be encouraged in the establishment of definite and discussion courses emphasizing the principle of non-resistance and be it resolved further that the executive committee suggest ways by which the Y. P. union can express positively and practically their peace convention.

We recommend that these resolutions be distributed to the Young People's organizations of the district conferences and published in the *Mennonite* and *Bundesbote*.

Respectfully submitted,

J. D. Unruh	J. H. Langenwalter
Walter Dyck	Walter H. Temple, Chm.
Henry Harder	Marden Habegger, Sec.

Building a Christian Economic Order

1 Tim. 6:10; Matt. 6:19-34

Young People's Topic for Sept. 18, 1938

Meditations:

M., Sept. 12. Develop a generation that really knows Christ. Phil. 2:1-11.
T., Sept. 13. Develop fair play. Matt. 7:12.
W., Sept. 14. Abolish cheating. Lev. 6:1-7.
T., Sept. 15. Develop respect for workers. Jas. 2:1-9.
F., Sept. 16. Develop human rights. Isa. 11:1-5.
S., Sept. 17. Develop property rights. Prov. 27:18.

Suggested Hymns

"More Like the Master," "Rise up O Men of God"

From a careful reading of the above Scripture references one may understand what the foundations of a Christian ecenomic order are. Under last week's topic we pointed out that the present economic system is far from Christian in all respects. When desiring people are out of work, when labor strikes and industry retaliates, when the struggle for markets and raw materials leads to war, that system cannot accurately be labeled "Christian'"

Since Fascism and Communism also offer solutions to our economic ills, we would do well to temper our zeal for change with Christian care. Fascist leaders boast that in their countries it is illegal to strike. Well-informed people tell us, however, that under Fascism the individual is made entirely a tool of the State and that there is a distinct tendency to make the Church subservient to the State. Stalin boasts that Russia is an "economic democracy" and that the effort of communist democracy is to take "from each according to his ability" and give to "each according to his need." But we must remember that in spite of this economic idealism, communism as developed in Russia is definitely un-Christian. Sherwood Eddy has said that dogmatic atheism is required of all communists. Chamberlain, another noted authority, in *Russia's Iron Age,* p. 18, says that communism is the "faith without God."

We need not apologize for a negative treatment of building a Christian economic order, for there is all too much building that is upon a sandy foundation. Now let us turn to the foundation which is the slogan appearing on the title page of *The Mennonite.*

We can divide the building of a Christian economic order into its personal, national and international applications. As an individual one must first definitely accept Christ and permit His Will in daily life, that is, to practice fair play, abolish cheating, deal justly, and to give due respect to human rights and property rights. The national and international goals of a Christian order can be reached through the work of a mass of consecrated individuals.

Suggested topics:

I. Positive factors which Christ commands of us as individuals
  A. We must accept Christ
    1. "Come unto me all ye that labor . . ." Matt. 11:28
    2. We must be "born again." John 3:3
      a. We must be reborn into His spirit
      b. We must be reborn into His service
  B. We must follow Christ
    1. "Follow me and I will make you fishers of men." Matt. 4:19
    2. "Go ye teach, . . . preach, baptize. . ." Matt. 28:19-20
  C. We must be doers of the Word
    1. "What do ye more than others?" Matt. 5:17
    2. "Father forgive them, for they know not what they do." Luke 23:4

II. Positive Factors which Christ demands of His community
  A. Unselfish devotion to the cause of the Kingdom
    1. "Thy will be done." Matt. 6:10
    2. Practice the Golden Rule. Matt. 7:12
    3. "Love your enemies." Matt. 5:44
    4. Practice the law of love and international justice
    5. Restore right relations between labor, the employer and government. "Give unto Caesar the things which are Caesar's." Matt. 22:21
    6. Learn to cooperate with other members of the community

INTERMEDIATE DEPARTMENT

Popularity

Intermediate C. E. Topic, Sept. 18, 1938

Daily Bible Readings

Sept. 12. Popularity that failed. 2 Sam. 15:1-6
Sept. 13. Popular for his wisdom. 2 Chron. 1:1-12
Sept. 14. Popular for His work. Matt. 9:35-38
Sept. 15. Popular for loaves and fishes. John 6:11, 22-26
Sept. 16. Popular for his strength. Judg. 15:9-15
Sept. 17. Popularity unstable. Matt. 21:1-11; John 18:38-40
Sept. 18. Seeking the right kind of popularity. 1 Pet. 3:8-12

Praise in Song

"Blessed Assurance," "I've Found a Friend," "O Love That Wilt Not Let Me Go"

Society Announcements

Quiet Worship

Piano (softly): "I Would Be Like Jesus" (Let the piano continue softly through the worship service)

Leader: "Let this mind be in you which was also in Christ Jesus"

Poem:

He Walked the Highways

He walked the highways—up small streets and down,
Or on the shore-roads by the glittering sea,
But whether in the country or the town
They sought him ceaselessly.
Men closed their shops—they left their plows to seek
The many roads he took beneath the sun;
The women, eager to see him—hear him speak—
Left every task undone,
Their little children stumbling at their side,
That all might see this Healer, Teacher, Guide.

That all might see him! Oh, I wish today
That he were here along some city street
Or country lane, and we could find the way
On eager, stumbling feet:
Our men to leave their shops and plows to go—
Our women every household task to find
The One who had compassion long ago
Upon the deaf and blind.
We are so deaf and blind—Dear God, I pray
That somewhere we shall find him on the way.

—Author Unknown

Scripture reading: 1 Pet. 3:8-12
Sing chorus of "I Would Be Like Jesus" followed by sentence prayers. Ask the superintendent to close the prayers

Presenting the Topic

For the Leader. Find the pictures of at least three popular modern men, such as Will Rogers, Charles Lindbergh, Kagawa. Put them up in the front of the room. Begin the discussion by defining popularity. What is it? How do people come to be popular? Take each of the three men in turn and list the qualities that have made them popular. Let the society suggest them.

There is also a cheap popularity. Give an example. What effect does it have on character? Jesus refused to accept it. Our aim in this discussion is to discover what the qualities of a lasting popularity are and how we may strive for them.

Discussing the Topic

I. Popularity in the Bible (Give these illustrations in your own words)
  1. Why was Solomon one of the most popular kings? What did he want more than anything else? 2 Chron. 1:7-12
  2. How did Absalom seek to gain popularity? Why did he fail? 2 Sam. 15:1-6
  3. How was Jesus tempted with cheap popularity? Matt. 4:8-10
  4. What made Jesus popular with the common people? Why did Jesus try to escape this kind of popularity? John 6:11-15, 22-27; Matt. 9:35-38
  5. Why did Jesus' popularity fail in the hour of trial? Matt. 21:8-11; John 18:38-40. Is one who does the will of God always popular with the people? Why not?

II. Questions to answer
  1. Is the ambition to be popular ever right? Why do those who aim to be popular usually fail? Upon what does the right kind of popularity depend?
  2. Why is an honor student not always popular with the student body? What qualities besides scholarship are considered in selecting the most outstanding students in our schools?
  3. For what qualities should a Christian strive to be popular? 1 Tim. 4:12. A C. E. Society? A church?

Closing Moments

Leader: Phil. 3:13, 14
Song: "Close to Thee"
Benediction

There is what is called the highway to posts and honors, and there is a cross and by way, which is much the shortest.—Bruyere.

JUNIOR CORNER

Junior Leader's Convention

at the Tabor Church, Aug. 14, 1938

There was a good representation at this meeting. There were fourteen societies represented and 16 leaders present. One leader, Anna Margaret Reimer, came from Beatrice, Nebraska.

This group met in a small room in the church. The meeting was called for the purpose of creating a more unified spirit between societies and helping one another by suggestions and hints of past experiences with the Juniors.

The following is the program that was followed.

1. Registration of Leaders
2. Opening Prayer—Chairman
3. Letter of Greeting—Mrs. Joanna S. Andres
4. Hymn "Oh Master Let Me Walk With Thee"
5. Devotionals—Sister Helen Ruth Epp, Whitewater
6. Leader's Exchange—Discussions of problems, projects, programs, time of meetings, etc.—By group
7. Talk, "The Junior Leader's Task"—Mrs. J. M. Suderman
8. Call to Consecration—Chairman
9. Closing Song "Blest Be the Tie That Binds"
10. Closing Prayer—Mrs. J. M. Suderman

The discussion or Leader's exchange part of the program was both very interesting and beneficial for through it, as leaders, we learned how to bring the Savior to our Juniors in a more practical and efficient way. I am sure that all received some benefit from the discussion.

The climax of the meeting was the talk given by Mrs. J. M. Suderman. In a simple yet earnest way she presented the task of the Junior Leader to us so that it seemed to grip every heart in that meeting. To you leaders who were not there it would be well worth while to ask Mrs. Suderman for the main thoughts of her talk.

Following are some of the points she stressed.

I. Importance of Task
  A. Leaders deal with Immortal Souls
  B. Juniors of today are church workers of tomorrow
  C. Junior age of importance (age just preceding important decision age)

II. Task (Illustrated)
  A. Junior—Field
    1. Type of field
      a. Pliable
      b. Confidential
      c. Receptive
      d. Willingness to Work

B. Word—Seed
  1. Necessity of new Birth
  2. Christ Living Word
  3. Rewards of faithful

C. Leader—Sower
  1. Connecting link between Christ and the children
  2. Qualifications
    a. Personal experience with Christ as Savior
    b. Daily fellowship with Him
    c. Be an example
    d. Patience
  3. Aims in Sowing
    a. Church workers
    b. Mission Interest
    c. Conference Interest
    d. Encourage reading of publications
    e. Present heroes of faith of our day as well as those of Bible History
    f. Lead children to the knowledge of the saving power of Christ
  4. How to Sow
    a. Diligently
    b. Whole heartedly
    c. Not sparingly

At the close of the meeting the following motions were passed:

1. A committee be elected that shall provide for a half hour program in connection with the next Western District C. E. Convention.

2. Junior Leader's business meeting be held during the time the Seniors hold theirs.

The committee elected: Mrs. Joanna Andres (chairman), Miss Doris Mueller, Mrs. Nickel.

During the moments that we spent together we realized that the Lord has done great things through the work with the children; but we also became conscious of the fact that much remains to be done. Therefore, let us with the coming year strive to do greater things in and through Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

List of Leaders Present

Hilda Schmidt, Tabor Church, Goessel
Mrs. Louis Claassen, Swiss Church, Whitewater
Mrs. W. H. Dyck, Burrton Church
Mrs. T. A. van der Smissen, Hebron Church, Buhler
Mrs. H. R. Nickel, Brudertal Church, Hillsboro
Anna Margaret Reimer, Second Mennonite Church, Beatrice, Nebr.
Sister Helen Ruth Epp, Emmaus Church, Whitewater
Anna F. Ediger, Hoffnungsau Church, Inman
Katherine Doerksen, Inman Mennonite Church
Glenda Unruh, Bergthal Church, Pawnee Rock
Doris Mueller, Halstead Mennonite Church
Roy O. Schmidt, Goessel Mennonite Church
Alvin Buller, Alexanderwohl Church, Goessel
Paul Bartel, Alexanderwohl Church, Goessel
Frank W. Busenitz, Emmaus Church, Whitewater
Richard Schrag, Eden Church, Moundridge

Just an Added Word:

I regretted deeply that the change of the convention date made it impossible for me to attend. And yet I was with you. I must witness to the joy that comes when we, who so often hurry our prayers, "dwell" at His feet. May your two hours at the convention have been as blessed as mine because He came near to the heart.

Sincerely, Mrs. J. S. Andres

* * *

PROGRAM SUGGESTIONS

Because of lack of space, we can only mention the program suggestions for September 11. If you have not read "Another Beginning" (Junior Corner, August 16 issue) please do so first. The topic for September 11 is: "Where art thou?" taken from Genesis 3:9. The aim which this study is to carry out is: to teach the child that nothing is hidden from God. Other incidents of the Seeing God can be woven into this lesson. The lesson text for the evening is Genesis 3.

Young People's Retreats

—*The Young People's Retreat of Kansas, Nebraska and Oklahoma,* held at Camp Wood Y.M.C.A. camp at Elmdale, Kansas, was attended by close to 200 young people of high school age and above. The retreat lasted from Thursday, Aug. 18 to Tuesday, Aug. 23. The leaders were: Rev. and Mrs. S. T. Moyer of Basna, India; Professors A. E. Kreider, Abr. Warkentin, Bernhard Bargen and Rev. J. N. Smucker of Bethel College, and Mr. Erwin Goering, Moundridge.

—*The California Young People's Retreat* had its tenth session, again at Lake Sequoia, last week. The general theme was, "*First Things First.*" The leaders were: Dr. J. H. Langenwalter, Rev. H. B. Hiebert, Rev. D. D. Eitzen, and Dr. H. A. Fast; the committee, Reuben Bergthold, Maryanna Ratzlaff, Wallace Hiebert, and Aaron Jantzen.

THE MENNONITE

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Charting Your Course

Edna Reeck Brown

Perhaps even now you are planning an extensive trip. You have decided what method of travel you will use and doubtless you are considering what your equipment is going to be. Maps have been collected and you probably are trying to figure out a course whereby you can reach the points of greatest interest and importance to you. And the more thoroughly you plan your trip, the more worthwhile it is sure to be.

All of us are not privileged to enjoy the pleasures of the traveler, but every righteous person has the far greater privilege of enjoying the unexcelled pleasures of the few who travel "the highway of the upright" (Prov. 16:17).

Here again it is well worthwhile to give as much attention and consideration as is possible to the preparation for our journey.

The very first question that any prospective traveler may well ask himself is: Am I in a fit condition to travel? That one little question immediately summons a host of other questions to our attention. Am I a real Christian—a "born again" one, free from guilt? Am I willing to acknowledge my utter inability to travel alone? Am I willing that God shall be my constant guide? Am I willing to leave the details of the pilgrimage to Him, and be satisfied to learn His plans for me when He chooses to reveal them? Am I willing to let Him map out my course for me?

So *my* knowledge of this all-important journey is to be limited! Just what *may I know?* To begin with, you may know that your journey is a "one-way" one; that is, that you are going from a temporary home to a permanent one. Your final destination is Heaven. You may know, too, that the highway you are to travel is *not* a wide, smooth, even speedway. Many stretches of your narrow path will be rough and steep. You may know, however, that the Lord will be your constant guide so long as you remain a willing and obedient traveler.

Much can be learned from those who have been happy and successful travelers before us. We find that all were teachable. They yearned for guidance. David expressed this plainly in the Psalms: "Show me thy ways, O Lord; teach me thy paths" (Ps. 25:6). Again with the utmost confidence he says, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24). David carried with him the assurance that "he leadeth me in the paths of righteousness" (Ps. 23:3). His constant plea to God was: "Lead me in the way everlasting" (Ps. 139:24). He learned that it pays to "commit thy way unto the Lord", for he knew that "the steps of a good man are ordered by the Lord" (Ps. 37:23).

At the very outset you must learn that your thoughts and your ways are not His. You must be able to say: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

You must learn, too, that you will travel the "straight and narrow way" and that as you progress you must often inquire of your guide. You must want and "ask for the old paths, where is the good way, and walk therein," and then you "shall find rest for your soul" (Jer. 6:16).

Yes, but how is one always to know? When your ears are attuned to His voice, you "shall hear a word . . . saying, This is the way, walk ye in it" (Isa. 30:21). And you must never forget the promises: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye"; "For this God is our God for ever and ever; he will be our guide even unto death."

When things look dark and discouraging, and you are tempted to turn aside, remember the admonition: "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25). Recall, too, that blessed passage: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Truly God is able to "make darkness light" and "crooked things straight," and He will never fail you if you, like David, cry out, "O send out thy light and thy truth: let them lead me" (Ps. 43:3).

Surely with the direct guidance of God through the Holy Spirit, the Bible, and prayer, you have ample and practical provision for a safe and happy, though trying, journey.

What if the way sometimes is difficult? Won't you, like Paul, be resolved that "none of these things (numberless afflictions) move me, neither count I my life dear unto myself, so that I might finish my course with joy?" Later he *could* say, "I *have* finished my course, I have kept the faith" (2 Tim. 4:7).

I am sure that we who have traveled only a little while and a little way agree with those who have long ago reached their destination that it pays to let God map out our course for us. It is up to us to desire, accept, and acknowledge His guidance, and He will do the rest. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).—Edna Reeck Brown of 3111 E. 35th Ave., Spokane, Wash., is a live home, church and community worker, who, besides her many duties finds time and delight to write articles for religious papers. Her articles are noted for their freshness, child-like Christian faith, and practicability.

The Gospel in Russia

We human beings often see only what we look for. An illustration: A tourist and hunter in India for many years, when asked about mission work in that land, answered, that he had not seen one missionary, nor anything of mission work in India, in all his time. But had found the jungles full of tigers, leopards, etc. —game enough for many years.

A missionary of fifty years service in India, when asked about the danger from wild animals in that land, answered, that he had not seen one live tiger, nor any other dangerous animal in all his years in India.

A tourist through Russia, lately, who had heard of the persecution of believers in that country, and of the determination (!) of that country to "absolutely uproot all religious faith in the land, even the very conception of a god," reported, that he had not seen or met even one believer there, on his more than 16,000 miles of travel through that land.

And now we again read in a Christian periodical (similar reports have been given before), that according to the last census in Russia a careful estimate puts the number of believers in God at about 100,000,000. After the new constitution was issued, which promised religious freedom, the people felt more free to record themselves as "believers in a God." This part of the census was not generally published, so as not to admit the failure in the attempt of exterminating all religion (Christian, Mohammedan, Jewish, Heathen—all).

Recent missionary travelers in Russia estimate that there are at least 25,000,000 Evangelical believers (Baptist, Evangelical Christians, a.o.), and 50,000,000 or more Orthodox Catholic Christians in the country. Many of the latter have come to a clearer understanding of saving faith through terrible hardships through which they are going, and through much contact with the Evangelicals. Other missionary authorities have repeatedly said this, in substance: If full freedom should be established in Russia, that land today would doubtless prove to be the most Evangelical land on the globe. It would put all other so-called Protestant lands into the shade.

Most believers in Russia are, for the present, very quiet (for good reasons), working individually (see Acts 8:4), "from heart to heart." Material help can be sent to that land to many faithful servants of the Lord; but no direct missionary assistance. Most of the church leaders today are "not at home" (very many are "at home with the Lord"). The policy of the church is: Every believer is a missionary!

Keep on praying and sending material help. I am acquainted with several reliable agencies, and we have our own agency in our Relief Committee. God is doing a marvelous work there. If not time, then eternity will reveal this. It is really a nopen secret now; but not very much spoken of, for good reasons. Praise the Lord!—J. B. Epp.

In Memoriam

Tuba City, Arizona, Aug. 8.

Dear Brother Richert:

We buried our daughter, Rachel Johnson, Saturday, August 5. She passed away at 3:30 a. m. at our Hospital here at Tuba City, being sick only six days. Rachel is the oldest girl in our family, she was fifteen years and two months old when she died. She was the first of our children to accept Jesus as her Savior, three years ago, and was baptized here in our Moencopi Church by our missionary, Rev. John P. Suderman. Ever since then she has been very happy, always willing to take part in our church services. And it was her desire to be at our Southwest Bible and Missionary Conference at Flagstaff this summer. We arrived in Flagstaff on July 30 for the opening of our Conference, and toward evening she complained of headache. We called the doctor who advised that we take her to some Hospital, as she was developing typhoid fever. We at once returned to Tuba City and placed her in the Hospital, under the doctors care, where she passed away within six days. We are sorry to see her gone, we will miss her in our family, but God's will has been carried out. It must be for our good or else God could not have permitted this to happen. We ask you to announce this in your papers that our friends may pray for us. We are already greatly comforted in knowing that she is resting in the hands of God, awaiting for the time when Jesus shall call for His redeemed. We had a funeral service for her where many of our friends and relatives gathered for the last time to pay their tribute to her. We mourn but not like those who have no hope. Rachel Johnson's place in the home and in the church is now empty. But she has four other sisters and brother who can fill the place, and many friends in our village. Please pray with us that God will save our children. Yours in His service, Fred A. Johnson

* * *

RODNEY JAMES CLAASSEN was born Nov. 29, 1936. He enjoyed good health until about a week ago when small sores appeared on his forehead. These developed into what appeared to be a boil which did not drain as it should. Monday his temperature was alarmingly high, and we took him to the hospital. where his condition rapidly grew more serious. We still hoped and prayed that he might be spared, but never in our incessant prayer for him did we forget to pray, "not our will but thy will be done." Finally the infection from this boil spread to the rest of his body, causing his death, Aug. 19, 1938, at the age of 1 year and 9 months. He leaves to mourn his departure his parents, one sister, one brother, and other relatives.

We as a family say with Job, "The Lord gave, and the Lord hath taken away; blest be the name of the Lord."

« « JOTTINGS » »

—*Rev. John F. Schmidt,* a graduate of Bethel College, who recently finished the course leading to a B. D. at Hartford Seminary is now serving a Congregational Church at Council Grove, Kansas. He writes, "We feel we are very fortunate in working with such fine people as we have in the church here."

—*President J. D. Unruh of Freeman College* writes: "Just a word to let you know that I am planning to continue my work toward the doctorate this fall at the University of Texas. Our address will be 710 West 19th Street, Austin, Texas. We plan to be here about September 1."

—*Rev Johann Gerbrandt of Drake, Sask.* passed away soon after the Conference at Saskatoon, which he attended, apparently in good health. One of the leaders among our brethren in Canada, he was also favorably known to many in the States.

—*The Ordination of Brother Erland Waltner*, who has accepted the call to become the successor of Bro. S. M. Grubb as pastor of the Second Mennonite Church of Philadelphia, as minister of the Gospel, took place on Sunday afternoon, Aug. 28, in his home church, the Salem Mennonite Church near Freeman, S. Dak. His pastor, Dr. P. R. Schroeder, aided by the pastors of the sister churches, performed the act. (Sorry we did not get this announcement until too late for last issue.—Editor.)

—*Dr. Theodore Suckau, son of Rev. and Mrs. Suckau of Berne, Ind. and professor at Ohio State University* is about to change his name for plausible reasons. His betrothed, Miss Marguerite D. Strong, on her mothers side comes from a distinguished *Youngs* family. As there has been a dirth of male descendents in this family and there is at present no one to perpetuate this name, Dr. Suckau by family agreement and court order assumes the name Youngs.

—*Rev. C. H. Dirks of the First Menn. Church, Hutchinson, Kansas,* will have charge of the morning devotional period over KWBG (Hutchinson) each week day morning, at 10:45, from Aug. 29 to Sept. 3. The main theme is "The Cross of Christ."

On Sunday morning, Aug. 14, sermons on Christian Education were given in the churches surrounding Freeman College in preparation for an ingathering of cash gifts for the school. College Welfare Committees have been appointed in the churches. Their work is to visit all the families in behalf of this matter on the day set for the purpose.

—Last year Bethel College had three students from Canada. Dr. David Toews of Rosthern, Sask. writes: "I hope that more and more students from Canada will find their way to Bethel College, because the institution has been a blessing in the past, and I am sure will continue to be a blessing in the future."

—*Miss Louise Susan Schroeder,* daughter of Dr. P. R. Schroeder, Freeman, S. Dak. has made application for entrance to Bethel College this fall. We are sure that Miss Schroeder will get a very glad welcome and that her being with us will be profitable to her and to the school.

—*A young Mennonite, Bro. J. A. Harder,* whose home is in the *Gran Chaco, Paraguay, S. A.* has made known his desire to enter Bethel College with the purpose of preparing for definite work in the Lord's vineyard. To do this he needs financial help. No doubt, through the help of loyal friends of Bethel and Christian education, ways can be found to bring the young brother here.

—*Two scientists, Stephen P. Gould and Earl W. Whitter* have succeeded in producing synthetic fibre much like wool from cow skim milk. They figure that the process will make it possible to produce a suit with the wearing qualities and appearance of wool from about five gallons of milk, at a cost much lower than one made from wool.

—Perhaps the following warning may serve as a preventive of some life going astray. White slavery still exists and evil men and women are still fishing for innocent girls, in order to ply their devilish trade. In New York they are going to have a big world's fair next year. Agents from the east are now in the middle west looking for girls for immoral purposes. One of their methods is to solicit girls as sales ladies of magazines. They try to find girls who want work but are unable to secure it at home. So some of them accept such a job, with the hope of earning money honorably. Then after a few days the girls disappear, perhaps forever. The following took place in a Mennonite community not long ago: A young girl attended a movie alone, sitting next to a stranger man and woman. The girl felt that something like a pin was thrust into her. She rose to leave the room but soon fell. The strangers jumped up and claimed her, but fortunately a friend of the girl insisted on her privilege of taking the poor victim of this foul deed to her home.

—The following stopped at Freeman, S. Dak. on their trip to and from the Conference, at Saskatoon: Rev. and Mrs. John Lichti of Medford, Okla., Rev. and Mrs. Ed. Schmidt of Wichita, Kansas. Rev. J. C. Kaufman stopped off there on his return and then proceeded on a trip to Berne, Indiana, with wife and daughter.

—*Professor F. L. Engledown of the Cambridge Plant Breeding Institute, Cambridge, England,* has just developed a new type of wheat capable of yielding 10 per cent more than any other British variety. A hybrid grain, it resists rust and can withstand heavy storms because it grows short.

Sin is the insurrection and rebellion of the heart against God; it turns from Him and turns against Him; it takes up arms against God.—Richard Alleine.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

OLUME LIII BETHEL COLLEGE, KANSAS, SEPT. 6, 1938 NO. 35

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Editorials

GOD'S PROFIT IN US

In Job 22:2 Eliphaz, a supposedly wise man and friend of Job, asks: "*Can a man be profitable unto God?*" and then foolishly answers: "Surely he that is wise is profitable unto himself." This is an interesting passage. The greatest business in the world is not governing America, making automobiles with innumerable improvements, bargaining in stocks, the building of railroads, or the like, but it is the revamping of lives, the remaking of human souls, and this is the business of us Christians and the Christian Church. It involves all other business enterprises, because when a soul in won for Christ and His church, its activities and its belongings also are won for the great cause. It is the most inclusive turnover for profits. Does God need profit, such profit as a soul won to Him can give? Does God need profit, such profit as a redeemed soul, consecrated to His service, can give Him? Most assuredly! Doesn't the whole Old Testament show how God has been wooing His chosen people to Him? Has He not sent His only Son to win the world of sinners to Him? He seeks souls as men seek gold, with a passion, an eagerness, a persistency far surpassing any and all human efforts. The search for souls is the divine enterprise. And any real Christian that lives the renewed life in Christ and serves Him wholeheartedly is profitable unto God and helps build His Kingdom.

* * *

### MORE THINGS ABOUT THE RECENT CONFERENCE

Last week we told of the "Good Things" about the Conference. This week we shall tell of a few things not so good or commendable. But, before we forget again, we must mention the very pleasant weather that prevailed throughout the session. This did so much to keep the folks in good spirit and in adding to their comfort. The temperature was such that men did not think of shedding their coats, as would have been the case in Kansas, in August. In the evening even overcoats were worn by some. No wonder they have such an abundance of beautiful flowers there. It is because the sun smiles gently upon them and does not scorch them during the midday hours. — One thing the conference delegates need to be checked up on, that is in exercising a keener sense of obligation to stay until the conference program is actually concluded. There were really again several who left even before the close of the businss session, and after that there was quite an exodus, so that for the Sunday forenoon, afternoon and evening programs there did not seem to be half of them left. One of two things should be done: Either the delegates should be asked to sign a pledge to stay until the last *Amen* is spoken, or the Program Committee should arrange such attractions for the closing programs that nobody will want to miss them unless he is compelled to do so for unavoidable reasons. — Then there was considerable disturbance caused by people leaving the hall during sessions. This tendency was more noticeable to the people from the States where we don't seem to be similarly disturbed. The chairman reminded such persons to be more thoughtful but not with the desired effect. Disturbance caused by the influx of late-comers could be checked by ushers at the entrances.—In a large, high vaulted hall where the sound of the speakers scatters far and wide, there are not many who can be plainly heard, unless they stand behind the "mike". They should exercise enough foresight to get behind it as quickly as they have the floor. On the whole, though, there was probably less complaint of not being able to hear than has often been the case. — An occasional verse in song being very helpful to an audience not very comfortably seated, both for physical comfort, as well as for the sake of variety and inspiration, each conference should have one or, better, two song leaders and pianists, so that when the chairman gives out a song, he need not have the embarassment of scanning the hall for such persons. — A conference picture is such a fine thing to remember the event by and to enjoy a look at the faces of old friends and for trying to see how many of the new acquaintances one can recognize, that there ought to be unanimity of effort on the part of everybody to be at the place at the time announced for the picture to be taken. In this case there was sufficient announcement that the very large majority could have been there, where in fact only about half the number were present. And perhaps the very persons that brother A or sister B wanted on that picture are conspicuous by their absence. Too bad! — The language caused less difficulty than many thought it would. It was largely overcome by the printed reports in both languages and by the fact that the majority of the brethren from the States are almost equally conversant in both English and German. It would have been well if there had been enough printed reports to supply more of the interested visitors as well as the delegates.

In conclusion we still hold that the Conference was very good.

* * *

A MATTER TO THINK ABOUT

With the independent democratic spirit that prevails among us Mennonites, where each congregation is its own arbiter in the management of its affairs, the choice of a minister and the kind and amount of preparation he should have, is left entirely to the discretion of each individual church. A church may choose a man with no more than a common school education, with practically no theological preparation, or one who has a full college education, with courses leading to graduation from a theological seminary on top of it, with all sorts of gradation in between. It has happened repeatedly, especially of late, that some of our churches have called men to their ministry who have secured all their educational preparation in non-Mennonite schools. In case of a dirth of ministers of our own making that would be pardonable. But as long as we have godly young men, trained at least partly in our own schools, looking for a place of service in one of our churches, should not our churches feel the obligation to use these? Do not those now ministering to a rather large number of our churches prove that they have been well taught, that they are sound in the faith and loyal to our principles?.— We Mennonites have certain principles of faith and doctrine, to which our forebears have tenaceously adhered for over four hundred years, have suffered persecution and death for upholding them. Are ministers prepared solely in non-Mennonite schools attuned to these things so precious to us? Will their teaching be in line with them. Will they stand up for them when tests arise? When war should come to America could they be relied on for counseling our boys aright? Some of us older people still have a pretty vivid memory on what a warlike spirit the leading Bible Institute of this country worked itself into, when we entered the World War. We have no flaw to pick with Bible institutes. They serve their purpose well, and have wrought great blessings. But we do feel that any young men desiring to serve a Mennonite church as its minister should at some time in his preparation spend a year or two in one of our schools. Those who have done so, we are sure will agree with us, have found it to be a valuable asset to themselves and the churches whom they serve.

ANNOUNCEMENT

On Sunday, Sept. 11, beginning at 2:30 p.m., will occur the ordination service of Mr. George Dick to the gospel ministry and the installation of Bro. and Sister Dick as pastor and worker of the First Mennonite Church at Lima, Ohio. The service will be conducted by Rev. D. J. Unruh, chairman of the Home Mission Committee of the Middle District. The churches are asked to remember these workers in prayer and cordially invited to share in the service as far as possible.

Work Project Underway

By W. D. Snow

Bluffton College Bulletin, August 1938

A church college which relates work to spiritual objectives has an unique obligation in this respect. The Christian doctrine has always been that work is not merely a means to material consumption, not merely a social responsibility but that the lot of the worker is a holy one.

The federal government—whether to help the colleges keep their students and keep their doors open, or to help students stay in college, I don't know—has made money available for certain categories of student employment. That helps.

But in three respects, more is needed. First, maintaining college enrollment is not enough; money is needed for new students. Second, raking leaves and cleaning up after other students is not enough; the substance and satisfaction of meaningful employment is needed. Third, the jobs should have an eventful relationship to the curriculum and cultural needs.

Bluffton College is seeking to meet these three needs with a student work program along the lines of the artisan student movement of Switzerland, England, and the Scandinavian countries. This program, initiated July 1st, seeks the establishment at Bluffton College of student projects devoted to the production and distribution of useful commodities. These projects must not compete with local business; they must not collide with trade unions.

An enterprise of such a character has already been obtained. On July 20th a contract was signed with one of the largest book wholesalers in the Middle West, calling for the establishment at Bluffton of a unit which will employ fourteen students about eighteen hours a week each. The work week will be subordinated to the academic work.

A similar contract, not less advantageous in its terms, will, I believe, be signed shortly with a distributor of art products.

Because this vocational program must be subordinated to the general cultural and spiritual principles which guide our college, because it must be set up no faster than it can be assimilated, we are proceeding slowly.

Your support is ncessary. If you have suggestions for suitable enterprises, I urge you to communicate with me.

W. D. Snow, Edison Bldg., Toledo, Ohio.

Mr. W. D. Snow, a Toledo attorney, was first contacted in the interest of Bluffton College by Roland Bixler, president of the Alumni Association.

As Mr. Snow indicates, the present arrangement is only a beginning, and other industries will be added as rapidly as they can be assimilated. The ultimate goal is for the work program to be integrated with the curriculum in such a way that each department of the college will contribute and gain practical experience.

FOREIGN MISSIONS

P. H. Richert, Sec.

Marion, S. Dak., Aug. 29, 1938

To our dear Friends:

Since the Lord is calling us back to the mission fied in China, and the work there is very pressing, so that our coworkers call for help, we are going back to China, leaving here on Sept. 8, and sailing on the Empress of Canada from Vancouver on Sept 17. Any letters reaching there before the given date will be received with joy. We have the assurance that you are praying for us, and that the Lord will hear and give us not only a safe journey but also much grace for the work there under difficult conditions. We herewith thank you for your hearty interest and fervent prayers. God bless you all!

Very faithfully yours, H. J. and Maria Brown.

VIRGINIA MACKEE

At 4:15 Virginia's body arrived from California, accompanied by her son Roland, 17 years old. Two weeks ago the message of her critical illness reached the father. The government wanted to know whether to send her body home when she died. The father, an old heathen, said, "Yes." She died on Sunday morning. The message came that her body would arrive in Winslow Wednesday at 2 p.m. So Mr. Suderman made two trips up the mesa to tell the father of his daughter's funeral Wednesday afternoon, but he was not at home. Wednesday morning he drove down to his field beyond the mesa. No. He was not coming to the funeral, he was "too busy." The fact of it was, he was too much afraid to come near a corpse.

When the truck with the casket arrived at 4:15, the bell was rung again to call the people to the service. The casket was made of cedar wood. It was factory made but uncovered. Virginia had been baptized here at Oraibi about 20 years ago upon her confession of faith in Christ as her personal Savior. She then attended Sherman Indian School at Riverside, California. There she got married and lived on. Her husband left her with two children. She then looked for work and found some in a Catholic home. They also persuaded her to join the Catholic church, which she did. It helped her to earn a livelihood. When she was at home in Oraibi two years ago she attended services a few times. She also said then, though she had joined the Catholic church, she wanted to be buried here, for she believed in Christ as her personal Savior.

The service of the second funeral was similar to the service of the first one. The text was Psalm 23:4. The audience was about the same. The son and a few cousins were the only near relatives present. We came home from the second funeral about 8 o'clock. What a day it was. There was not much waiting for suggestions as to what to do. The men were busy in their fields from 2 to 10 miles away from the village. The heathen men were afraid of digging graves. So Mr. Suderman's help was needed in the digging of each grave, also as pall bearer, funeral director, preacher, and also in closing the grave.

It has been quite stormy this year. We have had only a few showers this summer, but are in need of more rain. Our drinking water supply is very low again. We had to haul one tank full on the trailer from Toreva, 14 miles from here on the other side of the mountain. For household purposes we haul it from 5 miles south of here, that is, if there is any. We have had quite a bit of trouble with our well. Last fall an iron bar fell into the well. We fished it out a few weeks ago. A few heathen boys working for the government irrigation service were here to do the work. At the dinner table Mr. Suderman prayed that we might be able to get the bar out. When at 2 o'clock the bar came out, one of the boys said, "well, Mr. Suderman, your prayer is answered." We have had to pull pipes and rods several times because the sand in the well clogged up the cylinder. We had not the necessary equipment at this time to clean the sand out of the well, however, we got it to pumping a little more water. Later in the season with a little more help we hope to be able to clean the well and finish the work on it.

The village, too, has had little water this spring because the gvernment well or pump was out of order. The old springs were used again, but they too were getting dry. One girl said to her mother, "It looks as though it is going to be as in Elijah's day." This must seem strange to you for we hear that you have much rain in Kansas and plenty in other places.

Sewing classes are closed now. A few women were near the kingdom, yet they were so far because they did not accept. In our church work the devil has cast a few ugly rocks. We sometimes wonder why the Lord permits it, but it must be for some purpose. May we close with the following verses: Isa. 30:15; 2 Chron. 20:15; and 1 Sam. 12:23. We constantly stand in need of your daily prayers.—Mrs. J. P. Suderman.

Notes from the General Conference

WORK OF THE RELIEF BOARD

This Board reported that they had tried to fulfill their duty along two lines: (1) By aid and assistance directly to relieve suffering, (2) by cooperating with other Mennonite relief groups through the Mennonite Central Committee (M.C.C.). To *Canada* help has been extended as follows: (a) Monthly remittances to help those families who are in great distress due to sickness, death, etc., (b) Small allowances to be applied on the transportation debt of such families where the breadwinner has passed away or is bereft of his earning power. In this connection the Board expressed the hope that the Conference might take steps to take care of the debt of such incapacitated families. (c) Much clothing is still being sent there, mostly through women's missionary societies.—Some help, though rather inconsiderable, has been gievn to relieve flood suffering in *China* and *India*. The distress in China, due to the war, is great. Some assistance has been given through our missionaries, much more should be done.

In *Germany* the Mennonite Home is paid for and also our quota to the German government for its maintenance. As the brethren in Paraguay and Brazil, South America, owe the German government large sums of money for transportation, and are not yet in condition to pay off, the brethren B. H. Unruh and Orie Miller have succeeded in inducing the Reich authorities to scale down the amount of debt considerably and to accede to a grace period up to 1942, from which time on it is believed they ought to be ready to make regular payments.—As for *Russia* the condition of our brethren is steadily growing more serious. They are being deported, sometimes by the hundreds, and in this way exposed to all kinds of diseases, or starved to death. Their voices are becoming more and more silent.—The Board has been repeatedly requested by non-Mennonite organizations to join in relieving suffering in *Spain*. Small donations for such aid have come in. A good many of our brethren feel that more concentrated effort should be made by us to help succor the plights of the many suffering children there.

In *Mexico* our people have not fared satisfactorily, because of changes and unrest. Some have left the country and others would like to go. Here help could be given only to a few individuals in great need. In the *United States* some aid was given to flood sufferers, more was probably done by donations to the Red Cross for which our Conference did not get credit.—The brethren who have settled in *Brazil* are helped in part by the brethren in Germany. To assist the new Mennonite settlers in *Paraguay*, the M.C.C. has succeeded in purchasing Corporation Paraguaya, a tract of land upon part of which Colony Fernheim is established. This gives the settlers larger advantages. Formerly a family allotment was 100 acres, now it is 250 acres, "and the price to them was reduced so drastically that no industrious family would be unable to make its annual payments on the purchase price." People there have had fairly good crops in 1936 and 1937. The brethren Orie Miller, P. C. Hiebert and H. S. Bender have made visits there for counseling and for giving spiritual uplift. Bibles have been distributed. The most pressing need there now is a doctor.

Resolutions were passed that the Conference take part in the feeding of children in war-torn Spain, as far as means permit, in the name of the Mennonites. Also that the churches in the States put forth efforts to collect, during the next three years, $27,000 to help pay the indebtedness of the hopeless cases of immigrants in Canada.

Following are the amounts (in round figures) passed out by the Relief Board in 1935-38: Canada, $5,196; United States, $3,321; Russia, $3,221; Germany, $2,473; Menn. Central Committee, $2,130; India, $1,975; China, $1,047; South America, $337; Mexico, $269; Gen. Conference treasury, $151; other treasuries, $139; refunds, $223. Total paid out, $21,953; total received, $24,990; expenses, $1,471; balance left, $3,037, the amount given for Spain included.

The members of this Board whose term had expired, P. H. Unruh and Waxwell Kratz, were both reelected with large majorities.

COMMITTEE ON DOCTRINE AND CONDUCT

This Committee held two meetings after their organization at Upland. At the one Bro. E. G. Kaufman was asked to publish his articles on various topics pertaining to Doctrine and Conduct. It was also agreed that other publications intended to clarify different views on faith and church ordinances should be sent to the churches. At the last meeting, held at Bethel College, it was decided to distribute the pamphlets prepared by E. G. Kaufman, P. H. Richert and Abr. Warkentin, and other on topics such as: The Church, The Bible, God, Christ, Immortality, Peace, Faith, Security, Diverse Baptisms. The members also agreed that each should write an assigned article for the Bundesbote. In a June number of 1937 the following articles appeared: Mennonite Characteristics; the Christian Attitude toward the Dance; Security and the Believers, Sunday Observance, and others. The Committee expresses the conviction that more stress should be placed in our churches upon true, consecrated Christian living, which can be greatly helped by stressing the *Mennonite Heritages* left us by our fathers, also by persistent warning against the evil influences of our age, Romans 12:2.—Dr. J. H. Langenwalter was made a member of the Committee.

THE PEACE COMMITTEE

This Committee felt handicaped by being widely scattered over the country, which necessitated doing its work mostly by correspondence. The Committee has sponsored the following phases of work: (a) *Institute of International Relations,* Newton, Kansas, held 10 days each year, the last three years. Men and women of world renown deliver lectures. These are later discussed by interested groups. Our Peace Committee has helped sponsor these gatherings, and its chairman, E. L. Harshbarger, has acted as dean. (b) *Peace Conferences.* The Committee through some of its members has succeeded in arranging for student Peace Conferences, A. J. Neuenschwander in the East, E. L. Harshbarger and A. S. Rosenberger farther west, and L. J. Horsch in California. (c) *Visit to Government.* Early in 1937 a plan was evolved by the Historic Peace Denominations to present their principles and convictions to the President of the United States. Through the American Friends' Service Committee a Conference for this purpose was arranged. On Feb. 12, 1937 the three delegations met and proceded to present to President Roosevelt and the government statements of the position of our constituencies on war and peace, as taught and lived by Christ. (d) *Peace Literature.* The Committee has made a beginning in the production of such literature and plans to continue to do so. So far the following are available at the Mennonite Book Concern, Berne, Indiana, at 20 cents a copy: CHRISTIAN PEACE, *according to the New Testament Teaching outside the Gospels,* by Rev. Ernest J. Bohn; also CHRISTIAN PEACE, *Teachings and Practices as held by the Mennonites for the Past Four Centuries,* by Dr. C. Henry Smith. The M.S. for a third treatise is ready. *These books splendidly lend themselves to study groups of our Y. P. Societies. Leaders should take note of this.* (c) *Auxiliary Peace Committees.* The Committee has been endeavoring to organize such committees in the different conference districts, and are grateful for the cooperation received and rsults obtained. (f) *Naturalization Work.* In cooperation with the Friends and Brethren efforts have been made to help our foreign born members in their attempt to become citizens, without surrendering their conviction of the wrongness of war, but progress is none too promising.

The brethren elected on this Committee are: Eastern District, Ernest J. Bohn; Middle District, H. T. Unruh; Northern District, J. J. Goering.

All things that speak of heaven, speak peace.—*Bailey.*

How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.—*Fenelon.*

The Value of Pleasing Manners

A person's manners generally indicate his character. They are an index of his tastes, his feelings, his temper, and to some extent of his religion. There is a kind of conventional manner, a superficial veneer, a "society cloak" used by some people on special occasions which is as transparent as it is worthless. Artificial politeness is an attempt to deceive, an effort to make others believe that we are what we are not, while true politeness is the outward expression of the internal being.

There is a vast difference between "society customs" and genuine good manners. The former is a bold but fruitless attempt to counterfeit a noble virtue, while the latter is the natural expression of a heart filled with honest endeavor.

Good manners are developed through a spirit imbued with unselfishness, kindness, justness, and generosity. They are like the hands of a watch in that they indicate that the machinery within is perfect and true.

Among the qualities which contribute to worldly success true politeness stands high. History is replete with examples of men whose sincerity and charm of manners helped them to places of power and influence. In the business world it is the bravery of a man towards his fellow-men that often, more than any other circumstance, promotes or obstructs his advancement and success in life. In literature it is the delicate, indefinable charm of style, the gentle touch of feeling, even more than thought that immortalize the work. The friendship of a man of genial character is courted and sought, while the one who is cold and gruff is shunned or his presence is endured no longer than is absolutely necessary. In this day and age, under brisk competition for patronage in every department of human activity, the expression of the nobler qualities of mind and heart counts much for capital in trade. Some one has said, "Pleasing manners constitute one of the golden keys which turn the bolts of the door leading to success and happiness."

The great motive power of our conduct is the heart; it is the fountain head of all our actions. But it is only a truly regenerated heart that will give its owner that balance of his capacities—intellectual, emotional, and volitional—that will enable a man to be a real *gentle man* and the woman, a genuine *gentle woman* under all conditions of life and in all their contacts with their fellow-men. There is no better example of what a truly regenerated, Christ-centered heart can do for a man and his life than that of the Apostle Paul. What power of heart! What charm of character! What balance of mind and emotions! What a grip on all classes of society, Jew and Gentile, high and low, ignorant and learned, so that their hearts literally melted in his presence and under his influence! Yes, it is the heart filled with Christ's love that gives men and women their true charm.—Exchange.

PRAYER

Class Theme by Marie Dyck, Bethel Junior

To the Christian the most encouraging promises are those which assure him of an answer to believing prayer. In every situation, in every time of life there is need of prayer. In time of prosperity we need to pray, "Lord suffer me not to forget Thee." In time of adversity we need to pray, "Lord let me not be forgotten of Thee." In time of health we need to pray, "Lord, help me to use it for Thy honor and glory." In time of illness we need to pray, "Lord make me patient and submissive to Thy will." In times when we feel the burdens of our sins, when we have difficult problems to solve, when we are in anxiety and fear, we feel the need of prayer. Prof. Deissman has said, "Religion, wherever it is vital in human life is primarily prayer."

To learn what prayer really means, we must look to Jesus. Jesus lived a prayer-life as nobody else has. Jesus came from a praying people. The Old Testament is filled with heroes who were in very close relationship with God. There was Jacob, Moses, David, Hannah, Esther, Daniel, and especially the prophets. Many of the Psalms are prayers.

Yet, the prayer-life came to Jesus not by social inheritance; it was a purely personal experience. Jesus did not have a psychology of prayer; to Him it was a great need. Jesus had no prayer system, as was the custom of the Pharisees; His prayers were outpourings of the heart.

Jesus retreated for prayer when he felt a special need of it; at the time of great spiritual experiences, as His baptism or transfiguration, before great decisions, as before choosing His twelve disciples, after busy days to rest and regain strength, as after the day of teaching, and feeding the 5000, also at times of severe struggle to submit His will to God's will, as in the Garden of Gethsemane. Jesus prayed when He felt a need and He returned strengthened and ready to follow God's will.

The solitary hours of the night or of early morning were preferred by Jesus, but He made no law of time and place of prayer. He liked to go apart for prayer to a mountain or to some lonely place, where He could be alone with God. He made much of the secrecy of prayer. It is not in public prayer that we will gain strength, peace, and tranquility but in prayer in our own chamber. However, we may send short prayers to God while at work, on the street, in the classroom, or wherever we may be. It is necessary to have times of rest and prayer before and again after the toils of the day. Jesus said to His disciples when they had returned from their mission, "Come ye yourselves apart into a desert place, and rest a while," Mark 6:31.

We can see what the characteristics of true prayer are from the prayers which we have that Jesus prayed. First of all, they are brief. The longest, the Lord's Prayer is composed only of a half dozen simple sentences. The others are simple sentence prayers. Long prayers lose their spontaneity. They demand too much reflection and thought. Jesus' prayers were very simple. They were to God alone, in no name and for no sake. He did not use big words and pray long prayers to appear great before men. Even a child can understand Jesus' prayers. His prayers were prayed prayers. They came from a deep, inner urge and were of an elemental character. He gave no catalog of needs, no promises or pledges in His prayers. In the Sermon on the Mount, He has taught us, "Your Father knoweth what ye have need of before ye ask," Mt. 6:8. Prof. Vernle has said, "Jesus was the most powerful prayer of history, because He did not rely on His own power."

The prayers of Jesus, especially the Lord's Prayer, show us for what we may pray. "Thy Kingdom come, Thy will be done, on earth as in Heaven." There we have first of all the object of chief concern. Then His petition for the necessities of life, "Give us this day our daily bread." That means just the bare daily needs, no wealth, nor unnecessary luxuries. The word *daily* shows that Jesus wanted His people to trust God to supply their needs day by day. Lastly there is the entreaty for moral deliverance, "Lead us not into temptation."

Prayer is often thought to be only a petition, but Jesus did not teach us only to ask in prayer. In Matt. 11:25-26, we have Jesus' prayer of Thanksgiving, "I thank Thee, O Father, . . ." Praise and thanksgiving should be the purpose of many of our prayers, for God has given us blessings so bountifully. Further there is the request for release from our sins. "Forgive us our debts, as we forgive our debtors." This means action on our part. Do we really want God to forgive us as we forgive others?

Jesus used intercessory prayer. We have one recorded in Luke 22:31-32, "Simon, Simon, . . . I made supplication . . ." Jesus surely often prayed for His disciples, for the sick and needy, for the sinners who would not accept Him, and also for His friends.

Meditation, fellowship with God, and dedication anew to His purpose are necessary in the prayer-life of every Christian. Jesus certainly did these things, when He was on a mountain alone during the solitude of night and early morning.

God will do His part, provided we do our part, to have our prayers answered. Our heart must be attuned to God's leading. Essentials for answered prayer are, to have an absolute, childlike trust and a spirit of forgiveness. We will then be ready to let God speak to us.

We can learn most from the prayers and prayer-life of Jesus, but we can also learn from His teachings on prayer which came from His own experience. He teaches that prayer should be private and purely personal, brief and to the point, not using vain repetitions, as heathens do. Prayer must be a persistent pursuit as shown by the parable of the widow and judge (Luke 18:2-5) and of the man who went to his neighbor's house, during the night, to ask for bread (Luke 11:58). We must not become discouraged, if we can not see the answer immediately but keep on praying, yet never in a stubborn way but always submissive to God's will. Prayer should also be offered in a spirit of humility as taught so plainly by the parable of the Publican and the Pharisee (Luke 18:10-14a).

Then, above all, prayer must be offered in faith. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9-11). Also in Mark 11:24, we find, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."

Jesus stresses again and again that we must be willing to forgive, to come into right relationship with God. Without forgiveness, we can not have love. Andrews in his book "Christ in the Silence" writes, "Love in the heart is the true measure of prayer in the soul. If we are growing in love, the prayer-life is certain to become more and more real to us. Love itself is the highest form of communion between person and person, spirit and spirit. Love unites the soul to God and also to our fellow-men. Therefore all life must be one devoted act of love expressed in prayer."

The Bible assures us that prayer is answered, but we also have many testimonies of answered prayer by true Christians. What would such men as Moody, Booth, Wesley, Livingston, and many others have been if they could not have had communion with God, and could not have come to Him at all times, knowing their prayer would be answered. Prayer, penitence, and faith are the three great factors in a Christian life; these great men have had them as their watchwords and so should we.

A few simple suggestions as to some system of prayer might be:

Take time for silent communion with God every morning and every evening.

Have silent prayer within the heart through the day.

Have a great central thought to remember throughout the day.

Sunday should be used as a day of rest and refreshment. It is well to remember that solitude is a vital factor in "seeking and finding."

If prayer thus envelops our whole life, it will become a creative and energizing power, as given in James 5:16, "The effectual, fervent prayer of a righteous man availeth much." What prayer may mean to a life is given beautifully in this poem:

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,—
The hour of prayer?

"Bless'd is the tranquil hour of morn,
And bless'd that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

"Then is my strength by Thee renew'd,
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hope of heaven.

"No words can tell what sweet relief
There for my every want I find;
What strength for warfare, balm or grief,—
What peace of mind.

"Hush'd is each doubt, gone every fear,
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

"Lord! till I reach that blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee."

Sunday School Lesson

A. S. Bechtel

September 11, 1938

SAUL: MORAL FAILURE

1 Sam. 10:21-25; 15:20-23; 31:3-6

Introduction

Saul was a "choice young man" and when Samuel anointed him to be king "God gave him another heart." He was a really converted young man, having God's favor and favor with the people. He was full of promise, mighty in stature and handsome in appearance. He was modest and considerate of his father (read chap. 9). What a king Saul MIGHT HAVE BEEN. Be began well but we see all too soon, a religious decline which ended in failure. Never had a life a fairer opening and a darker close. He lost in the battle of character. His was a moral defeat.

Saul Chosen as the First King 10:21-25

Israel demanded a king like the other nations had. Samuel reminded them that God had continually helped them, when they were faithful to Him. Israel desired a national safety dependent upon the military leadership of a king. The choice, at God's direction, (9:16) came to Saul, son of Kish. The high office sought him. Saul, in his modesty, hid himself (v22) among the wagons and provisions brought by the people when they gathered at Mizpeh. He was brought before the people and his personality and appearance (v23) greatly impressed them. A personality that commands attention is a most desirable God-given asset. Saul had this to a marked degree, yet seemingly unconscious of it.

Samuel presented him to the people as God's choice for them (v24), a man such as the people desired as their king. Saul was chosen at a critical time that he might unite the people and they looked to him to deliver them from the power of their enemies. The nations today seem to be depnding upon the power of leaders and of force more so than upon the power and wisdom of God for peace and security.

King Saul's Sin of Disobedience 15:20-23

Samuel, the messenger of the Lord, directed King Saul to wage a campaign of destruction against the king of Amalek (15:1-3). He was victorious but disobeyed the express command of God (15:3), and spared the king's life and permitted the people to bring back of the spoil. King Saul made a weak excuse when Samuel took him to task for his disobedience. "I have obeyed the voice of the Lord," but he had not fully done so. He tried to lie himself out of his difficulty but was forced to confess his sin (v24). He admits that the sheep and oxen and things should have been entirely destroyed, but the people, not he, took them for sacrifice (v21), for a religious purpose, surely pleasing to God. Saul forgot that he was the servant of God and needed to obey Him fully.

Samuel said plainly (v22) that God desires, demands obedience first of all and that sacrifice can not be a substitute for it. God is asking us to obey, to hearken to Him, not to invent pretexts and excuses. Saul's failure was rooted in his self-will which rejected the word of the Lord and God withdrew His blessing from him, rejected him. Our destiny turns upon what we do with God's Word. Obedience is our highest duty.

King Saul's Tragic Death 31:3-6

On Mount Gilboa Saul, his sons and a small army of Israel met the Philistines in his last battle. His men were defeated, his sons slain and Saul badly wounded. He was a defeated man before beginning the battle. Despair, the result of rejecting God's word, seized him and he took his own life (v4). This ended in deep gloom, a career so promising in its beginning. His early humility changed into great pride, arrogance and self-Will. In the beginning, he enjoyed God's presence and help and later became an apostate. Saul's disobedience lost for him the kingdom, lost for him peace and happiness in this life, and all that might have been his in the world to come. Disobedience is disastrous.

That was a judicious mother who said, "I obey my children the first year of their lives ,but ever after I expect them to obey me." *Beecher.*

AN APPEAL

Bethel College has received repeated requests for financial assistance from children of Russian immigrants. Today in our mail came two appeals—one from Canada and another from Paraguay—for a highly recommended boy of 16 who wants to attend Bethel College to prepare himself for the Christian ministry. He is willing to work, but must earn all of his expenses, including room, board, tuition, books, etc. No funds have been given to the mission boards, to the board of education, nor to Bethel College which will meet these needs. Increasing numbers of these cases are arising. A thousand dollar gift or loan, together with his own efforts, should educate the boy in Paraguay for four years at Bethel. Perhaps a number of friends of the Mennonite Church and her young people would be willing to invest in this worthy effort to prepare Christian workers. "The harvest truly is plenteous, but th elaborers are few." Matthew 9:37. Response to this call may be sent to the *Treasurer of Bethel College, Bethel College, Kansas.*

PROGRAM

for the Celebration of the Fiftieth Anniversary of the Cornerstone Laying of Bethel College

From October 9 to October 12, 1938

(All meetings in the College Chapel except as indicated. Loud speakers will be provided in the Library and the Dramatics Room for the overflow crowds.)

I. October 9—Sunday, 3:00 p. m.: "European Forerunners and Roots of Mennonite Higher Education"

II. October 9—Sunday Evening, 7:30 p. m.: "Contributions of American Mennonite Colleges"

III. October 10—Monday Evening, 7:30 p. m.: "Problems Facing Mennonite Higher Education"

IV. October 11—Tuesday Evening, 7:30 p. m.: Bethel College Past Presidents' Meeting

V. October 12—Wednesday Program

1. 9:00 a. m.—Founders Program
2. 11:00 a. m.—Cornerstone Laying of Memorial Hall
3. 3:00 p. m.—"Higher Education for Today"
4. 7:30 p. m.—Historical Pageant (City Auditorium)

UP OR DOWN? Do you talk your church up or down? Do you emphasize the weakness of the church or do you dwell upon its points of strength? Do you criticise it, find fault with its minister and deacons and business officers, castigate the membership for their wrong doings; or do you dwell upon the good side of the picture, deal charitably with others when they make mistakes, attribute good motives to those who differ from you? Do you boost or do you knock? —*Lester Hostetler.*

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

All-Mennonite Retreat

Youth building for Christ—what greater thing can happen in modern times? Certainly every effort put forth in organizing and sponsoring the All-Mennonite Young People's Retreat held at Shipshewana Lake, Shipshewana, Indiana, has been set in the direction of our Retreat theme—"Youth Building for Christ." Every faculty member and leader had this very theme at heart. Not only was there cooperation among faculty and leaders to make the Retreat worth while, but the young people were very generous in lending their assistance to this end. The teachers naturally gave the gerater part of their contribution in their class work, but also through personal contact with the retreaters. The instruction was arranged to cover a variety of fields to guide and direct youth in building for Christ. The courses and leaders were:

"What our Church Stands For," W. B. Weaver, Danvers, Illinois.

"How To Study the New Testament," A. C. Schultz, Bluffton, Ohio.

"The Christian Life in the World Today," Vernon S. Culp, Akron, Ohio.

"Appreciation of Music," R. A. Lantz, Bluffton, Ohio.

Sunset services and morning quiet hour, H. W. Berky, Bluffton, Ohio.

Toward the close of the week the young people themselves printed a retreat paper which gives the various impressions of retreaters and leaders. The following excerpts from their paper will give you some of the thoughts and values of such a conference where youth meet.

"The Brethren Retreat Grounds on beautiful Shipshewana Lake in Northern Indiana, were again the scene of the annual All-Mennonite Retreat. Young people from the various midwestern states gathered on August 1st to this scheduled place to worship, and to learn more about God. Although this retreat is of only a weeks duration, it is felt that this brief period of a balanced life of religious teachings and discussions, associations with young people of other localities, and enjoyable recreational facilities, not only is an immediate blessing to each retreater but alo will prove to be a cherished memory in the years to come."

"Jesus said to his disciples, 'Come ye apart and rest a while'. He invited his disciples to a quiet retreat for rest, prayer, instruction and fellowship. The Shipshewana Retreat is a summons to young people for the same purpose. The busy and confused world in which we live makes such a retreat a necessity.

It is the purpose of the Retreat through its worship programs, its courses, its recreation and its fellowship, to help youth to clarify its vision, deepen its convictions, broaden its sympathies and to dedicate life to Christian service.

The real value of the Retreat, however, depends on the attitude of the retreater. This week has been an inspiration and encouragement in the fact that so many of the young people were willing to apply themselves properly in order to gain the highest and best results."

"We are proud of our Retreaters. They have cooperated to build a fellowship which has as its head, Jesus Christ, and which will bring many happy memories in the days to come. It is a week spent with a fine group of young people led by a most capable faculty in surroundings of natural beauty which gives hope and encouragement in building our lives for Christ."

"A tremendous amount of labor and no small amount of money has been spent by the Mennonite Church to make this Retreat a success. However, the greatest contribution to our Retreat has been made by our faculty."

It is interesting to note the distribution of the 97 retreaters who registered this year: Grace Church, Pandora, Ohio, 16; Topeka, Topeka, Ind., 16; First Mennonite, Bluffton, Ohio, 14; 8th Street, Goshen, Ind., 12; First Mennonite, Nappanee, Ind., 10; First Mennonite, Trenton, Ohio, 8; Silver Street, Goshen, Ind., 6; North Danvers, Danvers, Ill., 4; St. Johns, Pandora, Ohio, 3; Warren St., Middlebury, Ind., 3; Salem, Dalton, Ohio, 1; Ebenezer, Bluffton, Ohio, 1; Bethel, Bethel, Kansas, 1; Kitchener, Ontario, Canada, 1; Howe, Howe, Ind., 1.

We would like to commend the attitude of one of the above churches where it is understood that every young person who goes through their Sunday school shall attend the Retreat at least one year because they feel it is a necessary part of their religious education program.

Learning to Cooperate

Amos 8:4-8; Isa. 3:12-15

Young People's Topic for Sept. 25, 1938

Meditations:

M., Sept. 19. Principle of cooperation. Luke 10:1,2
T., Sept. 20. Cooperation in nature. Prov. 30:24-27
W., Sept. 21. Sharing labors. Exod. 18:13-24
T., Sept. 22. Cooperative toil. Neh. 4:6, 13, 14
F., Sept. 23. A cooperative mission. Acts 12:1-3
S., Sept. 24. Cooperation organized. 1 Chron. 9:23-34

Suggested Hymns:

"Work For the Night Is Coming," "In the Service of the King," "Will Jesus Find Us Watching"

Introduction of Topic:

After carefully considering the above scripture passages, we discover the necessity of cooperation in Christian living. In the previous edition it was pointed out that the solutions offered to our present chaotic economic conditions are of rather un-Christian nature. We might then ask ourselves, "Is it not possible to establish a Christian economic order?"

Again looking at the scriptures, we find, in Old Testament references, that in early Bible history, economic conditions were improved by cooperation of the people. We have only to review the lives of Nehemiah and Solomon to convince ourselves that cooperation is necessary to sound economics. Many cases in Biblical History show how devoted cooperation with God and fellowmen becomes a peoples' salvation.

We might then ask ourselves, "Could not, we too, follow the example of cooperation as some nations such as Denmark and England have done?" Perhaps we could build an economic kingdom in accordance with the Kingdom of God.

What shall our decision be? Shall we slacken our pace and allow these, so-called, faithless movements conquer the earth? Or, shall we, as Christian young men and women, rise up, and with the help of God, build an economic order that substantiates faith, one that is in accordance with the Kingdom of God.

Suggested Topics:

I. God's Cooperation Necessary
  A. We must cooperate with God
    1. Personal Salvation
      For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:3
  B. We must discover the value of fellowship
    1. With God
      They have become sons of God.—Matt. 12:31
    2. With Man
      Love your neighbor as yourself.—Matt. 26:39
  C. Cooperation should be safeguarded.
    1. Not with "isms" or ideals that lead to destruction. (Discuss the value of cooperation)
II. We must extend our cooperation
  A. Our fellowman should be included
    1. Let thy light so shine before men that they may see your good works and glorify God in Heaven.—Matt. 5:12
  B. Labor for society rather than personal interests
    1. Golden Rule—(Do unto others as you would have them do unto you)

Special Projects:

It would be very educational and helpful to have various movements such as a cooperative movement discussed.

This discussion should ultimately decide how certain movements comply with the principles of our Lord and Master.

INTERMEDIATE DEPARTMENT

The Task of My Church

Intermediate C. E. Topic, Sept. 25, 1938

For Daily Study

Sept. 19. To preach the gospel. 2 Tim. 4:1-5
Sept. 20. To develop character. 1 Tim. 1:15-20
Sept. 21. To develop Christian lives. Tit. 3:1-8
Sept. 22. To reach the home field. Acts 8:1-8
Sept. 23. To reach the non-Christian world. Matt. 28:19, 20
Sept. 24. To make beautiful lives. Tit. 2:9-15
Sept. 25. Topic—What my church seeks to do. Luke 4:16-22

Learn Something About Our Church

This topic offers an opportunity to learn something about what our church is doing. The reports of the General Conference, which was held in Saskatoon, Canada, in August, provide material for such study Watch the MENNONITE, beginning with issue of Aug. 16 for material, secure a copy of the reports given to the Conference from your pastor, or better still have someone who attended the Conference give a talk on the work of our church.

Appropriate Songs

"All Hail the Power," (standing) "Who Is on the Lord's Side," "I Love Thy Church, O God"
Society announcements

Suggested Worship Service

Hymn: "Faith of Our Fathers" (standing)
Prayer, by the leader
Scripture reading: Luke 4:16-22
Hymn: "Christ for the World We Sing"
A Poem

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky;
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord! thy throne shall never
Like earth's proud empires pass away,
But stand and rule and grow forever,
Toll all Thy creatures own Thy sway.
—J. Ellerton

The Task of My Church

1. Introductory remarks by leader. Explain what we mean by the church. It is more than a building, more than one church organization and more than one denomination. It includes all believers in Christ. Romans 12:4, 5. The purpose of this meeting is to learn of this larger body and our part in its task. Call for some of the Daily Bible Readings.
2. The General Conference. This is a union of 169 Mennonite churches, located in the United States and Canada, for the purpose of mutual help and united work. The combined membership of these churches is something over 34,000. The new president of the General Conference is Rev. C. E. Krehbiel of Newton, Kans. There are five important Boards that carry on the work of the conference: Publication, Education, Home Missions, Foreign Missions, and Relief. Dr. H. A. Fast serves as field secretary for the General Conference and represents all phases of the work in his travels among the churches.
3. The Work of the Boards of General Conference
Make one member responsible to learn all he can about each of the boards of the Conference and report on it.
   a. Publication. A Conference printing press is to be acquired. Have samples of the MENNONITE and BUNDESBOTE and tell of their purpose. The children's paper *Junior Messenger and Kinderbote* are to be published separately in the future. Tell about the Y. P. pages in the *Mennonite.* A Young People's paper is to be published as soon as arrangements can be made. An English Sunday Schol Quarterly is being published for adults. Other grade are to follow.
   b. Education. This board supervises the Sunday School and Christian Endeavor work. One member in cooperation with the Young People's Committee is to promote the Young People's work in the churches of the Conference. Olin Krehbiel of Lansdale, Pa. is the new president of this committee. A constitution for the formation of a Young People's Union is to be sent to all Y. P. societies for their criticism and approval soon. This board also promotes a closer cooperation between our colleges and Bible schools and the Conference. Give their names and location.
   c. Home Mission. The work of this board consists of city missions, organizing new churches and helping small ones, three girls' homes in Canada and evangelistic work. Learn as much as you can about the city mission located nearest to you.
   d. Foreign Mission. Speak of the different fields where our Conference is supporting work: China, India, Montana, Oklahoma, and Arizona. Mention the different kinds of missionary work: teaching, preaching and medical.
   e. Relief. This board seeks to relieve the distress of needy people everywhere. Get a list of places and the types of relief that has been given from reports or from your pastor.
4. Your Share in this Task
Ask your pastor or some member of the church board to speak briefly on, "Our Share in the Larger Tasks of the Church." Ask him to suggest ways in which Intermediates can share in this work.

Closing

Song: "O Master Let Me Walk With Thee"
Benediction: Ps. 19:14

Your Budget

Include something for as many phases of the work of the church in your budget as possible. At least the following should be of interest to your society: Young People's work, peace, home missions, foreign missions, and publication. You may not be able to give much, but your giving will be a blessing to you and will increase your interest in the task of the church.

JUNIOR CORNER

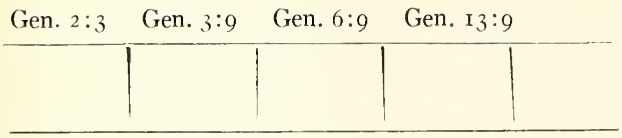
WALKING with God, O fellowship sweet,
Walking with Him, in Him be complete;
Walking with Him, whom the world cannot know,
O it is sweet through life thus to go."

WE ARE planning a walk through the Bible—from Genesis unto the close of Revelation. A year, even the school season seems quite a long stretch to walk but the material the Word offers is so abundant. "We shall not want" even in program material—there is much and it is always new and "different" at the turn of the "road." We cannot hope to see all of it in this walk. We can only take the "high drives."

Every Junior is interested in travel. Many will have followed some high way or other this summer. Perhaps there is someone who has seen the states from coast to coast and if not, everyone looks forward to doing so someday. By means of a road map, show the group the many highways one can follow and the many by-ways—there is no end of roads to follow. Now show the Juniors how we shall go from "coast to coast" through the Bible, how we shall take a road that cuts straight across and how there will be many, many roads left for us to travel some other time—no end of roads.

WHY NOT

map out the road. The Juniors would enjoy it. On this map let them illustrate what they have found on this road from "coast to coast." I would make a large map out of canvass paper. (Your city sign maker can provide this). Across the top of this map you could print: Traveling through the Bible in 1938-39. Your entire map could be in the form of an open Bible. From "coast to coast" you could map out a highway. This could be through the center of the map and take up the middle third. Next, divide this high way into as many sections as you will have meetings from September 5th to the first Sunday in June, 1939. (If your society meets every week, you will have to make a double map, having half of the Bible on each side). Over each of these sections will stand the Bible reference which holds the theme of the evening, as:



The rest let the Juniors supply. Allow them to illustrate the lesson just as they want to: whether in word, in picture; whether in crayon or cut out, or, whether in jetts. These "artists" could be chosen at the beginning of the month. Each one could be held responsible to have the section filled that illustrates the road which is to be traveled on that evening. Place it where the children can view it before and after the meeting.

Noah Walked With God

Genesis 6:9

Program Suggestions for September 18, 1938

Call to service by prelude

Opening service:

1. Song service in charge of chorister
2. Responsive reading: Psalm 1
3. Prayer by leader
4. Song in unison: "He Leadeth Me, O Blessed Thought," verses 1, 3, 4

Study period. Aim: to show the blessedness of a walk with God

1. Introductory words by chairman using "Walking with God, O fellowship sweet." (Printed above)
2. Question Box: The juniors have been asked to bring three questions each (depending on the size of your group) out of the story of Noah. This will necessitate a reading of Genesis 6-9. Ask the children to note down the reference out of which the question was chosen so that the group can search for the answer if unable to give it immediately. An informal questioning and answering now takes place.
3. What it means to *walk* with God: Answered by a junior from the life of Noah. Gen. 6:9; Gen. 6:22; 7:5. John 14:6.
4. Special music supplementing the thought of the evening
5. What does God do for me when I walk with Him? Answer taken from the story of Noah, Gen. 6-9. Let this be a discussion period, using the board to put down the answers. Guide the group to these answers:
   a. He saves me. He saved Noah. Gen. 6:17, 18;
   b. He protects me. He protected Noah. 6:13; Gen. 7:23
   c. He provides for me. He provided Noah. 6:21
   d. He remembers me. He remembered Noah. 8:1
   e. He guides me step by step. He guided Noah. "And Jehovah said unto Noah," 6:13; 7:1; 8:13, 15
   f. He accepts my offering. He accepted Noah's offering. 8:20, 21
   g. He blesses others because of me. He blessed others because of Noah. 8:22; 9:8, 9
   h. He blesses me. He blessed Noah. 9:1
6. Prayer by leader thanking for the privilege of walking with so a great a God
7. Minute heart talk: Show that we can walk with God only if we have made Jesus our Guide. John 14:6
8. Sing in unison: "Lord Jesus, I long to be perfectly whole"
9. Prayer in unison: Psalm 51:10
10. Sing in unison verse 1 and 4 of "O Master let me walk with Thee"

* * *

—*Bethel College* begins the new school year, the Golden Anniversary year, Sept. 6. The first three days will be devoted to enrollment. In the evenings, the College Quartet will give a program Tuesday, the Fellowship Choir, Wednesday, and on Thursday the Student Christian Movement tenders a reception to the freshmen. On Friday the annual fall mixer, with the Student Council in charge, will take place. The formal opening will occur Sunday, Sept. 11, at 8 p.m. Dr. Leonard C. Kreider of the faculty will give the address.—Sunday, Sept. 18, will occur the annual reception of all students by the faculty, and Sunday, Sept. 25, will be Parent-Student Day.—Judging from the applications received, the enrollment should run about the same as last year. Applications are in from 14 different states and 7 from Canada.

A Day with Farag Abdalla

By Willard Price

Dawn in Egypt. There is a clear call from the minaret. Dogs bark, roosters crow, donkeys bray. Street criers begin to chant. On every hand is heard the salutation, "May your day be happy!"

May your day be happy! It is a wistful wish, in this land where there is so much unhappiness. In the romantic half-light of dawn, Egypt is lovely. But when the sun slants into the streets, the picture disclosed is not so lovely. The beggar and the blind, the lame and the sick, contend against poverty. Daylight reveals darkness, the darkness of ignorance, superstition, disease. When we see these mud hovels and dirty streets, we do not wonder at the medical report that the average Egyptian has three major diseases. His "religious" life is one of dread. He burdens himself with charms and hangs them upon his children, upon donkeys, camels and even the radiators of automobiles, for protection against the Evil Eye. There is good reason for the plaintive morning greeting, "May your day be happy!"

Who will make it happy?

Here is a man who knows. "In this little book," he calls to the passers-by, "is the story of Him who brings joy and peace." The speaker holds in his hand a New Testament printed in Arabic. On the ground before him are spread his wares--Gospels, Testaments, Bibles. This picturesque character, in blue burnoose and white turban, who looks as if he himself had stepped out of a Bible story, is a colporteur of the American Bible Society. His name is Farag Abdalla. His mission is to help bring to the men and women of these poor villages the abundant life.

We found him at sunrise, already at work. "Let us go to the market," he said. He gathered up his books, untethered a little donkey, placed his books in the panniers, climbed to the saddle and set off down the winding street.

He did not go far. At the first group of children he stopped. They were busy with a game, and disposed to pay no attention. He called to them, asking if they would like to hear a story. They immediately gathered about him and listened with rapt attention as he related of the boy Jesus. They were unwilling to let him go, and agreed only when he promised to let them have a little book containing the whole story. He gave them Gospels, since they had no money to pay for them.

On he went down the street. Every ten feet or so the donkey must stop. Donkey-like, he was quite willing to do so, and remained as still as a graven image while his master, using the saddle as a pulpit, discussed the Scriptures with fruit sellers, grocers, hardware merchants, postal clerks, students, peasants, camel drivers. Some scorned the books. Some took, examined, and disdainfully returned them. Some, unable to read, pretended to do so, holding the page upside down. On the whole, a surprising number of books were sold and a most lively interest displayed. The American bystander gained the vivid impression that the Bible is still decidedly a living book that makes itself the center of modern discussion, struggle and progress.

At last, the market. What a crowd! What vocal tumult! The cobblers, the ironmongers, the bakers, the barbers, the tatooers, the sellers of sugarcane, chickens, cheese, skins, eggs, cattle, buffaloes, sheep, flutes, pottery medicines, fortunes, charms for camels' necks--all proclaimed their services at the top of their lungs. How could a gentle colporteur make his message heard?

Into the mass rode Farag holding up a Gospel trusting it to speak for itself. It did. There was a sudden hush. Immediately the Gospel had made itself the center of attention.

Then voices broke out again, but now they concerned the Book.

"It's the 'Jesus book'!"

"Drive him out!"

"We'll teach him to come here!"

"Pull him off his donkey!"

No sooner said than done. Farag was dragged to the ground, mauled and punched. Gospels were taken from the saddle-bags and flung into the air.

Farag did not strike back. The injustice of the situation quickly appealed to the crowd. There were cries of "Let him go--never mind him." A powerful sheikh pushed back the tormentors, saying, "If you would all read that book you would be better off." Three men picked up Farag and planted him on his donkey's back. Many of the scattered Gospels were returned to him--but not before they had been curiously examined.

Farag began to speak. He told of the Savior, and His love for those whom He had come to save. For half an hour he spoke while business stood still in that part of the market. More important business was in hand. When he had finished there was a demand for books. Thirty Gospels, twenty Psalms and a New Testament were sold. Questioners would hardly let Farag go, but he finally departed, taking the good will of the crowd with him.

After a simple luncheon of sunbread and buffalo milk at the home of the Christian pastor, Farag led the way once more, this time going through the residential part of the town, visiting the homes.

At one house a fine-looking Arab gentleman opened the door. When he learned the colporteur's errand he was much interested. "Let us talk about it," he said, and invited Farag and his American friends to enter. Tea and cakes were served. There was a spirited and intelligent discussion. Then, "Permit me to bring my family together so that you may read to us all."

On an upstairs verandah of this spacious home the family assembled—three generations. To a curious Arab melody, Farag sang selections from the 103rd Psalm. The family, although not familiar with the words, joined in the chant. Then Farag read from the Gospel of St. John. Frequently he paused to make vivid comments, applying the story to the life of modern Egypt. Even the smallest children were charmed by his personality and paid close attention. Then all stood and the Bible man led in prayer.

The sheikh was profuse in his thanks. This was not his first contact with Christianity, and he had become persuaded that it was his way of life. He now bought many books. Then he asked how he might establish a proper place of worship in the vicinity. Farag and the Bible Society's agency secretary talked with him long and earnestly.

Farag has started many churches during his thirty-five years of service. We journeyed on to see one of his latest achievements—a church of twenty-five members, about to call a pastor. In the meantime Farag preaches there. We visited another meeting place, not yet organized. There also Farag preaches.

At the little village of Daquf, in the almost horizontal rays of the setting sun, Farag held an open-air service. Then he took us across the brook to a small place of worship, and, laying his hand affectionately upon the worn door, he told us the story of this little church. But that is another story.

Night. We traveled back to Cairo. It seemed as if we had seen a lifetime in a day. Farag had not only sold sixty Psalms, fifty Gospels, two Bibles and a New Testament—but through his ministration and the medium of his rich, Christian personality he had touched thousands of lives. And when we realize that there are around the world more than two hundred devoted colporteurs of the American Bible Society giving their lives to such work, having an important share in the distribution of eight million or more volumes of Scriptures annually, teaching, preaching, and ministering as they go, we catch a vision of what is being accomplished by the men of the Book.

CORRESPONDENCE

GRACE MENN. CHURCH, PANDORA, OHIO

Actively participating in community activities, our church joined the other churches of the village in a Daily Vacation Bible School this summer. A public program was given at the close of the session.—Sunday evening union outdoor meetings were held regularly this summer, each church being responsible for one Sunday's service and music.—Our congregation had charge of the Sunday evening services at the Ebenezer Mennonite Church, near Bluffton, in July, and recently they reciprocated by furnishing the evening services for us in our church.

On Good Friday, the church participated in Union Services, at which time the pastor, Rev. Whitmer, brought the message.—Easter morning the C. E. societies joined with the St. John societies in a Sunrise Prayer service.—A union meeting of all the Mennonite Women's and Girls' Missionary Societies in this community was held in the spring with Mrs. S. T. Moyer of India as guest speaker.—We also participated in a song festival of sacred music conducted by the Mennonite churches of this community in July.

Sixteen new members were received into the congregation in the spring, ten by baptism, and six by letter. A reception for these new members was held later by the church.

Other special services held during the summer were a Children's Day service, a Mother's Day service, including the consecration of little children, and a German Hymn Sing by the members of the congregation.

Visitors in the pulpit through the summer have been, Dr. I. W. Bauman, Dr. S. K. Mosiman and Rev. G. T. Soldner of Bluffton College, Rev. and Mrs. Walter Schutz of Africa, and the Misses Elizabeth and Minnie Hilty of China. Rev. and Mrs. Walter Schutz and son, Roy, left in June to resume work in Nigeria, West Africa, with farewell services by the church and by the C. E. societies.

Seventeen young people of the church attended the retreat at Lake Shipshewana, Indiana. They were accompanied by Mrs. P. E. Whitmer and Mrs. Enos Suter.

Rev. Whitmer conducted a series of special services at the Mennonite Church at Wayland, Iowa, in the spring. He and Mrs. Whitmer attended he Middle District Conference at Trenton, Ohio, after which they took a week's trip to places of interest in Kentucky and Tennessee. Rev. Whitmer also was in Saskatoon, Saskatchewan.

Two members were lost in death—Mrs. John Geiger, 79, and Milo Lehman, aged 22.—Mrs. S. W. Steiner, Corr.

* * *

GARDEN TOWNSHIP CH., HESSTON, KANS.

Our pastor gave an interesting report of his trip to Canada and the Conference at Saskatoon. Our annual S. S. meeting was held two weeks ago. The work of the past year was reviewed, and plans were made for another year. The last Sunday of each month is observed as Mission Sunday in our Sunday School offering and special numbers of singing or reading are offered by some class. Wednesday evening, Aug. 24, was the occasion of a real birthday surprise party, when the whole church arrived at the home of the pastor. A very fitting program was rendered, consisting of special singing, music, recitations, and a reading. Bro. Jacob Nachtigal, representing the church, presented Rev. Dirks with a beautiful leather brief case, with valuables (money) inside. Later in the evening refreshments were served, a large birthday cake, and a very liberal amount of ice cream and cookies. Regardless of the blood-thirsty mosquitoes, a good time was enjoyed by all.

The Garden Church had a blessed time last Sunday on the occasion of the celebration of the fiftieth anniversary of the founding of the church with programs at 2:30 in the afternoon and 7:30 in the evening. A tent was used for the occasion.—Corr.

CHURCH CONDITIONS IN GERMANY

(Transl. from "der Christliche Apologete)

The estrangement in the Protestant State Church is unfortunately being much prolonged. Dr. Rosenberg and like-minded people, in whose opinion the Bible is much too Jewish, would like to cull out much of it and replace it with old-Germanic material, but they do not make headway. With few exceptions the pastors and people say with Luther, "Das Wort sie sollen lassen stahn." (The Word they shall let stand as it is). The government, particularly Dr. Keerl, has been severely attacked by pastor Niemoeller and other pastors of the Confessional Synod who have dared make charges of tolerating anti-biblical teachings, for which pastor Niemoeller has been punished. The good pastor seems to have forgotten that anti-biblical teaching, even enmity, can be most effectively countered through positive teaching of the Word. *And it is a fact that God's Word may indeed be preached freely in Germany.* Even the free churches carry on evangelistic preaching without government restrictions. But politics must not be aired in the pulpit. It does not belong there anyway. And there is where pastor Niemoeller and like-minded divines seem to have erred. The fact that pastor Niemoeller was in command of a submarine during the World War may account for this. An individual named Niemoeller is disposed to fight. And if a pastor is given a charge by the government to serve a church, and it pays him his salary and imposes no restrictions on his preaching of the Word: if then, in spite of such privileges, he gets into trouble with the government, it becomes rather difficult to sympathize with him.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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HOME MISSION TREASURY REPORT

Receipts:

Paid direct into Canadian Treasury, Rev. David Toew, Rosthern, Sask.

Blumenort Church, Gretna, Manitoba, $50.00; Jacob J. Giesbrecht, Rabbit Lake, Sask., Refund on loan for Church building, $17.00; Anna Giesbrecht, Big River, Sask., $1.00; Premium on check from U. S., $2.76.

General Treasury:

Interest, 6 months, Merchants Nat'l. Bank., $40.00; Interest, 6 months, Quakertown Trust Co., $40.00; A Friend, Nebraska, $300.00; Part legacy, late Helena Janzen, Pasadena, Calif., $75.00; Bethesda, Henderson, Nebraska, $63.07; First, Nappanee, Indiana, $35.00; S. S. New Hopedale, Meno. Okla., $12.74; Rev. H. D. Voth, Escondido, Calif., $15.00; Grace, Lansdale, Pa., $33.51; Bethel College, Bethel College, Kans., $17.93; S. S. Johannestal, Hillsboro, Kans., $14.27; Bethel, Mt. Lake, Minn. $50.00; Mr. and Mrs. Lester S. Weiss, Quakertown, Pa., $5.00; Ex. Comm. of Mission Societies, $202.54; First, Halstead, Kans., $35.20; S. S. Bethel, Fortuna, Mo., $7.51; Friends, Turpin, Okla., $5.00; Bethany, Freeman, S. Dak., $78.00; S. S. and Church, West Swamp, Quakertown, Pa., $65.00; S. S. Bethel, Mt. Lake, Minn., $40.85; First Church of Christian, Moundridge, Kans., $81.50; Mennonite Church of Butterfield, Minn., $19.71; Brudertal, Hillsboro, Kans., $55.58; Interest, Home Mission Trust Funds, $83.78; Bethel College, Bethel College, Kans., $18.06; E. K. and H. S. Bachman, Woodlake, Calif., $15.00; S. S. and First, Chicago, Ill., $12.54; Hoffnungsfeld, Moundridge, Kans., $12.58; Marie Lohrenz, Mt. Lake., Minn., care of Bethel Hospital, $15.00; First, Newton, Kans., $54.83; Bethlehem, Bloomfield, Mont., $8.25. Total $1,512.45.

Disbursements:

Salaries, taxes, rent, $1380.30.

All gifts thankfully received and acknowledged.

A. J. Neuenschwander, Treas.,
Quakertown, Pa.

« « JOTTINGS » »

—*Rev. P. J. Boehr* writes: "Please change our address on *The Mennonite* from Berne, Ind. to Richlandtown, Pa., our former residence. We have had a very good summer. People here have been lovely to us. But we must return to put our children in school. The three older ones held forth at Richlandtown during the summer, and the three younger ones were here with us."

—*Bowmansville, Pa. by Mrs. H. W. Groff, corr.:* "Our pastor Rev. R. V. Stubbs has returned from a trip from St. Abans, Scott Depot, West Va., where he held out-door meetings. Some decided for Christ. May we remember them in our prayers. He had done missionary work among those people in previous years. On Aug. 28 we celebrated harvest home services. Anna Swars from the Mechanics Grove Mennonite Church visited here. She will sail for China, Sept. 17, to do missionary work there. May the Lord bless her in the great work of saving souls for His kingdom."

—*Thursday, Sept. 8, is* ANNUAL GIFT DAY *at the Bethel Hospital and Home in Newton, Kansas.* This gift day idea is a splendid one. In the first place the gifts are voluntary, no solicitor to trouble you. In the second place gifts of minor value are as welcome as large ones. They may be anything that the institutions can use, they need not be in cash. And the small and larger gifts of many, many, when added up, amount to considerable.

—*Salem Church, Freeman, S. Dak., Monthly News Letter:*—Dr. Schroeder writes that on his return from the Conference he was met at the Winnipeg station by *Bro. J. J. Schulz,* chairman of the Concordia Hospital, and his *brother-in-Law Thiessen,* in whose auto a most profitable trip was made around the city, with visits at the well equipped and beautiful located Concordia Hospital, church and parsonage, the Girls' Home, home of *Bro. J. H. Enns,* and other places of interest. The suburb where Bro. Enns lives is a compact Mennonite community of 95 modest homes, surrounded by lovely flower and vegetable gardens and orchards.—Bro. Schroeder also reports that he is scheduled to speak at the LeTourneau factory, Peoria, Ill., Friday noon and midnight, Sept. 16.

—*Los Angeles, California, Aug. 28, by A. J. Richert:* "Last week was another pleasant one for Immanuel Mennonite Church. Tuesday evening Rev. P. H. Richert represented the Foreign Mission work of our Conference, and Thursday evening the Bethel College Male Quartet gave a very good program. Dr. J. E. Linscheid and family of Bethel College have been frequent visitors at the church during their sojourn in Los Angeles, this summer. Rev. D. D. Eitzen and family arrived and are settling down, for he plans to resume his work at the university here, after a year in the east."

—*Mrs. S. M. Musselman* has requested that her address be changed from Hillsboro, Kansas, to Pretty Prairie, Kansas. Her departed husband, Rev. Musselman, served the Pretty Prairie Mennonite Church a few years.

—*Rev. A. S. Bechtel, Hanston, Kans.,* writes in part: The article "What College Shall I Attend," is very good and timely . . . It seems to me that loyalty to the Mennonite Church must, if it is true loyalty, extend also to our schools . . . Am also much interested in the "Notes from the General Conference." This is about the only report we will likely have out this way and in other scattered places.

—*Ferdinand Schultz, son of Mr. D. D. Schultz,* Mountain Lake, Minn. has written an account of the Mennonites of his community. The book bears the title, "A History of the Settlement of German Mennonites from Russia at Mountain Lake, Minn." The thesis is part of the work offered by young Schultz toward his Master's degree, at the University of Minnesota.

—*Second Church, Philadelphia, Pa.* Our new pastor, Rev. Erland Waltner, begins his ministry in our church, Sunday, Sept. 11.—"It has been a joy to serve you dear people. You have received my work very graceously and have made me feel like one of you. The month has been altogether too short. I trust that my pastorate among you may not have been in vain and that He may receive the glory of any achievement made. May God richly bless you and your new pastor as you together enter upon the work."—*George H. Bacon.*

—Canada has set a minimum price of 80 cents per bushel on wheat. How happy would such a price make our farmers in the States, who are getting only fifty cents.

—*Rev. Sam. J. Goering and family,* former missionaries in China, who have been living at Colorado Springs, Colo. on account of Bro. Goering's health, are about to move onto the Bethel Campus. They will occupy the residence of the G. A. Haury family. Prof. Haury, for a number of years instructor in the local high school, has taken a position as salesman for the Moundridge Milling Co. Their new address is: Box 414, Nachitoches, La.

—*The World's Fair Committee in New York* have released this information: "Neither the plan, structure, nor the ground it (the Fair) occupies is to be consecrated, nor are formal religious services of any denomination to be held in the temple." To do their part for the cause of religion "the pastors of the city are planning to forego their vacation and stay *on the job* all summer, preaching to the visitors at the Fair." Totally different is the attitude of the authorities of the San Francisco Exposition, where religious services and exhibits are gladly allowed. And in addition an interdenominational layman's organization will do all they can to impress people with the greatness of God and their need of Him.

—In the Faith Lutheran Church, Cleveland, Ohio, Dr. Arthur Carl Piepkorn, pastor, a ban has been placed on the wedding kiss after the ceremony, also the throwing of confetti and rice, the wedding marches from Lohengrin, and the songs, "I Love You Truly," "O Promise Me," "At Dawning," and "Because."

—*The "Daily Treasury" statement of Aug. 3* showed the financial condition of the U. S. Treasury to be:

Expenditures -	$891,877,589.75
Receipts - -	432,123,939.29
In the hole -	468,743,650.46

The gross Federal debt on that date was $37,275,027,032.56. That means that the per capita share of every man, woman and child in the United States in this debt is $286.73. Is it not about time to stop this random spending? Of course they say spending beyond income and going into debt by a government is good policy, while we know from experience that it is bad practice for an individual or a family. Where does the logic come in?

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, SEPT. 13, 1938 NO. 36

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Editorials

ORDER OF CHURCH SERVICE

Most of our churches follow the old order in their Sunday morning church services, first Sunday school, then preaching service. Led by the example of some neighboring churches, the Bethel College congregation about four years ago started with worship service first, then Sunday school. This new order has found so much favor with the church members that nobody thinks of going back to the old order. Church services are held from 9:45 to 10:45 a.m., Sunday school from 10:45 to 11:45. As there may be those among our readers that would like to know the advantages, if any of the new order, we shall attempt to give some, as we see them: 1. Is it not a fact that the preaching service is the principal part of the Sunday forenoon service? Here everybody, men, women, and children, assemble in God's holy presence, to worship Him and hear His Word preached. It is perfectly obvious that, in order to do this, everybody should be at his best, fresh in mind and body, senses alert to attend and perceive clearly. After Sunday school, some thought, some argument is apt to linger and to disturb whole-hearted attention to the meditation and preaching. 2. Tardiness is reduced, especially if the minister preaches well, so that the people consider it a real loss to miss any part of the sermon and the part leading to it. Besides, coming late to church service makes it more embarrassing for the late comer with any sense of propriety. 3. Under this plan the worship period is sure to receive its allotted time or more, if necessary, as when the presence of a guest speaker of note or some extraordinary event call for extension of the time. 4. As the parents all want to be present to worship and hear the sermon, they are almost sure to bring their children along, to sit with them through the service, and are thus helping the future membership of the church develop a very valuable habit, regular participation in church service. There is nothing sadder than the sight of groups of children turned loose upon the street of the city, after dismissal from Sunday chool, while their elders are getting ready for their real worship. Parents and children belong together during the preaching period, and holding preaching service first is a definite step in that direction.

ON TO SCHOOL AGAIN

These days something like 28,000,000 boys and girls, youths, young men and women are starting out upon another year of schooling. This includes the pupils and students in all schools, from kindergarten to graduate university and professional schools. What a huge army of learners this is! If they were lined up, four abreast in rows four feet apart, ready to march passed us, they would make a line of approximately 5300 miles extending from New York to Portland, Oregon, and down along the Pacific Coast to San Francisco. These learners will be taught by about two million teachers. Would that all of them might be true-hearted Christians! What a mighty influence would this be in making America a truly Christian nation and an example to the rest of the world. For, after all, it is the teacher that makes the school and leaves the really lasting impression upon the lives of the pupils and students, much more so than what they study. In spite of our boast of the superiority of our schools, a careful observer can easily find many weaknesses in them, in some of the aims, in the prevailing spirit, in the lack of stress on some of the real essentials of life. So that one is lead to the conclusion that our schools are almost as much pagan as Christian, in some respects at least. In the face of such conditions and amidst the temptations surrounding the learners, what can parents do for their studying sons and daughters? As for those who attend school directly from the home, the parents can do much by rendering the home influence genuinely Christian. They can habituate their children to attendance of the Sunday school and church; they can direct their reading and their amusements to a large extent. They can use their influence with the school boards to hire Christian teachers. And, above all, they can daily commit the care and protection of their children, near or far, to the loving Heavenly Father.

* * *

IS CHRISTIANITY A MAN'S RELIGION?

There are a great many people who are of the opinion that Christianity apeals especially to women, that it is essentially a women's religion, and that is why more women attend church than men. And it is a fact which history and experience confirm that women worshippers outnumber the men in the Christian lands the world over. In cities that is particularly true, so that in some places all sorts of baits and devices are used to entice men to attend church. One of the common reasons advanced for this condition is, that so many men are too tired to go to church, after six days of strenuous work, that they need all the rest they can get. Other reasons advanced by men for not attending church are: Poor preaching, services either dead or uninteresting, too much ceremony, too much time wasted, too many church people acting un-Christ-like, etc. But, might there not be a deeper reason, namely that the Christ that is preached there is not a manly person, that he is suited more to the fesex. Is that actually true? Was not Christ *the most* male sex. Is that actually true? Was not Christ *the most manly man* that has ever trod upon this earth? Was he not *a real man among men?* Did ever man show more manly qualities of heroism, of endurance beyond human limitations, of self-control, self-negation and will power? Was it not a demonstration of extraordinary fortitude that Christ evinced in the temptation, at His trial, in His agony in Gethsemane, and on the cross, when all through he bore alone the sins of the whole world? Then, where is the trouble? Evidently in the preaching, in the picture presented of Him in the pulpit and literature. Perhaps there has been too much emphasis placed on the meek, lowly Nazarine who was led to the slaughter like a lamb, and not enough on the victorious qualities of a lion which also belong to Him. Christ, to be sure, was great in His humility, in His willingness to serve and to sacrifice His all, qualities which we are wont to associate with women. But he was not effeminate, he was the ideal of all true manliness and all true heroism.

HOME MISSIONS

TO PASTORS OF THE GENERAL CONFERENCE CHURCHES, GREETINGS

Quakertown, Pa., August 31, 1938

Please Announce:

The Home Mission Board wishes to take this opportunity to thank all those who have given support for the Home Mission work in the past.

The work is growing and increasing, for which we praise the Lord.

Rev. W. S. Gottshall, long time member of the Board, did not wish to be re-elected on account of his age and present sickness.

A new member was elected. The Board rorganized. OFFICERS ARE AS FOLLOWS: Rev. J. M. Regier, Bethel College, Kansas, Chairman; Rev. A. J. Neuenschwander, Quakertown, Pa., Secretary; Rev. John J. Plenert, 2442 N. 7th St., Phila., Pa., Treasurer. FROM DATE—please send all gifts to Rev. Plenert, giving Number and Street.

Sincerely, A. J. Neuenschwander, Secretary.

FOREIGN MISSIONS

P. H. Richert, Sec.

TWO OLD AND FIVE NEW WORKERS

are going out to their respective mission fields during the next few weeks. Brother and Sister H. J. Brown go out for the fourth time to China and with them Sister Etta R. Davis and Brother and Sister Albert L. Jantzen. They sail from Vancouver, Sept. 17, on the "Empress of Canada."

Brother and Sister Aaron E. Jantzen leave also from Vancouver, but on Oct. 1, bound for India.

They all do not expect an easy time, especially in China at present. Brother S. F. Pannabecker wrote some time ago that any one who wants to work in China now must have strong faith and strong nerves. Our missionaries know this, but they also know that Jesus expects them to go in spite of difficulties. Yes, he says: "I send you as sheep among the wolves".

In China as well as in India people are pressing into the instruction classes in preparation for baptism, by the hundreds. Missionary Unruh, India, writes, that he has already baptized 174 this year on the Basna field, and will soon baptize some more. It is a small mass movement requiring many teachers of the Word. The new workers are very much needed.

We thank the Lord and all mission friends for making it possible to send these seven workers out this year in spite of hard times, and that we could do it without going into debt. They will reward it.

The gifts and especially the workers are good seed and will bring much fruit. Christ says: "The good seed are the children of the kingdom", while this makes all Christians a good seed, the workers are the *number One* seed. What a privilege and what a challenge! The grain of wheat, says Jesus, and we all know it—brings no fruit except it die. That need not always be a physical death. The gifts and the workers are proof that there is much of this willingness to deny self in our churches, which is a guarantee for fruit.

P. H. Richert, Secr.

THE STORY OF CHACKRA.

The Apostle John says that there are anti-christs among us. They came out from among us but they are not of us. (I John 2:18-19). This is our experience in Basna. One of the district Christians by the name of Chackra, later christened Yohoshua, has been preaching for years, under the direction and in the employ of the Mission. A little over a year ago the church elected him to become its leader, because he was the spokesman of a dissatisfied group in the church. He was not ordained but was permitted to serve unordained as preacher and leader. After about six months of service he himself felt and saw how unfit he was to preach, and so he asked almost anybody to occupy the pulpit and preach in his stead. Things became so bad that he was given the remaining salary of the year with the promise that he would lay down his work and not have anything more to do with the church. He took the money, signed the promise, but went right on working havoc. Finally it became necessary to excommunicate him for his wickedness. Then he turned Ariya Samijist. The Ariya Samaj is a Hindu sect which is determined to wipe Christianity out of India. He went through the Hindu cleansing ceremony and is now wearing the Hindu cue and also the string around the shoulders. They say that he is employed by the Ariya Samaj society to work as a propagandist. He has already persuaded his relationship of about six families to leave Christianity and become Hindus again. Most of these people were in bad standing and very often out of church fellowship. It did not take much to persuade them, perhaps. He goes to those who are excommunicated and to those who are very weak in faith and tries to get them to go back into Hinduism. He now preaches that Ram is a savior, the Christian religion is a deception, the missionaries are all crooks and bent on ruling and suppressing the Indian people, and bosh like that. He always says he has been a Christian and knows what he is speaking about. The worst he has done so far is to persuade a new and rather weak Christian to deny Christ and to go back into caste. This Christian, Hole Singh, was baptized about nine months ago and was a leader among the Gara caste people. We had hoped that through his testimony and leadership perhaps a hundred Garas would come out for Christ. We are told that the Ariya Samajists have given Hole Singh money and also employed him. How much truth there is in this we do not know. That he is quite cold towards Christ is evident. This all drives us to prayer and heart-searching. We shall faithfully preach the Word of God and admonish the Christians to be true to our dear Savior and leave the matter in God's hands, for He only is able to keep and does keep those who trust and love Him.

SELFISH CHURCHES

A church can be as definitely selfish as an individual—and just as unhappy. A church whose interests go no further than its own congregational affairs usually finds its own local affairs marred with all sorts of untoward features. "The Lord loveth a cheerful giver" might well serve as a church motto. The happiest and most prosperous churches are the ones that are mission-minded and whose congregational horizon takes in the needs and affairs of the Church at large. —*American Lutheran.*

College Faculty Holds Retreat

Following is a fragmentary review of the retreat by the members of the Bethel College faculty and their wives, held on Sunday afternoon and evening, Sept. 4. These retreats, held at Bethel the last few years, just before the opening of a new school year, imply an effort unitedly to draw near to God for strength and guidance and to be reminded of the serious duties that lie ahead of the group as leaders of young lives.

Prof. A. E. Kreider, Director of Religious Life in the College, led in the opening devotion and acted as chairman, suggesting free participation in the program as the Spirit might lead. Prof. D. H. Richert first gave "A Retrospect over the Past Fifty Years of Bethel," showing how, under the guidance of God, from a small beginning amidst difficulties and trials, but helped on by the prayers and sacrifices of loyal friends, there had gradually grown up an institution of more than four hundred students, with membership in the North Central Association.

He was followed with an address by President E. G. Kaufman, who had for his theme, "*Inner Preparation* for the Work of the New Year." The meaning of this is not easy to define. Some have it, we want it. It is greatly needed for acquiring *mental impulse*, which comes from one-ness of the soul with its eternal Source. Inner preparation helps to obtain balance, which all need and comparatively few possess. Constant meditation is needed to develop a spirit of *toleration*. This does not come from impulse, but from dispassionately weighing the facts in a case. Inner preparation begets *calmness* of spirit and mind in the presence of danger, of death. Socrates told his executioners, they could kill the body but not the soul. Jesus in the face of death told his fearful disciples, not to fear, "but be of good cheer," and, because of His masterful practice of the inner life, he could add, "I have overcome the world." How go about "*preparing*"? Through constant discipline and practice. It does not come in a day. The artist Hollman Hunt practiced drawing circles eight hours a day for 40 years. We can gain much by *contemplating* beauty, in pictures, music, nature. Perfect beauty leaves nothing to suggest, it suggests to us. We must *acquire a large perspective*, must try to hear what centuries say, not only days and hours. In the tomb of the Medici in Florence is found the greatest sculpture in the world. When Michael Angelo was asked, why not make portrait studies of these petty dukes, he said, in 1000 years, nay in 100 years, nobody will care to know who these dukes were. He was sculpturing for the ages. Caiaphas enjoyed a dinner while Jesus hung on the Cross. Caiaphas has today, but Christ has the future. Inner preparation means *dedication to something greater than self*, as Moses and Lincoln did. Dean Inge says. "He who lives for self has small troubles but seem great; he who lives for others has great troubles but seem small."—*Abiding faith in God* is absolutely necessary for inner preparation, for even men who have dedicated themselves have dark hours, when nothing but faith in God will do.

"I will lift up mine eyes unto the hills. From whence cometh my help—my help cometh from the Lord who made heaven and earth."

Dean P. S. Goertz speaking on *"Prospects of the Year Ahead,"* said in part, "The paramount task before us this year is the building of Christian character in the lives of students and faculty members. That statement must be more than a catch phrase or polite gesture." The world's greatest need is men and women who will not compromise Christian principles.

How shall this be done? In part, at least, it may be accomplished by intellectual honesty. if we demonstrate that truth and not our desires determine our attitude and conduct. The author of the most comprehensive and scholarly history of Christian Missions in China, who is at the same time warm and evangelical in his faith, wrote so impartially the story of Protestant and Roman Catholic Missions, that Catholics use his book in their schools, and the Pope in Rome opened to him the whole Vatican Library, as a reward for his intellectual honesty. Such an attitude on the part of instructors, in the long run, has weight and wins respect.

We must have convictions and express them. That can be done and we can still be tolerant with those who see things differently. An attitude of absolute and pure objectivity, in matters of belief, does not belong in a Christian College. One should be willing for the sake of honesty to make known what our basic convictions are.

Finally, we must share our experiences and convictions with students. More opportunity for informal discussions in homes will be welcomed by many. In that way the spiritual life of the school could be much improved and Christian character developed.

Rev. J. N. Smucker, the pastor of the College Church then led in a period of meditation, consecration and prayer. One of the lasting thoughts that he expressed was, that we constantly need God's help and the truth of the matter is, God is more ready to see us through than we often think He is.

At six o'clock the assembly repaired to the college dining hall, to partake of a common meal which was prolonged into a social hour. All felt strengthened and blessed through this retreat.

Rev. D. D. Eitzen and family, who have been at North Center, Mass. a year, for purposes of study, have now returned to California, and are located at 842 E. 77th St., Los Angeles, California.

Notes from the Recent Conference

This time we shall make a few notes on the report of the Board of Trustees, and follow these up with "A Few Impressions of Our Last General Conference," by a brother whose article has been waiting for publication for two weeks. In the next number we purpose to bring a rather full write-up of the work of Foreign Missions, and after that also of Witmarsum Seminary.

The Board of Trustees is a body of six brethren that are authorized to receive bequests and donations, real and personal property, to administer these or to dispose of them according to their best judgment. They reported that they had had six meetings during the triennium. They bonded the treasurer: of Foreign Missions, $5,000, of Home Missions, $5,000, of Emergency Relief, $2,000, of the Board of Education, $1,000, of the Conference treasury, $5,000. The treasurer of the Board of Publication and Manager of the Book Concern are yet to be bonded. The agreement between the Foreign Mission Board and Mr. and Mrs. Neuman of Buhler, Kans., ended with the death of both, and the Board received $1,525.00 for its general fund.—The valuation of the ten-acre vineyard, part of the Alta Loma (California) Sanitarium Endowment Fund has been reduced, by action of the Trustees, from $7,600.00 to $3,600.00. Requests have come in for aid from the income of this same Sanitorium Endowment fund. Upon thorough investigation, the Board has granted some such help and then divided the balance of the accumulated earnings, as per resolution of the conference, passed at the 1935 session, between the Home and Foreign Mission Board, each receiving $4194.03. "Through the death of D. C. Schmidt, Upland, California, the Annuity Contract of $1000.00 . . . and in addition a legacy in the amount of $3207.09 was divided two-thirds to Foreign Missions and one-third to Home Mission." In addition the Board of Trustees has signed a number of Conveyances and Acceptances of Titles for the different Boards. Also a number of legacies were received, but no annuity contracts issued. The brethren J. E. Regier and Karl A. Richert, both of Newton, Kans., were reelected to this Board, and C. H. Goering of Moundridge, Kansas, was chosen to serve until 1944 (if we are not mistaken).

A Few Impressions from Our Last General Conference Session

S. S. Preheim, Freeman, S. Dak.

I have observed that our General Conference has for its size a tremendously large business to transact in the different branches of its work. If the Bible schools, colleges, hospitals, aid societies, and others would also give financial reports, as the other branches do, then they all together would no doubt run into many hundred thousands of dollars. No one of our Mennonite forefathers could have dreamed a hundred years ago that such would actually happen in our day.

I missed the last two sessions of the General Conference and therefore was deeply impressed with the change of personnel in the delegates and visitors at this session. Our old Christian workers, by the dozens are dropping out of the ranks and a goodly number of younger and new workers are coming in. Will they ably and successfully fill the places of their predecessors? In many respects, I believe they will. The young men of today seem to be just as eager to work, and are just as able to work. Their better education equips them with a better facility of language to express themselves. They have also been told in the school-room, how to solve the problems of the church and how to meet the demands of our day. As to faith and character of the older men, they cannot be easily surpassed.

The addition of the Russian Mennonites who have come over in recent years are an asset to our Conference. Their persecution and suffering in Russia has made them a humble God-fearing and God-serving people who, no doubt, will be eager to serve others as they were helped when they were in need.

We often hear and read of Faith Missions which are founded and maintained by missionaries who were not sent out and not supported by Mission Boards. But after all is our Mission work not also a Faith Mission? There the missionaries believe that the Lord will provide for their means of living and the upkeep of their Mission stations without the help of Mission Boards. Here the churches, conferences and boards believe that the Lord will provide for their missionaries and their stations and the Lord does provide. Are they not both Missions of Faith?

Our General Conference has now created a Colonization Committee whose duty it shall be to help Mennonite families find homes in appropriate places or settlements. This is a venture into the field of our economic life. I personally approve of it. I hope that our Conference will in the future have a Committee on Christian Economics which will study more thoroughly the economic problems of the Mennonite people, and will be able to give good advice to those who need it. And which may present necessary recommendations for improvement in our economic life and call the attention of our people to Biblical righteous business principles. Such would promote practical Christianity.

Before we made our decisions and passed our resolutions at the General Conference, we sometimes engaged in lively debates. I was asked during the session of the Conference whether all things were going in accordance with my will. I sternly replied that they were not and should not, for I sometimes have foolish notions like anybody else. I am glad, however, that we belong to a democratic-minded and democratic-organized church and Conference, in which we can express our different opinions on matters and problems which confront us without fear that we might easily insult those who see and understand things differently from what we do, or without evil feelings toward those who differ with us.

We passed another resolution which impressed me very much, and which I believe may be of great consequence as to the woe or welfare of our Conference in the future. It is the recommendation that we as a Conference wish to adopt a standard for acquiring our future ministry. I just wonder what this standard will be composed of? Will it be a standard of education? Of so much school work done? A standard including probation and success? A standard by which the faith of a candidate is measured? Or his interpretation of the Bible is weighed? His attitude toward Mennonite principles considered? It is a mystery to me, how the General Conference can have a standard for its ministry, if the Conference itself has no standard of its own; no creed and no foundation outside of our catechism, Riis Articles of Faith and the Bible. As I see it the greater need of our Conference is the adoption of a common creed. We need a solid Mennonite Christian Foundation upon which our Conference work should be built. As is the case now, we are just banded together for the sake of doing something in the Kingdom of the Lord. But since there is no salvation in good deeds and works alone, we must also emphasize the other conditions of our salvation which are a sound faith in our Lord and Savior Jesus Christ and in a Mennonite, holy, Christian life.

As regarding our faith, we should adopt a short creed which contains the fundamental truths and facts in the life, character and work of our Lord Jesus Christ relative to the salvation of the human race. The Pre-existence, Incarnation, Virgin Birth, Miracles, Atonement, Bodily Resurrection, and Return of Christ should be emphasized; the Inspiration of the Bible, the Trinity of God, the Unity of the saved, the lost condition of all the unsaved and a few other teachings.

Such acts and practices as: The form of church organization; the order of worship; the mode of baptism, the form of communion, the need of washing feet, the practice of wearing a religious garb, the style of hair cuts, the use of musical instruments in church, the use of modern instruments and implements in our fields and on our highway, the methods of winning souls for Christ and some other things should be left to the understanding, conscience and practice of the individual person and individual churches.

Again the indulgence of our brethren in worldly and questionable amusements, such as dance, movies, immoral shows, questionable positions and work, occupying jury seats and judicial state offices, participation in militarism, dishonest business, gambling, use of tobacco, drugs, liquor and indulgence in immorality, the swearing of oaths, the joining of oath-bound secret orders, the carrying of life-insurance policies in purely money making societies and the practice of any and all of the hundred and more sins which are nominated and designated in our holy Bible should be unanimously and solemnly warned against in our creed and other writings, teaching and preaching. The transgressors should not be unduly nor unbrotherly disciplined, ostresized or put under a ban, but should be admonished in love and prayed for.

I truly believe, if our General Conference could agree on such, or a similar creed and stand and work on a specified Biblical foundation, our work for unity among ourselves and with other Mennonite branches would grow by leaps and bounds and the Lord would bless our common work even much more than He has blest it in the past.

Another thing which I wish to mention is this: I have again observed, how some of our Mennonite leaders are identifying a Christian education or Christian knowledge with the New Birth, regeneration or the act by which we become the children of God. Such a false conception or such confusion of how we become children of God is indeed deplorable! Illustration: Does a thorough knowledge about Germany ever take one there or make one a German citizen? I would like to ask such men who confuse or identify a Christian education with the act of becoming a Christian, how much of an education must we really have before we are ushered into, or graduated into the Kingdom of God? Or how much of the Bible must we know before we become, not merely a nominal, but a real new born Christian?

In contrast to the above given view of what the New Birth is, we have passed another worthy resolution which advocates the sending of an evangelist to the smaller churches of our Conference. We hope that the churches will welcome this help and that through the efforts of such an evangelist souls may be brought to repentance, confession and a saving faith. May God give us the right man or men for this work!

And finally, we have noticed how a new interest and a new zeal in our Mennonite Peace Principles has taken a hold of our young and also our older people. In some foreign countries we would not be permitted to make much propaganda with our Peace Doctrine, but thank God for our American liberty. Here we can believe in it, teach it and propagate it. May we not be found shirking our duty or neglecting our opportunity and privilege. And let us rather send forth our own Peace advocates, of which we have many, into all directions than invite professional lectures and outside educators into our midst in order to tell us, what we have known and believed for 400 years.

Taking all things together or summing them up, I do agree with those, whom I heard remarking, that this Conference Session was one of the best, if not the best which we have ever attended.

Sunday School Lesson

A. S. Bechtel

September 18, 1838

JONATHAN: COURAGEOUS FRIENDSHIP

1 Samuel 20:4-17

Introduction

Saul was rejected of God and Samuel was directed to anoint David to be king in his stead. This, with other things, made Saul very jealous and he endeavored to kill him. Saul's oldest son, Jonathan, the heir to the throne, became a very close friend of David's. The friendship between these two men is the most famous in all history. It reveals what a friend is, what it is to have a friend, and to be a friend. The friendship between these shines for all ages. "The soul of Jonathan was knit to the soul of David."

Jonathan and David Plan for Safety vs. 4-10

Jonathan reveals the nobility of his heart in his readiness to do whatever the soul of David might desire (v4). He lost all his selfish ambitions in his love for David and was ready, at the peril of his own life, to protect him from Saul's anger and jealousy. David's ability, his fine character and popularity aroused admiration and love in Jonathan. He showed, to a rare degree, the qualities of a true friend.

David realized the seriousness of his danger (v5) and that he would likely have to flee for his life. He needed a friend and found him in the king's son. The plan (vs. 6, 7) would reveal clearly to Jonathan the attitude of his father toward David and he then would tell him the true facts, wether good or evil. Are we so ready to warn those to whom we profess friendship, about impending perils? Jonathan and David solemnly pledged to be faithful to each other. There are always two persons to a friendship. If we would have a friend but it is better to be one. Truth and always loyal to each other. Jonathan was ready to shield David at all costs (v9). This language here expresses intense feeling. The broken sentences reveal this forcibly. No sacrifice is too great for Jonathan. David's welfare was his first concern.

Jonathan's Pledge of Help vs. 10-13

David's question (v10) showed that he saw difficulties and so Jonathan proposed that they go out into the field where they could plan more freely (vs. 18-23). Jonathan promised the Lord (v12) that he would be a true friend to David. He shows his sincerity of heart in praying that God would be with David as He had been with king Saul (v13). Jonathan and David had a deep faith in and love for God. Where persons are linked together in this faith there are rooted deeply those qualities that make for enduring Christian friendships. The key to friendship is character and it has its roots in devtion to God and Christ.

Jonathan's Covenant with David vs. 14-17

Jonathan was helping David to save his life. Now he asks of him that he, when he has become the king, should show the same kindness and love to Jonathan and his family throughout his reign (vs14,15). This covenant (v16) was to bind not only David but also his descendants. David had small opportunity to do anything for Jonathan who gave with all his heart. Jonathan considered this friendship as a covenant to be true to each other. The friendship of David and Jonathan was ideal because they were both true to God. Because of this they could be true to each other. The Friend that "sticketh closer than a brother," is true and righteous all together. It is a good thing to have a friend but it is better o be one. Truth and tenderness are the elements of true friendship. Love to Christ is the "golden thread" which binds persons to their Master and to each other. Christ himself showed us that friendship is to be distinguished by love and He loved sacrificially. Friendship on Christ's terms of Christian love, is the world's great need today.

The Dress of a Christian Woman

(Abbreviated)

By Ruth E. McGinnis, Altoona, Pa.

The dress problem has completely captured the hearts of the women and girls of today, so much so that a proper sense of modesty and even decency seem to have been almost forgotten.

It is not surprising that the women of the world whose life is to please the flesh should be carried away by the shocking styles of today. It is to those who love the Savior and read in the Bible that "whosoever is a friend of the world is an enemy of God;" to these I write with the hope that some one may be helped, not only to see the awful sin of the modern dress but also to try and draw some weaker sister back into the Gospel way.

The so-called Christian world rejoices in the fact that they are freed from long hair and long skirts. The old Mother Hubbard style of dress covered everything and concealed everything. Today the styles are just the opposite.

There were houses known in past years as houses of ill-fame; we still have them today under the white slave rings. The inmates of such places could be recognized by their style of dress, where today our nicest women will dress in far more immodest styles than were heard of at that time We notice that the harlots of Bible times were known by their bright-colored attire.

It is safe to say that there would be fewer homes whose happiness has been blasted by unfaithfulness, fewer divorce cases, and fewer transgressions of the sin against purity, if all these underworld styles could be thrown into the deepest hell, where they were first thought of by Satan.

As I said before, my topic is the Christian Women's Dress; and nothing could be plainer than the teachings of God as found in I Tim. 2:9, where we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or costly array."

Our heavenly Father has also revealed His will concerning the way His children, men and women, should wear their hair, as we find in I Cor. 11:14, 15 where He plainly tells us: "Does not even nature itself teach you, that if a man have long hairs, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

A brother asked one time, "What is understood by modest apparel as mentioned in I Tim. 2:9, 10?" Modest apparel is that which is comfortable and convenient for the body, not conspicuous in style or color, and free from the useless ornaments that are so frequently displayed by the followers of fashion; an apparel that will not require a strain upon the natural modesty of the wearer when among plain and modest people.

This subject of dress should be taught fully and freely, as the other doctrines of the Word, and without apology. The reason our church has decided on the regulation dress is that if it were left to the individual, then the Church surrenders her power of discipline; and when the restraint is removed she will drift away. Where there is no church regulation there will be a gradual drift worldward until sooner or later there will be world regulation of dress by fashion's queen and the Word of God trampled under foot.

The illustration was given of two workers who were distributing literature in a disrespectful part of a certain city. They knocked unknowingly at the door of a house of ill-fame. The man opened the door accepted the papers and said that if it wasn't for that white cap on their heads they would not be leaving the same way they came there. God gave us our mark of separation for a protection and as a testimony to the world.

There should be a complete separation of Church and State, remembering that we are "strangers and pilgrims in the earth" and that we owe our first allegiance to God.

So if the world ridicules us and tells us that we are "old-fashioned," let us be true to the faith of our fathers who gave their lives for the Gospel's sake. The plain people have suffered much more than other religions, but remember Christ suffered for us. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."—*Gospel Herald.*

Announcement of Ordination

The Lord willing, the ordination of Brother John F. Schmidt to the Gospel ministry is to take place at the Gnadenberg Mennonite Church, near Whitewater, Kansas, on Sunday, Sept. 18, the service to begin at 2:30 in the afternoon.

Brother Schmidt is a son of this congregation. He is a graduate of Bethel College and has recently also finished a three-year course in the Theological Seminary at Hartford, Conn. He is now serving a Congregational Church at Council Grove, Kansas. May this be only temporarily, for we need men of his type in some of our own Mennonite churches.—Editor.

Program for the Centenary Week

Berne, Indiana

- Sunday—Sept. 18th
  - 9:00 A. M. Sunday School
  - 10:00 A. M. Morning Service. Sermon by Dr. P. R. Schroeder
  - 2:00 P. M. Sermon by Dr. A. Warkentin
  - 7:30 P. M. Evening Service. Program in charge of the Senior C. E. Society
- Monday—Sept. 19th
  - 7:30 P. M. Program in charge of the Mid-week Prayer and Bible Study Committee
- Tuesday—Sept. 20th
  - 6:00-6:45 A. M. Prayer Service
  - 9:00 A. M. Bible Study
  - 7:30 P. M. Program in charge of the Sunday School
- Wednesday—Sept. 21st
  - 6:00-6:45 A. M. Prayer Service
  - 9:00 A. M. Bible Study
  - 2:00 P. M. German Service
  - 7:30 P. M. Program in charge of the Women's Missionary Society
- Thursday—Sept. 22nd
  - 6:00-6:45 A. M. Prayer Service
  - 9:00 A. M. Bible Study
  - 7:30 P. M. Program in charge of Christian Temperance Union
- Friday—Sept. 23rd
  - 6:00-6:45 A. M. Prayer Service
  - 9:00 A. M. Bible Study
  - 7:30 P. M. Program in charge of the Intermediate C. E. Society
- Sunday—Sept. 25th
  - 9:00 A. M. Sunday School
  - 10:00 A. M. Morning Service
  - 12:00 Noon Carry-in dinner by the congregation at Lehman Park
  - 2:30 P. M. Song and Praise Service in charge of the Choral Society
  - 7:30 P. M. Song and Praise Service in charge of the Ladies and Male Choruses

How Wm. Colgate Gave to God

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old man, a captain of a canal-boat, and the following conversation took place: "Well, William, where are you going?" "I don't know," he answered; "I must make a living for myself." "There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his old friend that the only trade he know anything about was soap and candle making. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They kneeled down upon the tow path and prayed, and then the old captain gave him this advice: "Some one will soon be the leading soapmaker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of the canal-boat captain. He was led to "seek first the kingdom of God and his righteousness," and united with the church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-tenth, I will give that." And so he did; ten cents of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with his Lord, and carry one-tenth of all his income to that account. He prospered, and grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. This is the story of William Colgate, who gave millions of dollars to the Lord's cause, and left a name that will never die.

Great effects come from industry and perseverance; for audacity doth almost bind and mate the weaker sort of minds.—Bacon.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

What Methods of Publication Would Be Most Effective and Practical in Bringing Before the Young People Material of Information and Inspiration?

The printed page is without a doubt one of the best means of realizing the motto "A United Mennonite Youth in Christ," available to us today. During the past three years the publication work of the Young People's Committee has consisted of four pages in the MENNONITE under the heading, "OUR YOUTH SAYS." In this section were offered helps on Young Peoples', Intermediates', and Junior Christian Endeavor topics each week. In addition there have been short articles on subjects of interest to young people, reports of society activities, book reviews, and special features, such as the "Cookie Jar."

There have also been three District papers issued in the interest of Young Peoples' work: The "NEWS LETTER" a four page printed sheet in the Eastern District; the "VINE PRESS" of the Middle District and the "WORKERS' EXCHANGE" of the Pacific District, all mimeographed papers. Plans for a fourth one in the Western District are underway.

With the help of interested persons in each District a brief survey has been made to determine to what extent the present efforts are meeting the needs of our young people. Out of this have come a number of criticisms and suggestions for the improvement of the work.

1. More space is needed. The quality of the material is good but we need more of it.
2. "Our Youth Says" is not being read very widely by the young people. It must somehow be gotten into the hands of those for whom it is written.
3. Suggestions of material with a distinct appeal to young people were as follows: Christian views on current affairs; short autobiographies of Christian leaders; stories with a moral, illustrating a truth; selected poems; memory verses and quotations; hymn studies; Bible stories; the challenge of the missionary cause; news items of general interest.
4. Material for special occasions, is such as services of worship, consecration, graduation and reception are in demand, and should be made available.

In view of these needs and suggestions the following recommendations are offered for adoption:

1. That the Young Peoples' Department in the MENNONITE be continued for the present and the editors requested to take into consideration some of the above mentioned suggestions for the improvement of the work.
2. That as the way opens up, a plan be worked out by the Young Peoples' Committee in cooperation with the Board of Publication, whereby an independent Young Peoples' paper can be published to take the place of the space now occupied in the MENNONITE.
3. That the Young Peoples' Committee seek to secure copies of special services of worship, consecration, graduation, reception, etc. that have been successfully used in our C. E. Societies, Retreats and other Y. P. work and make them available in printed or mimeographed form for all groups desiring them.

—Emma Ruth

We never read without profit if with the pen or pencil in our hand we mark such ideas as strike us by their novelty, or correct those we already possess. —*Zimmermann.*

C. E. Groups Join in New Projects

Adopt Systematic Giving By Voting for Regular Collections

McPherson, Kans., Sept. 2.—The young people of the Western District Christian Endeavor Convention are making some new and long-needed changes in the handling of missions funds for the missions projects that were accepted at the recent convention in the Tabor Church near Goessel.

They are undertaking a large scale program of systematic giving by having regular C. E. collections in the various groups of the district. They number over eighty C. E. groups, including Junior and Intermediates with the usual adult groups.

It is the first time that all C. E.'s are cooperating in a program of regular collections of this kind. Last year the young people's committee of this district disbursed such funds to an extent of $943.24.

They also have authorized the secretary-treasurer to make due receipts to all C. E. groups and individuals who send in contributions, and are using the following form of receipt.

WESTERN DISTRICT YOUNG PEOPLE'S
MISSION PROJECT

"A United Mennonite Youth in Christ"

Hilda Wiebe, Sec.-Treas. William Juhnke, Pres.
Beatrice, Nebr. McPherson, Kans.

Harold Ratzlaff, V. Pres.
Meno, Oklahoma

Received of ______________________________

_________________________dollars, for Missions

Project of 1938-39.

Date_____________________

____
Secretary-treasurer

Form A-1

Since duplicates of the form will be retained by the treasurer the above plan will make for a simple, yet business-like handling of all contributions.

Another change that should help is the rule adopted at Tabor to send all contributions direct to the treasurer. In the past the custom, which grew rather haphazardly, was to send contributions to any officer of the convention. This entailed some confusion in giving the money to the treasurer and caused unnecessary delay in putting the funds into action.

Miss Hilda Wiebe, Beatrice, Nebr., continues as convention treasurer for the current year.

"My Father Worketh,,

John 5:17; 9:4; 14:10

Consecration meeting

Young People's Topic for Oct. 2, 1938

Meditations:

- M., Sept. 26. God working through Noah. Gen. 6:11-22.
- T., Sept. 27. God at work in nature. Acts 17:22-31
- W., Sept. 28. How God worked through Jesus. John 17:1-8
- T., Sept. 29. God at work in us. Phil. 2:12-16
- F., Sept. 30. God at work in His world. Ps. 121:1-8
- S., Oct. 1. Doing God's work. 1 Cor. 15:58

Suggested Hymns:

"Glory to His Name," "I Stand All Amazed"

Discussion of Topic:

The past few weeks we have been discussing the relationship of Christianity to our economic setup. We might have concluded that Christian life is not merely important but a necessity to decent economic conditions.

We shall now consider the importance of God to our economic system and our private life, as well. As we view the above scripture passages, we soon discover that God has certain obligations to fulfill in order to make this world a better place in which to live. All through history, the world has been filled with evidence of a God of activity. We can only imagine the greatness of God, when we realize that God is the ultimate source of all good and beautiful things—be they physical, mental, or spiritual.

We might classify the work of God under three topics—Physical, Mental, and Spiritual. By Physical we would include nature—all natural processes operate by virtue of laws which God ordained and maintains. The Mental realm would include the world of knowledge. When a scientist discovers or invents something, he is merely using science to reveal the greatness of God to man. Spiritual revelation is evidenced by the Christian activity in the life of man.

God works through and with individuals. As an Individual, one must consecrate himself to the will of God. The Father's work can only reach its fullest meaning when it receives the cooperation of Christian men and women.

Suggested Topics:

I. The Father's work manifested in a material world
  A. God created all material things. Col. 1:16
    1. The heavens declare the Glory of God and the firmament sheweth His handiwork. Ps. 19:1
    2. With God all things are possible. Matt. 19:26
  B. The natural laws ordained by God surpass all human wisdom
    1. God is a God of law and order
    2. He is the Author of every good and perfect gift
    3. God himself is immutable, incomprehensible, and his ways are past finding out. Jas. 1:17; 1 Peter 3:18; 1 John 3:1

II. The necessity of God's work to the spiritual world
  A. The Father is the ultimate source of all good
    1. I am the Vine ye are the branches. Jno. 15:5
    2. God is the source of man's salvation. Acts 16:17; Is. 12:2
  B. God's work in the hearts of men
    1. We must present ourselves a living sacrifice unto God. Romans 12:1
    2. God is with every individual, in Him we live, move and have our being. Ps. 139:7

All is of God. If He but wave His hand,
  The mists collect, the rains fall thick and loud;
Till, with a smile of light on sea and land,
  Lo! He looks back from the departing cloud.
Angels of life and death alike are His;
  Without His leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
  Against His messengers to shut the door?.

—*Longfellow.*

INTERMEDIATE DEPARTMENT

Helping My Church

Intermediate C. E. Topic, Oct. 2, 1938

For Daily Study

Sept. 26. Helping by prayer. Rom. 1: 8,9
Sept. 27. Helping by attendance. Heb. 10: 19-25
Sept. 28. Helping its missions. Acts. 11:19-24
Sept. 29. Helping by witnessing. Rom. 1:14-16
Sept. 30. Helping by helping the poor. I John 3:11-18
Oct. 1. Helping by teaching. I Tim. 4:6-16
Oct. 2. Topic—How can I help my church? Gal. 6:6-10

Candle-Light Worship Service

Prelude: (Organist plays while candle-lighters and flag-bearers enter) Candle-lighters illuminate arc of candles to form aura at rear of platform and stand at far ends of altar rail. Flag-bearers place flag in stands and stand at either side of platform.

Choir: "Jesus Shall Reign"

Leader: There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King:
Weary was our heart with waiting, and the night watch seemed so long,
But his triumph-day is breaking, and we hail it with a song.

In the fading of the starlight we may see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire;
And the hearts of men are stirring with the throbs of deep desire.

He is breaking down the barriers, he is casting up the way;
He is calling for his angels to build up the gates of day
But his angels here are human, not the shining hosts above;
For the drum-beats of his arm are the heart beats of our love.

"But the angels here are human." How marvelous that God should entrust the building of his world to youth like you and me. Youth are the builders with Christ of a new world. Come ye who usher in the new day. Come with your talents and tithes that a new world may be built.

Come LABOR: (enter Labor—a young man dressed in dark trousers and shirt open at the neck. Carries pick.)

Come TEACHER: (enter Teacher—a young woman in sedate style carrying books.)

Come ARCHITECT: (enter Architect—a young man in business suit carrying blue-prints.)

Come HOME-MAKER: (enter Home-maker — a young woman carrying a tea tray.)

Come FARMER: (enter Farmer—a young man in overalls carrying a rake or shovel.)

Come NURSE: (enter Nurse—a young woman in white uniform.)

Come BUSINESS MAN: (enter Business Man—a young man in business suit carrying portfolio.)

Come STUDENT: (enter young man in sport clothes carrying brief case.)

Leader: You have come, but for what cause? The chorus of voices echo; that the Kingdom of God may come on earth. And that Kingdom is increasingly coming true through the efforts of youth.

Hark! we hear a distant music, and it comes with fuller swell;
'Tis the triumph song of Jesus, of our King, Emmanuel!
Go ye forth with joy to meet him! and, my soul, be swift to bring
All thy sweetest and thy dearest for the triumph of our king!

(As leader reads music is heard in distance)

Processional: "Lead on, O King Eternal" (Choir proceeds down aisle and then takes place in choir stalls.)

Prayer: O King Eternal, lead us into that new day about which we dream. We confess how narrow is our vision, how poor our understanding and marvelous development of ability. We pray not for release from the obligations of life but for a relationship with Thee that will bring zest for life and dynamic for action. Make us sense the role we play in the great drama of life. Help us to play that role worthily. As the dreams of this new world come into reality make our consecration to new causes constantly to animate us toward bringing that kingdom here on earth. For Thou didst command us to work for this day in the prayer taught to Thy disciples: "Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven, give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power and the glory forever."

Choir: "Amen"—Dresden

Leader: Builders of this new day, you have heard the call. You have come to consecrate your time, your talents, your all. Nothing short of complete dedication will suffice in accomplishing such a great work. 'Tis true that you need time to dream, to laugh, to play, to worship, to think. But now 'tis time for you to "go." Go ye into all the world for the field is white unto the harvest."

Go Student. Go Business man. Go Nurse. Go Farmer. Go Home-Maker. Go Architect. Go Teacher. Go Labor. (Each character departs from platform) Go forth to bring into fulfillment God's dreams of a Kingdom here on earth, even like that in heaven. For it is a great day in which to live.

> "To be alive in such an age!
> To live in it, to give in it!
> Fling forth thy sorrow to the wind
> And link thy hope with human kind.
> Give thanks with all thy flaming heart,
> Crave but to have in it a part—
> Give thanks and clasp thy heritage
> To be alive in such an age."

Choir:" Unfold Ye Portals"

Leader: The new day dawns. Christian youth everywhere are pledging their dynamic to the cause of Christ which brings us here. (Pause after each question)

Will you share His life in your home and neighborhood?

Will you serve our world with the talents which are yours?

Will you work humbly yet courageously for the establishment of peace?

Will you pray and labor for the reign of Christ throughout the world?

Then carry your banners and good news into the far corners of the earth.

Recessional: The choir, flag-bearers, candle lighters. "O Jesus I have Promised"

Leader: Christian youth move into new areas. They carry the light of the new day into the dark corners of the world. If you would follow in their train let us rise and sing "Follow the Gleam."

—*Rev. Raymond Veh*

(Contributed by Mae Latschaw)

JUNIOR CORNER

"If Thou Wilt Take the Left Hand, I Will Go to the Right.,, Gen. 18:9

Program suggestions for September 25, 1938

Call to service by prelude: "Holy, Holy, Holy"

Opening service:

1. Rise to sing verses 2, 3, 4
2. Prayer in unison: Psalm 19:14 (be seated)
3. Scripture reading: I Cor. 13:4-7. (Use the word "*love*")
4. Leader's prayer
5. Sing in unison the prayer: "Dear Lord and Father of Mankind." Verses 1 and 2

Mission minutes: Don't let the children miss the interesting happenings on our stations. Try this plan. Ask for a volunteer who will find some happening on our fields which he would like to tell about at the next meeting. Tell the others to notify you as soon as they have something interesting to report. A chart could be made with sections representing our fields, as:

Name of Pupil	Okla.	Ariz.	Mont.	India	China

As soon as a report is brought in, put down the junior's name and star the field. This will show up the neglected fields and special effort can be put forth to receive reports from the same. This same chart could serve for letter check-ups. It would interest your group to correspond with juniors on the fields. A gold star could mark a letter written. How wonderful if, at the end of the school term, this chart would show an increasing number of stars telling that mission interest has grown.

(You can order the list of juniors on the fields and on furlough from Miss Minnie Schmidt, Bethel College, Kansas)

ANNOUNCEMENTS

Study period. Aim: to show that selfishness is loss and unselfishness is gain

1. Sing in unison: "I Need Thee Every Hour." Verses 1 and 2
2. Introduction of study by chairman quoting Psalm 51:10 and then asking the group to speak it in unison
3. Abraham acts unselfishly: a junior citing his losses found in Gen. 13:12; 19:1-4, 12, 13, 15-17, 26, 30
5. Special music: "Yield Not to Temptation"
6. What happened to the unselfish Abraham: by a junior using Gen. 13:14-19
7. Discussion: in charge of leader using the board heading it. "Which One Pays?" Then on one side of the board write: The Unselfish Abraham Received: ----------; on the opposite side write: The Selfish Lot Lost: ----------; Let the groups name the gains and losses and put these on the board. Close the discussion with the heart thought: Prov. 15:3 and "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. II Chron. 16:9
8. Sing in unison: "Lord Jesus, I long to be Perfectly Whole"
9. Parting prayer: Rise to speak in unison

> "Lead us, heavenly Father;
> Lead us, Shepherd kind;
> We are only children,
> Weak and young and blind.
> All the way before us
> Thou alone dost know;
> Lead us, heavenly Father,
> Lead us as we go."

Buying a Paper

"Here, boy, let me have a paper."

"Can't."

"Why not?" "I heard you crying out loud enough to be heard at the City Hall."

"Yes, but that was down 'tother block, ye know, where I hollered."

"What does that matter? Come, now, no fooling. I'm in a hurry."

"Couldn't sell you a paper on this block, Mister, cos it b'longs to Limpy. He's just up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other boys agreed to let him have it. Ye see it's a good run 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves?"

"Well, we're going to look out for a little cove what's lame anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—*Ex.*

What is a Boy?

What is a boy? He is the person who is going to carry on what you have started. He is to sit right where you are sitting and when you are gone attend to those things you think are so important. You may adopt all the policies you please, but how they will be carried on depends on him. Even if you make leagues and treaties, he will have to manage them. He is going to sit at your desk in the Senate and occupy your place on the supreme Bench. He is going to move in and take over your prisons, churches, universities, counting houses and corporation. When you get done, all your work is going to be judged and praised or condemned by him.

Your reputation and your fortune are in his hands. He will read the books you write and sell them to the second-hand man. He will assume control of your cities. Right now the future president is playing marbles, and the most famous actor of his day is complaining because he does not want to go to bed. Not your contemporaries and fellow citizens, but the boys out there in the school yard are going to say whether after all, you were a grand and noble hero or a blatherskite.

It is the boy who will amend your rules, alter your creeds, laugh at your mistakes. He may think kindly of you, and say you did the best you could, or he may not. Watch your step! All your work is for him and the fate of the nation and of humanity is in his hands. So it might be well to pay him some attention.

—*The Watchman-Examiner.*

Dreaming

I prowled in painter's paradise awhile
And dreamed the dreams of poets, as I drank
Eagerly and deeply the water drawn from Lethe.
The canvas dims, grows dimmer till at last it fades
And yields itself to nature's blending beauty.

At every bend a scene too true for brushes,
Too much itself: where humans fail: — succeeding.
The dark green, sheeny leaves of awkward maples;
Beneath; — the multi-million, light green leaved willow;
The sky a distant blue and clouds snow white.

O'erhead the lazy crow emits his yawning caw;
The busy goldfinch flits with scarce a sound:
The distant birds rehearse their Maker's song
So still:—it seems a choir of angels in a dream.
All this a masterpiece:—God's love.

It lives; in stillness hear the murmuring leaves;
The merry bubbling babble of the stream
And see, the graceful clouds as lighting birds,
The shimmering twinkle of the moving leaves,
All worship the great painter-poet—God.

—*V. D. Buller.*

CORRESPONDENCE

FREEMAN, SOUTH DAKOTA, SEPT. 4, 1938

My dear friend Dr. Thierstein:

Once again I wish to try the pages of our MENNONITE with a tribute, richly deserved, to our pioneering Mennonite parents. I have felt the need for such a recognition in verse for some time, and if you will be good enough to publish it in an early issue, I feel that many an elderly member of that band of pioneers in the Dakotas, as well as in Kansas and other western states, will appreciate reading it.

Wishing you much happiness in your editorial capacity,

Permit me to remain your good friend, Edwin C. Graber.

* * *

EBENEZER CHURCH, NEAR BLUFFTON, OHIO

In the absence of our pastor, P. A. Kliewer, who attended the General Conference, and then became ill out west, the following persons have been preaching for us Sunday mornings: On July 31, Rev. J. B. 7:30.—On August 7, Miss Minnie Hilty from China.

She has seen many pass from death unto life. In the evening a lesson on Faith by Bro. Howard Amstutz.—On August 28, Rev. John Neuenschwander of Texas, son of Amos Neuenschwander, gave us the sermon.—On Sunday morning, August 21, the Hilty Bros., Gordon and Marvin, favored us with a sacred song service. Accompanied by Harold Boaz of Pandora, they Sunday morning, August 21, the Hilty Brothers, Gorare touring westward giving concerts.—Our young folks who attended the Retreat at Lake Shipshewana, Ind. were: Betty Neuenschwander, Marcella and Weldon Basinger, Evan Sommers and Merlin Zimmerly. We are informed that Sister Lulu Sommer is progressing nicely in the Belgian Gospel mission work. Friday, Aug. 26, a pleasant meeting was held at the home of Brother Cal. Luginbill, in honor of students leaving for different schools. The main speaker was Miss Catherine Niswander of Philadelphia. Our pastor is reported as being still ill at this writing, Sept. 2. And the prayers of faith shall save the sick; and the Lord shall raise him up. James 5:15. The large shed at the Ebenezer Church was purchased by P. C. Steiner to build a barn on the Sam King farm, in place of the one destroyed by fire. A business meeting was held Sept. 4, to decide whether to buy or build a parsonage in Bluffton.—Corr.

* * *

HEREFORD MENN. CHURCH, BALLY, PA.

Greetings to the Editor and Readers of the *Mennonite.*

The three Christian Endeavor Societies planted a beautiful Douglas Fir Tree on the church property on Saturday afternoon, May 7th, with appropriate exercises. Our annual Spring Communion was observed on Mother's Day, May 8th. In the evening of the same date, the Perkiomen Valley Intermediate C. E. Union held their 9th rally in our church. Miss Ann Cummings brought a challenging message for young people. On May 2nd, Jacob Haas, one of our older church members passed away. Again we sustained a great loss, on June 7th, through the death of Mrs. Sidney Borneman who was a devoted and faithful member of our church for 60 years. Our sympathies go out to the bereaved families.

Children's Sunday was observed in our church on Sunday morning, June 12th. This service took the place of a regular Children's Day Service. The Primary Department attended the church services in a body and took part in recitations, singing and instrumental music. These programs are always greatly enjoyed by both parents and friends.—The Primary Department and the main Department of the Sunday School again held separate outings with great success. The afternoons were spent in playing games and in fellowship with one another.—Quite a number of our people availed themselves of the opportunity of rehearsing under Prof. Russell A. Lantz and helping in the final concert on Sunday afternoon and evening, July 24th. It was a real privilege to be directed by him.

Our pastor, Dr. Elmer E. S. Johnson, attended the annual meeting of the Trustees of the United Society of Christian Endeavor in New York City on June 7th and 8th. He was re-elected to serve another two years.—Mr. and Mrs. Joseph B. Bechtel represented our church and Ladies Aid Society at the General Conference in Canada. We are looking forward to hearing their reports. Mr. Bechtel was a former member of our church.

During the last few weeks three people have become affiliated with our church, two young men who had their membership transferred and one older person, on profession of his faith. We trust they may be richly blessed through their membership in our church.

Our congregation was greatly saddened by the death of Gaylord Harlarcher on Wednesday evening, August 24th in a head-on-collision causing instant death. He was only 29 years old. We truly extend our warm sympathy to his mother and his wife. It means that we must be prepared for we know not what hour our Master has need of us.

These past months have been very hard and trying on our pastor for there seem to be so many homes where some discouragement or death have come; not all among our church members, but people living in the community and folks who had the interests of the Hereford Church at heart. Then, too, we have been having severe thunderstorms and electrical storms, during the summer months. Within a radius of three miles of our church three large barns were burned to ashes. We must share one another's burdens. We thank God for his many blessings and the strength he has given our pastor and individuals to bear the burdens, as they arise from day to day. We trust that we may help one another in the future as we have done in the past.

* * *

PAWNEE ROCK, KANSAS, SEPT. 4, 1938

The Bergtal Mennonite Sewing Society held its last meeting Sept. 1. We have a short program each month and thus gave each member a chance to render some part in the programs during each year. We had a very good meeting. The main topic was, "Happiness in the Home." Others were: "Jesus in the Home" and "Team Work in the Home." These topics were all well rendered. First remark, *Jesus must be our personal Savior.* Second, *Home is the greatest institution,* and *Child training and obedience.* Memory verses were given from Matt. 5:2-12.

Roll call was answered by all the members present with a verse from the Bible containing "Love." Songs were, "Love Lifted Me" and "It Pays to Serve Jesus." Lastly a nice long letter from Missionary William and Pauline Unruh was read and enjoyed by all. The rest of the time was spent in quilting. We had two quilts in frames. One we finished.—A member of the Society.

SALEM ZION CHURCH, MARION. S. DAK.

On September fourth this congregation experienced a rare event—the farewell meetings for our missionaries, Rev. and Mrs. Brown. In the forenoon Mrs. Brown spoke to the Sunday School. This was followed with the farewell address by Mr. Brown, relating the experiences of the Apostle Paul who was warned not to go up to Jerusalem. Yet, he had the assurance that it was God's will to go there. He did not look for personal safety, but said, "What mean ye to weep and to break mine heart, for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So they, too, want to be true to their calling and serve the fourth term in the field that has grown so dear to them, especially during the last term when they saw so many fruits of their labor.

The evening program was given by several speakers, representing the different churches and music by the Salem Zion Men's Club, and the College Sextette. The local pastor, acting as chairman, emphasized the many blessings that God has given us through Brother and Sister Brown's service behind the pulpit, S. S. work, and personal contact. The Salem Church was represented by Rev. P. R. Schroeder whose remarks were based on Ps. 9:4: "God the Almighty one is still on the throne, judging rightly." Rev. Bartel represented the home church of Bro. Brown, the Bethel Church of Mt. Lake, Minn. His inspiring remarks will be a great help to all Christians in facing the difficulties and trials. Bro. Dave Tieszen of the Bethesda Church, who has a daughter on the mission field in Africa, spoke of the joy a Christian has in having a part in the work of our Master. Rev. A. P. Waltner, representing the Foreign Mission Board, spoke words of encouragement. Daughter Linda, who came home to see her folks leave, was also called upon to say a few words. She expressed her hearty thanks for all the kindness shown her during her school days and also that she and Jessie are glad that the Lord has given their parents health and joy to go back to China. She closed by saying that, the Lord willing, it was their desire to be followers in their parents footsteps some day.

A "Love Offering" was taken and given to them as personal donations.

Rev. and Mrs. Brown responded with a few remarks. Rev. M. Kroeker closed the meeting with a prayer.

Mr. and Mrs. Brown and Roland plan to leave on Sept. 8 for Vancouver, B. C., whence they will sail on the S. S. Empress of Canada on Sept. 17. We are wishing them God's speed, his guiding and protecting hand on their way and in the war-torn and troubled mission field.—B. P. Miller, Corr.

If God be infinitely holy, just and good, He must take delight in those creatures that resemble Him most in these perfections.—*Atterbury.*

FOREIGN MISSION REPORT FOR AUGUST, 1938

First Menn. Ch., Newton, Kans., $131.44; Adolf Duerksen, Canton, Kans., $25.00; The Duerksen Family Reunion, $7.47; Bergfeld S. S., Delft, Minn., $28.92; Iowa Young Peoples' Retreat, $20.00; First Menn. Ch., Butterfield, Minn., $19.04; Eden C. E. Soc., Moundridge, Kans., $15.50; Eicher Emmanuel Ch., Noble, Iowa. $13.82; Contribution from Pulaski, Donnellson, Wayland, and Eicher E. Chs., Iowa, $13.80; New Hopedale Ch., Ringwood. Okla., $8.21; Menn. Ch., Pulaski, Iowa, $6.40; Hoffnungsau Ch., Buhler, Kans., $56.53; Bethel Jr. C. E. Soc., Mt. Lake., Minn., $30.00; Garden Twp. Ch., Moundridge, Kans., $21.00; Miss Clara M. Wiebe, Washington, D. C., $20.00; Hoffnungsfeld Congr., Carrot River, Sask., $7.62; Herold Congr., Morden, Man., $6.88; First Menn. Ch., Upland, Calif., $75.47; A. M. Ch., Milford, Nebr., $25.00; Salem Ch., Freeman, S. Dak., $250.00; Christian Ch., Moundridge, Kans., $103.00; Bethel S. S., Inman, Kans., $72.40; West Zion Ch., Moundridge, Kans., $29.00; Western District C. E. Convention, $39.14; S. S. Class, Kingman, Kans., $25.00; New Hopedale Ch., Meno, Okla., $23.27; Gnadenberg Ch., Whitewater, Kans., $20.41; Menn. Ch., Albany, Ore., $17.00; Hebron Ch., Buhler, Kans., $15.91; Menn. Ch., Hanston, Kans., $9.20; Lisette H. Kinsinger Legacy, Hamilton, Ohio, $3,630.26; Alexanderwohl Ch., Goessel, Kans., $104.83; Friend, Henderson, Nebr., $100.00; Menn. Ch., Newport, Wash., $14.00; Zoar Ch., Goltry, Okla., $1.50; G. G. Rempel, Henderson, Nebr. $20.00; First Menn. S. S., Bluffton, Ohio, $16.15; Swiss Ch., Whitewater, Kans., $16.15; Bethel College Ch., Newton, Kans., $13.09; Sychar Ch., Cordell, Okla., $7.00; Rev. D. Abrahams, Pigion Lake, Man., $0.60; First Menn. Ch., Berne, Ind., $327.92; S. S. Class. No. 53, Berne, Ind., $14.80; Brudertal S. S., Hillsboro, Kans., $55.18; Bethesda Ch., Henderson, Nebr., $46.95; Garden Twp. S. S., Moundridge, Kans., $25.00; Salem C. E. Soc., Munich, N. Dak., $23.50; Menn. Ch., Pulaski, Iowa, $7.70; Ebenezer Ch., Bluffton, Ohio, $150.00; J. A. G., McPherson, Kans., $40.00; Johannestal S. S., Hillsboro, Kans., $31.29; Eicher Emmanuel S. S., Noble, Iowa, $30.00; A Mission friend, Beatrice, Nebr., $25.00; Bethel S. S., Lustre, Mont., $19.20; First Menn. Ch., Paso Robles, Calif., $15.89; Tabor Ch., Goessel, Kans., $12.04; Elizabeth Voran, Hot Springs, N. Mex., $12.00; P. H. Voth, Moundridge, Kans., $100.00; Church, Arapahoe Station, Okla., $76.00; Hereford Ch., Bally, Pa., $25.00; St. John S. S., Pandora, Ohio. $32.00; Menn. Ch., Pratum, Oregon, $26.42; Eden S. S., Schwenksville, Pa., $25.00; Bergtal Ch., Pawnee Rock, Kans., $19.40; Menn. Ch., Deer Creek, Okla., $17.26; Gnadenberg Ch., Whitewater, Kans., $15.15; First Menn. Ch., Mt. Lake, Minn., $57.98; S. S., United Vineland, Ont., $25.00; Mr. and Mrs. Edward Johnson, Ringwood, Okla., $20.00; Garden Twp. S. S., Moundridge, Kans., $8.65; Int. and Rent. $2.00; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $770.57. **Total, $7,116.91.**

Balance in Bank, August 1, 1938		$ 503,86
Gifts for General	$6,544.96	
Gifts for Special Support	554.80	
Int. and Rent	2.00	
Pension Fund	15.15	7,116.91
		$7,620.77
Paid out on Orders		5,209.85
Balance in Bank, Sept. 1, 1938		$2,410.92

Respectfully submitted,
J. E. Regier, Treasurer.

« « JOTTINGS » »

—THE SUNDAY SCHOOL CONVENTION OF THE EASTERN DISTRICT will be held at the Zion Mennonite Church, Souderton, Pa., Saturday, Sept. 24. There will be afternoon and evening meetings at 2:30 and 7:30 o'clock respectively.

—*Freeman Jr. College, Freeman, S. D.:* The Annual Corporation of Freeman Jr. College will convene at the College on Friday evening, Sept. 16, 1938, at 7:30 for the purpose of discussing school problems, to consider reports, to elect members on the Board of Trustees, and to transact any other business . . . that may properly come before the meeting." The question of what is to be done with the old college building will also be discussed, and the revision of the Corporation by-laws taken up.

—*Bethel College Campus to become a town* (city).—With frequent additions of new buildings, both by the College and by members of the faculty, the Bethel College Campus has attained the size of a considerable village or a little town. Thus problems and needs have arisen that the College alone finds it rather difficult to handle. For this reason there has been for sometime quite a bit of agitation to incorporate the place as a "city." An important step was taken, when a post-office was established and named *Bethel College,* which has helped to bring the institution to the attention of the public over the country, i.e. it put the school on the map. But as there is a town by the name of *Bethel* in Kansas, this caused confusion with the mail, express, etc. So articles of incorporation have been drawn and signed by property holders and other regular residents on the campus, with petition to the proper authorities that the campus be declared a city, under the name *North Newton, Kansas.*

—*The Monthly News Letter of the Salem Church, Freeman, S. Dak.* reports that 16 teachers and about 60 students from there will be at work in different schools, which without a doubt establishes the fact that Freeman Jr. College has done a very valuable and far reaching peace of work during the forty years of its existence.

—*The Eastern Conference Brotherhood does a laudable thing.*—Through the efforts of this body of men, John Boehr, son of Missionary P. J. Boehr, will attend Bluffton College this year, preparing to enter the China Mission field.

—*Bro. David Toews, Rosthern, Sask.* writes that with the $350.00 contributed by the churches in Canada, previous to the session of the conference, and with the profit from meals and refreshments, the committee that had charge of the business and of the entertainment of the Conference will just about break even. The charges for the use of the Exhibition buildings were considerable.

—*Watch! for another exquisite poem from our So. Dakota Mennonite poet, Bro. Edwin C. Graber.* It will probably appear in the next number of *The Mennonite* after this. The poem is so good you will want to preserve it. See Mr. Graber's letter under Correspondence.—*Hearty Thanks,* friend Graber, for this truly worthwhile contribution to this paper.

—*Germantown Mennonite Church, Philadelphia, Pa.* We are in receipt of a very interesting folder from this church, the oldest Mennonite Church in America, founded in 1686, just 252 years ago. We find in this paper short articles on, "Pastor's Thought," "The Three Ages of Men and the Church," and other worthwhile items. One is: "At the last Sunday School Convention it was resolved to increase the attendance one-third. What have you done about this?"—Rightly, such resolutions place a duty of every youth and grown member of the church. Hence the question is a proper one.

Bethel College, Sept. 8.—At the close of the two days set apart for first semester registration, the enrollment was 296 as against 270 a year ago. The freshmen enrollment is considerably smaller than last year, but this is more than offset by larger numbers in the upper classes. In the past Bethel has been losing too many students after the first and second years. Now, since the school is a member of the North Central Association, upper classmen will feel more like staying.

—We are sorry that as yet we have no news from Bluffton and Freeman Colleges, and other schools in our Conference, telling us how the new school year is coming. We are very glad to bring short news notices, if those in charge of the institution will see to it that they are furnished.

—*A new pipe organ for Eden Mennonite Church, Schwenksville, Pa.*—On Sunday, Aug. 28, a new pipe organ, built by Paul Fritsche, was dedicated to its use in this church, and in the evening a large gathering at the church listened to a touching organ recital given by a guest artist.

—*Marriages at the Eden Mennonite Church.*—
July 22: Marie Schrag to Waldo Wedel.
August 12: Elda Mae Goering to Philip Waltner.
August 14: Bertha Waltner to Waldo Voth.
August 25: Delia Krehbiel to Richard Stucky.

—The correspondent of the church also reports: On Sunday, August 27, baptism service was held, at which thirteen young men and three young ladies were received into the church.

—The American public has decreased its gifts for the support of churches since 1932 by 30 per cent; for general benevolences by 29 per cent; for community chests by 24 per cent; for colleges by 18 per cent. At the same time, expenditures for jewelry, automobiles, whiskey, radios, etc., have increased from 25 per cent to 317 per cent.—*Atlantic Monthly.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, SEPT. 20, 1938 NO. 37

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

The Pioneers

Dedicated to our Mennonite pioneering parents

By Ervin C. Graber

THE pioneers, a healthy, hardy race,
Have all but passed from out our world and day,
Yet in remembrance what a lustrous place
They occupy! Their task, to blaze the way!

A wilderness transfigured is a mark
Not soon corroded by Time's cruel hand—
They had the courage and the vital spark
Of soul, and to the Law of High Command

They were attuned: a vision had been theirs;
It held them true through bitter days and sweet,
Through trials, hardships, and the countless cares
That every pioneering band has had to meet.

To such a memory we humbly bow;
Our words are weak in adding to their story:
Our lives should carry on RIGHT HERE AND NOW
With that same worthiness that was their glory!

Perspective

Grace Noll Crowell

LOOKING back along the years
I can see the hand of God
Leading me down every road
That my feet have trod.

I can see the long steep hills
That I dreaded so to climb,
Now I know He went with me
Up them every time.

And I find He walked with me
When I thought I walked alone
Through those faroff, shadowed, dark
Valleys I have known.

So today, why should I doubt,
And today, why should I fear?
Sometime I shall look and see
Even now, God near.

True Patriots

We are proud of our citizenship in the greatest country in the world. But we are not so proud of certain conditions within our country. Would to God there were less drunkenness, fewer automobile accidents, fewer divorces, kidnappings, lynchings, immoral movies, less racketeering, and less of the salacious in the books and magazines offered the public. We also wish it were possible for a peace-maker to become a citizen of our great country. The Sermon on the Mount calls the peace makers blessed. Despite that, the Supreme Court has ruled, five to four, that one may not become a citizen unless he is willing to shoulder a gun and kill. Men are asked to sacrifice for their country, even life, if need be. But the business of the soldier is not to sacrifice his life, rather to take others lives; not to die for his country, but to kill, to kill as many as is possible. If he himself dies, it is incidental to his main purpose and not intentional. Crucifixion on the battlefield is in no sense like the Crucifixion on Calvary. The one is destructive, the other was redemptive. The soldier is taught to curse as he sticks and stabs in mortal combat; Christ gave up his life with a prayer upon His lips, "Father, forgive them." The real patriots are not those who are ready to fight and shed their blood to defend the Constitution; rather those who live quiet, peaceable, and useful lives; who conduct their business in an honest manner; who pay fair wages and give honest labor; who refuse bribes, and stand for honesty in public life; who believe in God and the Bible, the home and the church, and who seek to bring the spirit of the Prince of Peace into the community life. We believe there is no higher quality of citizenship than taking literally to heart the words "Thou shalt not kill," "Overcome evil with good," "Love your enemies, and pray for them that persecute you," "Whatsoever ye would that men do unto you, even so do ye also unto them." Our country sorely needs people of that character and we wish the law of the land permitted them to become citizens.—*Lester Hostetler in "The Herald."*

To be a good patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting toward them. Bishop Berkeley

FOREIGN MISSIONS

P. H. Richert, Sec.

DHARNI'S DECEPTION

Some weeks ago a man came to Basna with the request to be baptized. He said he was a Brahmin from the sacred shrine Narsinghnath. He spoke English well and had a fascinating story to tell of how he had read the Bible through four times and come to the decision to become a Christian. When he had told his Brahmin friends of his decision they had persecuted him and torn up his Bible and chased him away. He was a complete stranger to us and we gave him every advantage of the doubt. He came every morning at 5:30 and the missionaries had a Scripture study with him for thirty minutes. He had an extraordinary knowledge of the Bible for a Hindu and prayed as well as Christians do. We wondered how this could be but kept on believing his words with a doubting heart. One day he asked for a special interview with the missionaries. He wished to be baptized at once and wanted to know what the missionaries would do for him by way of support. We suggested that since he was anxious to testify and preach, as he said, that he follow the example of the Apostle Paul and work part time and preach part time. His answer was that all his life he had led the worship of stone idols and did not know how to work but only how to talk. Shortly after this he vanished from the Basna field and arrived in Janjgir to tell his story there. They were very careful there and suggested that he go back to Basna where his mother tongue Oriya is used quite a bit. When he came back to Basna he again asked what kind of a plan we could suggest for his livelihood. We had the same suggestion.

Recently the leading men from the various village groups of Christians met at the village Sivitripur for a Lay-Leaders Worship Camp. Our friend, Misra Brahmin, came too and one morning presented his request to this group of leading men. They checked him up carefully on his motives and he became angry and loud. Some told him frankly that the attitudes he manifested were rather questionable. He was told that it appeared as though he was more concerned about his stomach than about his soul. Several men from the Baptist field withstood him rather sharply to my surprise. After the meeting one of these men came to me and said, "We know this man. He is from the Baptist field. His name is not Misra Brahmin but Dharni. He is the son of Christian parents in Katak. He used to be employed as a preacher on a good salary. He is a cheat and a bad man. Be careful." He must have felt that he was discovered because he disappeared after that meeting and has not been heard of since. He was a wolf in sheep's clothes. We always doubted him but gave him the advantage of the doubt, until the Lord provided a way out.

HOME MISSIONS

A. J. Neuenschwander, Sec.

Langham, Sask., June, 1938.
Langham, Sask.

Dear Mission Friends:

In response to a request, I shall briefly give some incidents out of my efforts in this District. I feel that I am privileged to do this work only by the grace of God.

After we had settled in our new home, I began the work by making visits in the homes in the Aberdeen church, in cooperation with Brother Koop. In November I visited groups in Kindersley, Glidden, Fiske, Herschel, and Luseland. In Herschel Bible Studies were conducted in addition to doing visitation work. Here Elder Jacob B. Wiens, Abram Klassen, Heinrich Penner and Jacob Wiens Jr., assisted me in turn. The conviction is growing with me that where visitation work is done in homes, and we come direct to the point of prayer and personal relationship to the Lord, the best work is done. An Itinerant Minister needs, therefore, to give ample time and energy to this specific field of endeavor.

During the Advent season and until the end of January, I labored in Langham. From the end of January the Bible Weeks commenced. From that time until the 21st of March, services were held almost every day. Many days I spoke twice and occasionally three times, Saturday, only, was free. Invitations were accepted as fast as possible, but a few could not be accommodated, such as Superb, Sonningdale, and Mayfair. From the end of March until the end of June, I have again labored near and in the home base.

Reported briefly, this is all that I can say about the work. I have performed my tasks gladly, although at times with hesitation, because of my shortcomings. May the Lord bless what was done, according to His will and plan, and may He pardon all errors and mistakes.

With deep gratitude to our Heavenly Father and to all who helped to make it possible to establish this work.

I beg to remain with brotherly greetings,

Jacob J. Nickel.

—A CLERGYMAN'S LIFE.—To a person who regretted to Dr. S. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

Important Conference Resolutions

The important resolutions of the Conference are herewith published. They will mean just as much as we make them mean and no more—by uniting to carry them out. May the Lord, the Head of the Church, lead and unite us in their accomplishment!—C. E. Krehbiel, secretary.

5. RESOLVED to adopt recommendation 1 of the Executive Committee. It reads: That the Minutes and Reports of the session at Saskatoon be printed and distributed as in previous years two to a vote, and that the congregations be requested to take one offering for the Conference Treasury to pay for same. —H. H. Bartel, C. F. Sawatzky.

6. RESOLVED, to adopt recommendation 2 of the Executive Committee. It reads: That the Executive Committee be authorized to use its discretion in distributing such bequests or gifts to Conference as have been given without designating specific causes to which they should go.—F. H. Swartz, A. H. Leaman.

7. RESOLVED, To adopt recommendation 3 of the Executive Commitee. It reads: That it is the sentiment of Conference that definite efforts be made to have a Conference Headquarters for offices and archives and other conference interests, and where a Central Treasury may be established to which money for all conference purposes may be sent and be booked and used for causes specified by donors.—Joh. Enns E. G. Kaufman.

9. RESOLVED, To adopt recommendation 5 of the Executive Committee. It reads: That the Executive Committee of Conference be authorized to receive real and personal property as bequests, gifts or annuities, etc., for Conference just as boards and committees have been doing.

10. RESOLVED, To adopt recommendation 6 of the Executive Committee with the amendment that the matter be put into motion as soon as possible with the approval of the Ex. Com. It reads: That this session creates a special committee to study further the question of providing pensions for deserving, needy or superannuated ministers, and that the matter be put into motion as soon as possible with the approval of the Executive Committee, and to report to the next session of Conference.—S. K. Mosiman, Walter H. Temple.

11. RESOLVED, That the President appoint a committee of five to consider a pensioning plan, and add more to the committee as needed.—Walter H. Temple, A. Warkentin.

12. RESOLVED, To adopt recommendation 7 of the Executive Committee. It reads: That a copy of the Report on the Third Mennonite World Congress be sent free of charge to each Sunday School Library of our Conference.—S. K. Mosiman.

13. RESOLVED, That the Executive Committee be authorized to take steps toward inviting the Fourth World Congress of Mennonites to meet in America.

15. RESOLVED, To adopt recommendation 1 of the Placement Committee. It reads: to advise congregations and ministers, if they contemplate making a change, to give each other at least three months prior notice.

16. RESOLVED, To adopt recommendation 2 of the Placement Committee. It reads: To advise ministers, who accept a call to a church of which they are not members, to join such a church.

The Question: Would it be wise to advise district conferences to offer Certificates to the ministers of their churches who are in good standing, stating that they are recognized Mennonite ministers? was answered thus:

17. RESOLVED, That the General Conference, through its Executive Committee, offer Certificates to the ministers of the Conference.—G. T. Soldner, Freeman H. Swartz.

20. RESOLVED, That the Placement Committee and the Church Unity Committee be made Standing committees of six members each.—Ed G. Kaufman, P. H. Richert.

21. RESOLVED, To adopt the recommendation of the Board of Foreign Missions. It reads: That until the Pension Plan fully functions, the retired missionaries who would be on pension, get their support from the (board's) general treasury according to the Pension Plan (for missionaries). (Bracket insertions by the Conf. Sec'y.)—John Lichti.

25. RESOLVED, To adopt recommendation 1 of the Home Mission Board. It reads: Whereas our Mennoninte constituency in Canada had to be settled in places and locations as they could be secured, it naturally followed that settlements had to be made in many and scattered places; and Whereas these scattered settlements find it difficult to establish and maintain self supporting churches, it has been the policy of the Home Mission Board to support and aid these struggling churches by supplying an itinerant ministry at a cost of $500.00 to $600.00 per month. We recommend, that the Board continue its endeavor to nurture these groups and struggling churches, in the hope that they might become independent and self supporting churches in due time.—P. H. Richert, S. P. Preheim.

26. RESOLVED, To adopt recommendation 2 of the Home Mission Board. Daniel J. Unruh, C. C. Epp. It was amended so it now reads: Whereas there is some overlapping in the work of the various Evangelistic Committees of the District Conferences, and the work of the Home Mission Board, when at the same time there are some scattered Mennonite flocks un-

shepherded: the Board kindly suggests that these Committees cooperate and communicate with the Board, with the view of coordinating the task of Church Extension and Evangelism, so that all our fields may be adequately covered. Therefore, recommended, that we be given the privilege to engage one (2 had been suggested) Itinerant Minister in the United States if conditions warrant, to cooperate with District Evangelistic Committees, whose duty it shall be to shepherd these smaller groups with the hope of developing them into permanent churches; and also to conduct Bible Study and Evangelistic Services in these churches. The service of this man is also to be offered to smaller churches which are now self-supporting, but feel they cannot afford to engage special speakers and entail additional expenses for such extra services. —C. E. Krehbiel, Elmer Basinger.

27. RESOLVED, To adopt recommendation 3 of the Home Mission Board. It reads: For almost four centuries Mennonites were almost exclusively a rural people, but at present there is a trend and tendency toward the cities because of our industrializd age. The Home Mission Board is convinced that we should continue our City Mission work, as heretofore, and even enlarge the program as needs arise. In the recent past, Girls' Homes have been established in some of our city centers. The results in spiritual help and response amply warrant these ventures. We recommend that the Board be given the privilege to enlarge this phase of the work when conditions warrant it.—M. Horsch, J. C. Kaufman.

29. RESOLVED, To adopt recommendation 4 of the Home Mission Board with the phrase "at the discretion of the Executive Committee." It now reads: Whereas the employment of a Field Secretary has demonstrated its worth in the past three years, we recommend that this office be continued at the discretion of the Executive Committee as heretofore, and the various conference activities be kept before our churches and people constantly.—Ed. G. Kaufman, J. J. Voth.

30. RESOLVED, To adopt recommendation 5 of the Home Mission Board. It reads: Whereas our Heavenly Father has blest many with a goodly portion of this world's goods, and whereas the Home Mission Board has received substantial gifts during the past three years from bequests, recommended, that the Executive Committee of Conference produce literature to show how these material goods can contribute greatly to carry on the Lord's work for years to come, when individuals leave such legacies for the work of the various conference boards.—H. E. Suderman, F. H. Swartz.

32. RESOLVED, To adopt recommendation 1 of the Board of Publication. It reads: In view of the fact that the book "Twenty-five years with God in India" is a valuable book, and should be more generally read, the Publication Board recommends that the Conference endorse the sale of the remaining 1125 copies through the churches, at the reduced price of $1.00 per copy (former price $2.25), and that one-fourth of the proceeds from their sale be turned over to the Board of Foreign Missions.—C. C. Wedel, A. J. Neuenschwander.

39. RESOLVED, To answer the Question "Does this conference session believe that the time has come for the Conference to do its own printing?" with "Yes." (This affirmative vote expressed the conviction of the session. Sec.).

42. RESOLVED, That the Board of Publication and the Executive Committee retain the authority given them by the former conference session in regard to acquiring a printing plant and book store.—Jacob H. Janzen, G. T. Soldner. (This refers to Res. 68b of 1933 which reads: "That Conference gives the Board of Publication permission to purchase and operate a printing plant after the $10,600.00 indebtedness of the Board is met, and if the Board then sees it feasible to make such purchase and engage in printing;" and Res. 63 of 1929 which reads: Resolved, To grant this request—No. 7. for authority to relocate our publication work and book store—with the understanding that the Publication Board do it in cooperation with the Executive Committee. Sec'y C. E. K.).

45. RESOLVED, To adopt recommendation 4 of the Board of Publication. It reads: In contemplating the revision of the Mennonite Hymn Book we find that this work will entail an outlay of approximately $3,000.00, divided as follows: For Committee work, $125.00; for new plates, $1150.00; for securing copyrights, $400.00; for changing titles on plates, $200.00; for printing and binding 2,000 copies, $1200.00. The Board of Publication is willing to undertake this work, but fearful of the large expense involved, it does not feel that it would be wise to proceed, unless the Conference is willing to help find means with which to finance the project. And since there is a surplus from the 1935 Jubilee Fund in the hands of the Board of Trustees which possibly could be loaned to our Board, we recommend, that the Conference authorize its Board of Trustees to loan to our Board at a reasonable rate of interest the sum necessary for this purpose.—A. J. Neuenschwander, J. E. Amstutz.

46. RESOLVED, To approve of the plan of the Board of Publication in the German Hymn Book and to encourage the Board to proceed with its execution as soon as possible. It reads: The Board of Publication is ready to assist the German speaking and German singing churches in the publication of a new unified hymnbook and to do all within its power to expedite the project. To do this, it is necessary that the existing Hymn Book Commission (of Canada. Sec'y) submit the MSS as early as possible, accompanying the same with concrete proposals so that the necessary financial estimates may be made and the contracts

for the printing of the book may be executed.—J. H. Langenwalter, A. J. Neuenschwander.

47. RESOLVED, To lay recommendation 6 of the Board of Publication on the table until we hear the recommendation of the Board of Education on the same point.—Ed. G. Kaufman, A. Warkentin. (See Res. 53-54)

48. RESOLVED, That the "Junior Messenger" and the "Kinderbote" in future be published separately. —J. H. Enns, C. C. Wedel. (This was the motion adopted after recommendation 7 of the Board of Publication, which varies somewhat from this, was considered.)

50. RESOLVED, To adopt recommendation 1 of the Board of Education. It reads: That the Board of Education express its appreciation for the work done by the General Conference Field Secretary, and strongly urge that this work be continued at the discretion of the Executive Committee. The experience and insight gained through this type of work, we believe to be of grat value to our churches and should be utilized in the future development and expansion of the work of the Conference as represented by our various boards. —L. Hostetler, C. E. Krehbiel.

51. RESOLVED, To grant the request of the Board of Education as given in part 2 of their recommendations. It reads: Integration of the General Conference Board of Education and the Educational Committees of the District Conferences. — As indicated in the report, the Board of Education has tried to do some work along this line, especially through the Field Secretary. The matter, however, is rather complicated, since there is no organic connection between the General Conference and the Districe Conferences and their respective Boards and Committees. Therefore the Board of Education asks for authority to study the possibilities of better integration between the General Conference and District Conferences so far as it pertains to the work of Christian Education, and to bring, if possible, a recommendation to the next session of the General Conference looking toward this end. —C. C. Epp, G. T. Soldner.

52. RESOLVED, To adopt recommendation 3a. of the Board of Education. It reads: Young People's Work. Whereas young people's work is growing and needs integration, and whereas efforts are being made to develop a Conference-wide Young People's Union, Resolved, that the proposed Young People's Union be invited to choose at least two representatives from their group to meet with this Board, at the discretion of the Board of Education, to cooperate in all phases of Young People's work.—Lester Hostetler, A. J. Neuenschwander.

53. RESOLVED, To take the recommendation of the Board of Publication in *re* a young people's paper from the table.—C. E. Krehbiel, J. H. Langenwalter.

54. RESOLVED, To adopt part 3b. of the recommendations of the Board of Education. It reads. Resolved, that in view of the needs of the young people of our Conference we encourage the Young People's Committee, in cooperation with the Board of Publication and the Board of Education, to publish a paper primarily for Young people.—Lester Hostetler, W. H. Dyck.

55. RESOLVED, To adopt recommendation 4 of the Board of Education. It reads: Sunday School Work. Resolved, That the Board of Education express its sincere appreciation for the way the churches of the Conference have received the Sunday School Quarterly. In the light of this reception of the Quarterly and insistent demands that we move further and more rapidly in the direction of supplying intermediate and children's Sunday School material, the Board of Education hereby asks the General Conference for authority to proceed in working out or adopting from other sources a complete curriculum for our Sunday Schools, and to publish Sunday School material for various age levels as soon as it can make arrangements for the same.—Lester Hostetler, J. R. Thierstein.

57. RESOLVED, To amend recommendation 5 so that "appointed by the Board" be changed to read "provided by the Conference." It now reads: Work of our Colleges. As indicated in the Board of Education report, an attempt has been made during the last three years on the part of the Board of Education to foster a closer relationship between our Conferences and our colleges. The mission of our colleges is to serve the church, and therefore it is felt that the General Conference should have more of a voice in the affairs of the colleges which should be to the mutual interest of our Conference and our colleges, and, whereas the entire problem is somewhat complicated by various factors, such as the different charters of the colleges, therefore, the Board of Education hereby asks for authority to work out the necessary arrangements, if possible, with each college, whereby at least one person for each Junior College Board and at least two persons for each Senior College Board would be provided by the Conference to serve as General Conference representatives on these college boards. It is understood that duplication of staff and board members shall be avoided.—P. R. Schroeder, Howard G. Nyce.

58. RESOLVED, To adopt recommendation 6 of the Board of Education. It reads: Bible School and Seminary. Whereas the Bible School and Seminary problem was entrusted to our Board at the last session of the General Conference with instruction to bring recommendations to this session of the Conference, therefore in the light of long and careful study and deliberation, and whereas the question is involved and of far reaching importance to our church, we recommend that the Board of Education together with the Executive Committee of the Conference be authorized to work with the Witmarsum Board toward the organization and the opening of a Bible School and Sem-

inary with such modification of the proposed Witmarsum plan as may seem desirable in the light of continued careful study of Evangelical Bible School and Seminary needs of our people, and that in the meantime our colleges be encouraged to do what they can to meet our needs along that line.—Howard G. Nyce, A. Warkentin.

60. RESOLVED, To adopt recommendation 1 of the Relief Board. It reads: That the General Conference take part in the feeding of children in war-torn Spain, as far as means permit, in the name of the Mennonites.—G. T. Soldner, W. H. Dyck.

64. RESOLVED, To amend recommendation 2 of the Relief Board to the effect that the committee to be appointed be given permission to act if they deem it necessary.—D. Toews, E. J. Neuenschwander. (The Secretary asked, before the vote was taken, what was meant by "to act," and the Chair stated he took it to mean "in an advisory capacity only.") As amended it reads: That a Colonization Study Committee of five be appointed by the Executive Committee to study the necessity and possibilities of organized colonization of Mennonites and that it be given permission to act if necessary and to report to the next session of the Conference.

66. RESOLVED, That the Emergency Relief Board be permitted to pay $35.00 per month to support the All-Mennonite office of B. H. Unruh in Germany, beginning July 1, 1938.—C. E. Krehbiel, A. J. Dyck.

67. RESOLVED, To adopt recommendation 4 of the Relief Board. It reads: That the churches in the States put forth efforts to collect during the next three years three quarters of the transportation indebtedness of the hopeless cases of the immigrants in Canada ($27,000.00), with the understanding that the immigrants in Canada collect the fourth quarter.—J. R. Thierstein, W. H. Dyck.

68. RESOLVED, To adopt recommendation 5 of the Relief Board. It reads: That we cooperate with the Mennonite Central Committee as heretofore, and be officially represented in that Committee by two representatives of the Emergency Relief Board.—A. J. Dyck, C. H. Friesen.

70. RESOLVED, That in order to save time at later conference sessions, official delegate reports in printed form be distributed instead of being read. The conference secretary in person or through an authorized representative shall receive certificates at the time of registration of delegates and he shall verify receipt of same to the Conference.—Res. Committee, J. H. Langenwalter. (The delegate list had been printed and distributed in accord with conference resolution. Sec'y.)

71. RESOLUTION: Whereas guests or part-time delegates of the Conference are seriously inconvenienced by a disruption of our scheduled program, and unduly prolonged discussions on any one problem tend to disturb the spirit of the session, Resolved that in later conference sessions the program be followed as proposed by the Business Committee to the extent that each day's program be completed on the day to which it is assigned. Lengthened or additional meetings are to be provided by the Business Committee. Only upon unanimous consent of the Business Committee, the President and the Secretary of the Conference, can business be extended into another day.—Res. Committee, A. Albert Claassen.

72. RESOLUTION: In view of the fact that we as Mennonites of the General Conference emphasize individual responsibility to God in our relations to Him, be it Resolved, that we urge our churches and the Conference to provide a wider distribution than hitherto among women, laymen, and especially young people, of such duties and opportunities of service as representing congregations at conferences, serving as officers and members of boards and committees.—Res. Committee, Adolf Friesen.

73. RESOLVED, That we urge the ministers of our congregations to inaugurate mid-week evening courses on our Mennonite heritage, history, and principles.—Committee on Doctrine and Conduct, J. H. Langenwalter.

76. RESOLUTION: The Board of Publication begs leave at this time to present to the session the following resolution which was inadvertently omitted when we made our report to the session.—At the conference session at Upland, Calif., our Board had intended to call the attention of the Conference to the fact that steps should be taken to bring he "History of the Mennonite General Conference" up to date, when we were agreeably informed that Brother H. P. Krehbiel, who had written the very valuable first volume of this history, was preparing to write the second volume.—Today we are happy to report that Rev. Krehbiel has written this second volume, copies of which may be seen on the Mennonite literature table in this hall; and we herewith express our heartfelt apprecation of this splendid service in behalf of the Conference, and would be pleased if the session by rising vote were to do the same.—We further comment that these books are so valuable that copies should be found in every church or Sunday School library, and in the library of every church and conference leader.—John C. Mueller, C. C. Epp.

79. RESOLVED, To adopt recommendation 1 of the Peace Committee. It reads: That the General Conference approve the plan (See report) and that every congregation be encouraged to start Peace Study Classes for a period of six to ten weeks annually. The Christian Peace Series is ready for immediate use, and there are other fine materials available.—John Lichti, John H. Epp.

80. RESOLVED, To adopt recommendation 2 of the Peace Committee. It reads: Whereas it is a fact, that our National legislators do give heed to the convictions of their constituency, we recommend that individuals, who agree with this proposal, study pending legislation and write to their Representatives and Senators urging them to support legislation favorable to peace and to oppose measures that are unfavorable to peace.—E. D. Schmidt, A. Warkentin.

81. RESOLVED, To adopt recommendation 3 of the Peace Committee. It reads: For a number of years, Peace Conferences have been held in various sections of our country. Greater participation in such gatherings is bound to strengthen our convictions, and also to enhance the movement. Therefore we recommend, that General Conference approve of the holding of Peace Conferences in cooperation with the Friends and Brethren, and encourage a larger attendance at such conferences.—S. K. Mosiman, Howard G. Nyce.

82. RESOLVED, To adopt recommendation 4 of the Peace Committee. It reads: We find that where Peace Conferences have been held in the past, either singly or in coopration with others of similar convictions, sentiment is much stronger for a close adherence to the teachings of Jesus on his subject. We therefore recommend, that in sections where such efforts have not been made, interested individuals in Peace seek the cooperation of others in the arranging of such Peace conferences.—John C. Mueller, Elmer Basinger.

83. RESOLVED, That we adopt the whole report of the Peace Committee.—Ed. G. Kaufman, J. B. Reimer.

(The question being asked, the Committee Secretary stated that by adopting the report of the Peace Committee the session was not endorsing the Institutes of International Relations. Sec'y. C. E. K.).

85. RESOLVED, That all funds of the various conference treasuries which have to be invested shall be invested by an Investment Committee appointed by the chairman of such board and that the treasurer of such board be an ex-officio member of such investment committee.—H. E. Suderman, P. H. Richert.

89. RESOLVED, That this matter be referred to the Executive Committee for study and such action as is necessary to safeguard present material.—Freeman H. Swartz, Adolf Friesen. (Refers to Mennonite Archives, etc.)

92. RESOLUTION: Acknowledging that Christ's prayer "that they all may be one" can only be fully realized as we, God's children, do our part in working for Christian unity, Resolved, that together with other efforts our Committee on Unity supply the Conference Secretary with names and addresses of officers or other Mennonite conferences to whom he shall extend invitations to our General Conference sessions. (Adopted.)

93. RESOLUTION: In order to further promote our principle of peace, Resolved, that we recommend to the Peace Committee to publish in our papers a series of suggestive peace programs. (Adopted.)

Tabled Resolution 4:

94. RESOLVED, To table resolution 4 of the Resolutions Committee until the next session. It reads: Since the work of the ministry is of such great importance, and charged with many responsibilities, and since there is such a variety of opinion as to the requirements of the ministry, Resolved, that we recommend the appointment of a committee by the Executive Committee of the Conference to draft a tentative standard for candidates for the ministry in the Mennonite church, and also a suggested standard to encourage greater efficiency of the ministers now in service.—David Toews, E. J. Neuenschwander.

95. RESOLVED, That each conference make definite provisions toward the end that at least one conference paper (The Mennonite or Bundesbote) be subsribed to by each family in the Conference. (Adopted.)

96. RESOLVED, To recommend to the Business Committee the printing on the Conference Program for future sessions the names of the conference officers, and members of boards and standing committees. —(Adopted.)

97. RESOLVED, That we accept the invitation of the Eastern District to hold the 1941 session in Pennsylvania.—H. P. Krehbiel, Adolph Friesen.

Letter from an Ex-President of the General Conference

Dr. H. J. Krehbiel, Reedley, California

Reedley, Sept. 10th, 1938

I am enjoying the sessions of the General Conference at Saskatoon, second hand, in the reports of our delegates and the reports which I read in the Bundesbote and the Mennonite.

I rejoice to note that all these reports are optimistic and encouraging, and that there are only minor notes of discord, such as the discourtesy of members leaving the hall, while a speaker was delivering his address, and like always, or perhaps more than ever, a great number of the delegates leaving before the close of the Conference. Could this not be avoided by condensing the program and then conducting the sessions according to the schedule of the program?

Others have very ably commented on the work of the session; so I shall refer to only a few things that attracted my attention in a special way. The plan for the General Conference to go into Partnership with the Herald Publishing Co., of Newton, Kansas, does not appeal to me, and I am of the opinion that it would not work out satisfactorily. I think it would be a better plan if the Conference bought out the Herald Publishing Co. or, in case this is not feasible, establish a printing plant of its own.

I have often marveled how the Canadian Brethren could bear up under the heavy burden of the great debt incurred by bringing the Mennonite refugees from Russia to Canada. Therefore I appreciate the fact that the Conference has assumed a certain amount of this debt. The General Relief Committee of All Mennonites should have undertaken this task and assumed this obligation. Since they did not, and are caring only for those who went to Paraguay and Brazil, it seems to me that our contributions for relief in the future ought rather go toward the liquidation of the Canadian debt than as contributions to the Central Committee.—(Amen, Editor).

Brother Jacob H. Janzen writes in the last issue of the Bundesbote, Sept. 6th, "Unfortunately or perhaps fortunately I was not present when Communism as in Russia and National Socialism as in Germany were discussed, for had I been present my indisposition and headache might have been aggravated." I cannot see what brought this matter up for discussion at the Conference. He says, however, that he was more opposed to Communism than to the other. I think that is because he came into contact with Communism in Russia and knows what it means and does. In my estimation National Socialism in Germany is just as anti-Christian and reprehensible as Communism in Russia. We have nothing to do with either. But we as Christians and Mennonites in the United States ought to oppose and denounce the subtle propaganda that is trying to line us up with the British Empire, Imperial France, Totalarian Russia in the next European war to make the world again "safe for Democracy" and to teach, through a bloody war, certain nations of Europe the sanctity of treaties. That this propaganda has made considerable inroad is evidenced by recent speeches of our President while in Canada, Secretary Hull in Washington, and Ambassador Bullit in Paris.

You have all heard by this time that we in California have an Initiative on the ballot to give every person in the State, who is over 50 years of age $30.00 every Thursday. Such things are possible in California. I read a short time ago that a man said to his friend, that he had visited Madagascar, and his friend asked him what was the most remarkable thing he saw there, and he replied: "A sign reading 'Los Angeles City Limits.'" In fact there is such a sign in the desert 40 miles north of Los Angeles. I am certain, there are enough sane people in California to vote down such a fantastic proposition. The only lamentable thing about it is that many poor old people are contributing a cent per day to get the proposition on the ballot and put it over.

We had a delightful summer and an abundant harvest; so there is a surplus of everything and the prices, in consequence, are one-half to two-thirds of what they were last year.

In conclusion I will steal a little of the thunder of the regular correspondent, by telling you that a pipe organ was installed in our church this week, and tomorrow we will have the pleasure of hearing it for the first time.

Sunday School Lesson

A. S. Bechtel

September 25, 1938

DAVID: TRIUMPHANT FAITH

Psalm 23; 27:1-6

Introduction

Psalm 23 is loved and cherished by many. It expresses in matchless words, the supreme confidence of one who knows God as the Shepherd of his life. David has passed through many and deep experiences and has known the Lord's abiding presence. This is a psalm of faith and joy without any mixture of fear. David knows that he is NOW enjoying the Shepherd's protecting care and guidance. This psalm is a great, unfathomable ocean of truth. "It is the nightingale of the psalms and has filled many hearts with a melodious joy." It has charmed more griefs to rest than all the philosophy of the world. It has comforted a great host of the poor and needy. It has sung courage to many disappointed ones. "It has poured the balm of consolation into the hearts of the sick, the captives, the widow and the orphans."

Every Want Supplied vs 1-3

The foundation thought of these verses is, "The Lord is my Shepherd." God is to the human soul what the ancient shepherd was to his sheep. Jehovah's sheep will not lack anything that is good for them. Verse 1 states this glorious fact in a general statement and the rest of the Psalm tells of specific wants supplied. Four wants are supplied in verse 2; refreshing rest and food in green pastures—contentment and quiet—drink and leading beside quiet waters. This leading is continuous, ours it is to follow. A fifth want is supplied (v3), that of reviving, reinvigorating, restoring the wearied soul, bringing it back to normal, to what it ought to be. A sixth want supplied is guidance, not only by the refreshing waters, but in a holy walk in paths of righteousness.

Every Fear Banished v 4

The quiet paths of righteousness are in a sharp contrast with the dark "valley of the shadow of death." Here there is no fear for David is confident of God's presence and comforting care. God's children have no fear in the darkest valley. A real trust in Him banishes all fear in the presence of danger.

Every Longing Statisfied vs 5, 6

Jehovah is a bountiful host who prepares a feast (v5) in the very presence of His child's enemies. God will give help, comfort and cheer to His own. He also anoints the head with the "oil of gladness." He gives freely and the cup of gladness, of blessing overflows. God's goodness and mercy follow his child all through life here (v6) and lead him to the eternal "House of the Lord."

"This Psalm is unrivalled for calm serenity and perfect faith. Under God's loving care the Psalmist knows neither want nor fear." "The world could spare many a large book better than this sunny little psalm."

Triumphant Faith Ps. 27:1-6.

In Psalm 27 we find an expression of enthusiastic confidence in God in the first six verses. The Psalmist knows no fear in the midst of dangers. The Lord is his light, salvation and strength of his life (v1). How then can he fear? What power or person is there so strong that the Lord can not protect him? If our life derives its strength from Him who is our strength, it cannot be overcome by any adversary. Even wicked foes need not be feared (v2) for they will stumble and fall. The trusting believer will not fear even the host of the enemy that may threaten him (v3). The time of serious trouble will not cause the heart to fear for his confidence in the Lord remains unshaken. Joyful praise unto the Lord, not fear, will fill the heart of the trustful child of God (v6). Truly this is triumphant faith.

The Psalms of our lesson express the personal religious testimony of David. They relate, very directly, his personal spiritual life and his hope of eternal life. David's triumphant faith may be ours also.

Tenth Anniversary

The Rev. Howard T. Landes, Minister of the Germantown Mennonite Church, Philadelphia, Pa., preached his Tenth Anniversary Sermon on Sunday morning, September 11th. His theme was, "The Christian Minister". The text was found, in I Thess. 2:4 and Col. 1:28. His outline is as follows: "The Christian Minister": His call—His preparation—His message—His Reward. In the conclusion he stated that it was his desire and prayer to be a spiritual minister, one who shall always feel his dependance upon God and crave for Divine Inspiration and unction upon every effort, that it was his earnest prayer that God might give him greater vision of the needs of his Congregation and Community, that the Lord might give him such a Revelation of the divine truth which will bring a richer blessing to every member. And in closing he asked, "Will you as a Congregation aid your Minister with your loyal support with your prayers and gifts so that he will be able to live up to the glorious possiblities of the Christian Ministry?"

ANNOUNCEMENT

Invitation to the Western District Conference by the Mennonite churches of Oklahoma.

All Mennonite churches of the Western District Conference and friends who wish to share in the blessings of the Conference, are herewith heartily invited to attend its sessions to be held at Enid, Okla., Oct. 19-21, 1938, God willing. The Educational Building on corner of Independence and Market, one block west of the Mennonite Mission, is the place of meetings.

Since our Conference is not very strongly represented in Enid, it will not be possible for us to offer delegates and guests free lodging and meals. But Enid has three very large hotels and offers fine and satisfactory accommodations. Those who wish to stay in tourist camps will also find accommodation The reception committee is contacting a number of private homes through the Enid Ministerial Alliance for free or reasonable night lodging.

The rates in the hotels are:

1. Baker Hotel, single room, 50c to $1.50; double, 75c to $2.00.
2. Oxford Hotel, single room, $1 to $2.50; double, $1.50 to $3.50.
3 Youngblood Hotel, single room, $2.00 to $2.50; double, $3 to $3.50.

The Reception Committee has made arrangements with hotels, cabin camps, and private homes to reserve rooms if requests come in before hand. The price of cabins is $1.00 to $2.50 for four people. In order to assist our delegates and guests properly, the committee asks that, if possible, notice of your coming be sent to H. N. Harder, 320 W. York, Enid, Okla.

Upon arrival at the Educational Building, all delegates and visitors will be registered.

Respectfully yours,

The Reception Committee, H. U. Schmidt, Meno, Okla., J. W. Bergen, Goltry, Okla., H. N. Harder, Enid, Okla. (320 W. York).

EASTERN CONFERENCE DOINGS

September 24th—Annual Sunday School Convention, Zion Church, Souderton, Pa. Sessions 2:30 and 7:30 P. M. Theme: Learn—then Serve. 2 Tim. 2:15.

October 7th—Ministers and Deacons Quarterly Conference, Germantown Church, Germantown Ave. near Herman, Germantown, Phila., Pa. Sessions 2:30 and 7:30 P. M.

October 8th—Annual Meeting Women's Orphanage Society, Bethel Church, Perkasie, Pa. Session Morning and Afternoon.

October 29th—Annual Meeting Eastern District Brotherhood, Grace Church, Lansdale, Pa., Sessions 2:30 and 7:30 P. M.

November 6th—Fall Rally—Young People's Union, First Church, Allentown, Pa. Speaker—Rev. Held. Topic—Work Among the Jews. Time 2:30 P. M.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Report - "How Can Our Retreats Serve To Better Unify Our Scattered Young People's Groups"

Purpose: The primary purpose of this study is to help us realize our common goal of "A UNITED MENNONITE YOUTH IN CHRIST" through Retreats.

No. 1. *The Young Peoples' Committee* of the General Conference should have before them and study, all Retreat programs and official reports, in order to preserve, perpetuate and share the worthwhile parts of the different Retreats.

This would make the committee a clearing house for plans and suggestions, to which the local or district committees could come for help and suggestions, in the selection of suitable leadership, speakers, course outlines or plans and other material. (Programs have been exchanged by the various districts and copies filed with the Y. P. Committee).

No. 2. *Study*—A definite period of time might profitably be set aside, during the Retreat period, to consider the work, organization and enterprises of our General Conference.

This would serve to emphasize to our young people that they are themselves a part of the conference and it's work. A study of the various Boards and their scope of work and aims should stimulate interest in the activities of the Mission, Education or Publication Board, and encourage their support.

It is suggested that essays or short reports by Retreaters themselves, on the above subjects, might be prepared prior to the meetings for discussion, etc.

No. 3. *Publicity*—Using our Y. P. Department of "The Mennonite" is without doubt the first and most effective step in uniting our efforts. We have hardly scratched the surface of possibilities along this line; when we note how great a power for directing the thinking and action of individuals and also larger groups, is found in the printed page that reaches into the homes of our youth!

In almost every project or endeavor put forth today, the printed page is one of the major factors counted on to influence persons, and why should we not unite all efforts in the development of this method of keeping every Mennonite youth informed of activities throughout not only our General Conference, but other branches and even about those in other lands, such as Mennonite groups in Europe and South America. Our Y. P. Committee and the Editor must make every effort to have all Retreat programs and material published early in advance of the meetings and crisp, concise reports promptly afterwards, in order to arouse and maintain the interest of our young folks. This of course is only one of the many functions of our Church paper. (A separate report on Publications scheduled for presentation at this Conference, should provide food for thought).

No. 4. The *Field Secretary* or a Y. P. Committee representative should attend every Retreat. The linking together of one group to another by the personally conveyed greetings of this "key-man" is very important in uniting the ideas, aims, and purposes of our work. We would do well to make special efforts to assist our Field Secretary at all times in opening the way for and preparing our schedules to enable him to attend as many as possible of our Retreats.

No. 5. *Missionaries* should appear on every Retreat program. Experienced leaders well realize the blessings to be confidently expected as these young folks have these needs presented at a time when hearts are receptive.

When it comes to uniting hearts and minds in a common purpose, the cause of Missions, lifts mind and heart beyond the local border of our selfish interests to the realization of what the great Divine Command means to the Christian. If our eyes are fixed on Jesus then we are united indeed.

No. 6. *Type of leaders*—Those vitally interested in the cause of Christ and with a vision of the work of the General Conference; a viewpoint not altogether local or limited to the immediate groups.

Exchange of Mennonite Personel as speakers and leaders; a point long recognized as essential and helpful. Distance has handicapped scattered sections, but real progress can be reported.

Contacting outside groups of Mennonites. Small groups may have excellent opportunities along this line, especially when in districts where other branches of Mennonites or independent churches are their neighbors. Young folks are much more receptive toward uniting efforts than their elders.

No. 7. *Conclusion.* The above points must be recognized as underlying principles only. Local organizations must plan and conduct their individual Retreats to meet particular needs. Care need be taken not to make programs too formal or professional, but spontaneous and with an element of "freshness" so characteristic of young folks.

While Retreats, like any other church organization, must be considered as a means to an end, and that end but to truly do the Will of God, their importance and influence has long been recognized as an opportunity to bring Mennonites closer together. This cannot be accomplished merely by organization; uniting our forces is not the end; but that united in purpose and motive, we might go forth to do His Will! Acts 1:8.

In behalf of the Y. P. Committee, I wish to acknowledge the many suggestions and helpful comments which have been so freely given, and which made this report possible.

—Rev. John E. Fretz.

The Cookie Jar

My constant prayer is for inner peace. I shall count this day incomplete if I have allowed myself to become disturbed, confused or distracted.

INTERMEDIATE DEPARTMENT

Intermediate C. E. Topic, Oct. 9, 1938

For Daily Reading

Oct. 3. Symbols in worship—the cross. Matt. 16: 24-28
Oct. 4. Worship and teaching. Deut. 31:11-13
Oct. 5. Praise in worship. Ps. 65:1-4
Oct. 6. A temple in the heart. I Cor. 6:19, 20
Oct. 7. God's temple everywhere. John 4:23, 24
Oct. 8. Reverence in God's house. Hab. 2:20
Oct. 9. Topic—The house of God: a place for worship. Heb. 10:19-25

Advance Preparation

Appoint several members to observe the following points in the morning church service and report at the C. E. meeting. 1. Do the people enter the church reverently or do they seem to be longing for friends? 2. Does the program have a theme? Is it followed? 3. Does everyone enter into the singing wholeheartedly? Do they seem to be praying during the pastoral prayer? 4. What do you find that distracts people in their worship? 5. Do the people look happy as they leave the church? Do they leave reverently? Make copies of these questions and give to each of those appointed.

Preprayer Circle

Read Eph. 5:18-21 to suggest the topic for the evening. Pray that the right spirit may prevail in the meeting. Pray for those who come with an indifferent attitude, that it may be changed. Pray for the leader and those who have a special part.

A Suggested Plan for Your Meeting

I. Opening

Song: "O Worship the King," or "Praise Him!"
Prayer by leader. Society announcements.
Scripture reading: Heb. 10:19-25.
Introductory talk by leader:

1. Making the House of God a place of worship is the greatest task of the church. If we fail in this, we fail in the most important responsibility, and all other phases of the church work are sure to suffer. What people are willing to sacrifice for Christ and his church depends on what happens to them when they worship. Use the story of Hannah as an example, I Sam. 1.

II. Presenting the Topic (Use for topics)

1. What is worship?

   "Worship is a personal approach to God." "We worship when the heart reaches out to God." Find other definitions then write out your own. Worship is to our advantage. St. Augustine said: "One cannot say he does the fountain good by drinking of it, or light by seeing it." So it is what God does to us that makes worship important. Mention some of the things that God does for us through worship.

2. Is worship a duty or privilege? A girl in college said, "I went to church enough when I was small to do me the rest of my life." What did church going mean to her? Contrast such a statement with the Psalmist who said: "I was glad when they said, 'Let us go into the house of the Lord'." Why do some people find church going a bore and others find pleasure in it? How much depends on the attitude of the worshipper?
3. Have the reports given of those who made observations during the morning worship service.
4. Making it difficult not to worship in the House of God.
   (1) If God is everywhere, why should we have a special building for worship? In what ways does an appropriate building help? Should the building be used for other gatherings?
   (2) What are some things that distract people in worship? Mention such things as, people coming in late, whispering, announcements given at the wrong time. Suggest ways of removing any distractions you may have in your service.
   (3) How do symbols develop the atmosphere of worship? Discuss the value of the use

of colored glass windows, candles, the cross, quiet music, flowers, pictures. Could your society in cooperation with the pastor be responsible for providing any one of these?

(4) Why should a worship service follow through on one theme? What is the result of conflicting themes?

(5) Mention the different parts of a worship service and how they make it easy for us worship: Praise in song, prayer, scripture theme, call to worship and response, atmosphere, message.

III. Closing Worship Service (without announcement)

Prelude: (softly) "Take Time to be Holy"
Call to worship: "The Lord is in his holy temple, let all the earth keep silence before him."
Quartet: (at a distance) "Majestic Sweetness"
Response: "The sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise."
Quartet: Dear Lord, Forgive."
Leader: Jesus said, "Ye are my friends if ye do whatsoever I command you"
Quartet: "O Master, Let Me Walk with Thee"
Benediction: "Let the words of my mouth and the meditations of my heart,
Be acceptable in thy sight, O Lord, my strength and my redeemer."

Use an illuminated picture of Christ to add impressiveness to your worship service.

JUNIOR CORNER

Suggestions for October

October 2: "Now the Lord hath made room for us." Genesis 26:22. (Isaac. Peace)
October 9. "The Lord is in this place; and I knew it not." Genesis 28:16. (Jacob. God's nearness)
October 16: "My brother." Genesis 33:9. (Esau. Forgiveness)
October 23: "I fear God." (Joseph. Serving God)
October 30: "Who am I that I should go?" (Moses. Readiness to serve)

Verse for the month: "I love them that love me; and those that seek me early shall find me." Prov. 8:17

Song for the month: "All the Way My Saviour Leads Me."

Mission project for the month: You will have noticed the call for more quilt patches in September News and Notes. Mrs. J. P. Suderman from the mission station in Arizona writes: "I used all the patches cut and uncut. A few have come in since. To me that is an "earnest" from the Lord that He will lead our societies to send in all we may need." Many new school dresses have just been finished and it is a good time to gather scraps. Why not provide Mrs. Suderman with some?

Program suggestions for October 2, 1938

"Now the Lord hath made room for us."

(Isaac the Peace Keeper)

Quiet music

Call to Worship: Sing in unison "O Worship the King." Verses 1 and 2

Worship service:

1. Rise to speak in unison: Hab. 2:20
2. Leader's prayer (be seated)
3. Responsive reading: Psalm 111
4. Sing in unison: "Praise Him! Praise Him!"

Mission minutes

Announcements

Study period aim: to teach the truth: "Blessed are the peacemakers."

1. Introduce the subject of the evening by reading in unison, Gen. 26:12-25, with chairman in charge
2. How Isaac kept at peace with others: by a junior
3. What others saw: by a junior using verses 12-14, 28a, 24
4. Special music: "Wonderful Peace." Verses 1, 2, 3
5. The chain of peace: Supply several juniors with a link each. This can be of orange construction paper. On this print the reference on which their minute talk shall be based and, at this time, let them, in turn, come forward, give their thought and fasten their link one to the other, forming a chain.
   Link 1: God wants us to seek peace: Ps. 34:14
   Link 2: The humble shall have peace. Ps. 37:14
   Link 3: There is a happy end to the man of peace. Ps. 37:37
   Link 4: They that love God's Word have peace. Psalm 119:165
   Link 5: The peacemakers shall be blessed. Matt. 5:9
   Link 6: Jesus is the giver of peace. John 15:27
6. Sing in unison verse five of "Wonderful Peace"
7. Heart talk: "The Lord blessed him." Gen. 26:12. In a few statements put a longing into the heart for the blessing of God. Point again to Jesus who can make our lives what they ought to be.
8. Speak in unison verse of the month
9. Thanking for the Jesus who wants to make and lead our lives: Do this by singing in unison the song for the month
10. Leader's closing prayer

Program suggestions for October 9, 1938

"The Lord is in this place; and I knew it not."
Genesis 28:16

Opening service: "Favorites"

1. Five minute service of favorite songs. Sing also song of the month
2. Group contributions of favorite verses. This announced at previous meeting. Lastly quote in unison the verse of the month
3. Singing of a favorite hymn by memory by a junior
4. Reading of a favorite scripture passage by a junior
5. Speaking of a favorite prayer by a junior

Mission minutes

Announcements

Study period. Aim: to teach that God is near

1. The story of Jacob by a guest story teller who uses Genesis 25:24-27:45 only as a foundation for 28:10-17, stressing God's nearness
2. Nearer My God to Thee: After the story, unannounced, let a guest voice sing from somewhere unseen, verses 2 and 3 of "Nearer My God to Thee"
3. God's Promise of Nearness. In charge of chairman who gives out the following verses and calls for their reading: Numbers 14:9; Joshua 1:5; Judges 6:12; I Sam. 16:18; Matthew 28:20
4. Leader's prayer Thanking God for His nearness
5. Prayer of groups while singing "Nearer Still Nearer."

CORRESPONDENCE

LORAINE AVE. MENN. CH., WICHITA, KANS.

Spring and summer months have quickly come and gone. However we have had much activity in our church circle, hence it has been a very blessed time for us. In May we recognized Mother's Day with a special program; one day was set aside for distribution of clothes in the needy area, and one the 22nd we had Rev. J. M. Regier of Bethel College here, with a reunion for all present and former Bethel students and friends. A basket dinner had been arranged for, and the day certainly was a day of fellowship for all present.

On June 26 we had Home-Coming day with an all-day program: morning services, basket dinner at noon and evening, vesper services with Rev. J. M. Suderman and Rev. J. N. Smucker bringing the message; a trip, conducted by Rev. Schmidt, through the needy area, and a musical program in the evening by the Men's Gospel Chorus of the Alexanderwohl Church, Goessel. The fellowship and the interest manifested were wonderful and the spiritual blessings bountiful. Many thanks to all who contributed.

During the absence of the Pastor and Mrs. Schmidt to the Conference, Rev. D. C. Ewert of Inman, Kansas, brought the message on two different Sundays, which was greatly appreciated.

On Aug. 22 and 23 courtesies were extended for Rev. Albert and Wilma (Lichty) Jantzen and daughter, who are going to China as missionaries. On Aug. 28 Rev. and Mrs. Olin Krehbiel and children were with us. Rev. Krehbiel, who formerly was the Pastor here, brought the morning message.

Sept. 9th, a meeting of the Church Council was called by the members of the Home Mission Board, and plans were discussed for extension of the program of our church, which has grown to the extent that additional help will be needed to carry on the work, and it now appears that this help will be available. We are certainly happy and thankful to the Lord for the wonderful growth of our church under the leadership of Rev. and Mrs. Schmidt, for it won't be long and we will need more room for our church activities.

Mrs. Ben. C. Frey, Corr.

* * *

GARDEN CHURCH, HALSTEAD, KANS.

The Golden Jubilee of the Garden Township Mennonite Church has become history, but no doubt, the celebration will long be remembered, as it was associated with some thrilling experience. Rev. S. S. Baumgartner from Portland, Oregon, who had served the church for 20 years was present, and brought the message in the morning.

The reading of letters from former members was of special interest and very encouraging, as was also the gift, three pulpit chairs, presented by the children of the Peter Bachman family. A large tent had been put up, just south of the church, to accommodate the people and all was set for the afternoon and evening services. But a torrent of rain accompanied by storm, breaking the tent and flooding the ground, forced us to abandon the tent service and move into the church, soon after starting.

Special musical numbers were given by the Dettweiler brothers, the Ruth sisters of Halstead, former members of the church, Miss Alida Vogt.

Mr. P. S. Vogt gave a detailed history of the past fifty years. Rev. S. S. Baumgartner spoke of his twenty years of experience as pastor and school teacher. Speakers at the evening services were Rev. C. E. Krehbiel of Newton, and Rev. P. P. Wedel of Moundridge. Rev. C. E. Krehbiel spoke of pioneer life and events leading up to the foundation of the Mennonites in this community, and Rev. P. P. Wedel spoke of the formation and foundation of the three churches, Halstead, First Church of Christian, near Moundridge, and Garden, which was of great interest to all. Then followed an octette of mixed voices by the local church. In consideration of the past and the Christian heritage of our forefathers, and the many mercies of our Heavenly Father, we press forward toward the mark of our high calling, unto the day when Faith shall be sight.—Mrs. A. J. Dirks, Corr.

* * *

320 W. YORK ST., ENID, OKLAHOMA

As already pretty well known, the Western District Conference will hold its annual session here at Enid, Okla. Oct. 18-21 next. We are expecting a large attendance. Enid is a beautiful city of about 30,000 people. For three years this Conference has sponsored a home mission project here. It was a small beginning. Our first meeting had an audience of 14. Now it has grown, the largest having been 104. During the past summer the attendance was small. Last Sunday, however, it was 53 again.

At present our group is organizing and hopes to complete the task by the time the Conference meets. At our last session in McPherson, Kansas, the Home Mission Committee was given permission to proceed with the erection of a church building here. Arrangements are now on the way to begin this fall. Let me assure all mission friends that we and our group are rejoicing over this undertaking. When here in Enid, I hope that every Mennonite will visit our present meeting place, our home and also the location of our "new church to be". We are open to suggestions for a name of the new church.

A number of Mennonite people have purchased a home here, since the last Conference. They are: Albert Unruh, J. H. Goertzen, A. T. Mueller, Simon Unruh, Herman Koehn, Mrs. Andrew Koehn, L. L. Janzen.—Henry N. Harder.

—*The First and Second Churches, Philadephia, Pa.,* united last Sunday in the festival of the ordination of Rev. Erland Waltner as Elder of the Second Church, also in a reception given the new pastor. The congregation prays that the Lord may bless him and use him greatly in the church and community, so that many souls may find salvation in Christ.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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Going Home

The break of the home ties is hard for both the ones at home and the one leaving. In many cases it means a complete change in the life of the one leaving and shortly some lonesome hours when the first excitement of the change wears off. The thoughts drift back to the home and those around the table, what are they doing, how are they, and who dropped in for a few minutes keep running through the mind. A letter from home helps to answer the questions, but the face of some one interested in the same things and topics as the lonesome one, helps to drive the lonesome feeling away and brings a feeling of friendship that helps make the home ties seem stronger. Only one who has been through it knows what homesickness or loneliness feeling really is.

Right now there are those young people who have left their home communities to secure additional education, maybe their first trip from home and friends. If there is one who has enrolled in a school in New York, New Jersey or Pennsylvania, I would be glad to know of it and I will endeavor to help ease the lonesome feeling by a visit.

Maybe there is someone who has had to leave home in order to secure a living. If he should be in our section, we are anxious to visit him and help him to feel at home in his new location.

Too often we learn that someone is in our neighborhood, after they have left the section. Let's correct this by working together and passing the information to someone in the new locality quickly.

Walter H. Temple,
301 Madison Street, Wilkes Barre, Pa.

FRUITFULNESS

To illusrate the fruit bearing of Christian missionaries a native of a pagan land gave them the following splendid testimony: "A Christian missionary is like a mango tree, which puts forth its blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refulse to yield fruit again? No. It is more fruitful than ever. So it is with the Jesus man he tells us about."

« « JOTTINGS » »

ANNOUNCEMENT OF CHURCH DEDICATION —The Lord willing, *the Portland Mission, known as the Alberta Community (Mennonite) Church,* will be dedicated on Sunday, September 25. An all day service has been arranged, with the dedication proper in the afternoon. The prayers of all churches and mission-minded friends are sincerely requested for this important event.—Edmund Miller, pastor.

EXPLANATION: *Due to the fact that we are bringing the Conference Resolutions in this issue, some of the contributions that we had intended to publish this time, necessarily had to be deferred. Editor.*

—*The Y. P. S. and S. S. U. Notes,* published monthly by the Eastern District, present a regular bee-hive of activities. We find topics such as: Mission Project, Retreat Fund Project, Attention Superintendents! . . . Teachers! . . . Scholars! Fall Rally, Fellowship Dinner, An Urge to Read the *Mennonite,* about which Bro. Dr. Witt Temple says, "Up until recently I merely glanced over it once in a while, if I had nothing else to read. In the past few months I have read each copy and assure you there is much of real interest there."

—*The Young People's Retreat at Freeman College,* Freeman, S. D. had its fifth session, from August 28-31. The general theme was, *Christianity and the Home.*" Rev. John Bartel of Mountain Lake, Minn., Rev. and Mrs. S. T. Moyer of Basna, India, and Miss Lavina Burkhalter of Los Angeles, Calif. were the leaders. A total of 102 individuals, representing ten churches were enrolled.—*Violet Miller, Sec.*

—*Bluffton College.*—The faculty met Sunday afternoon in the Musselman Library for an inspirational service, to consider spiritual resources available and to plan more effectively for the tasks at hand. Meetings of this type are held monthly.—Following the devotional period, the general topic, *"The Life of the College Student,"* was discussed from different angles. A supper and fellowship hour in the evening concluded the worthwhile meeting.

—*Dr. S. K. Mosiman* submitted to a major operation in the Huron Road Hospital. He is still a very sick man. H. T. U.—Will not all friends of this good man unite in prayer that God may spare his life, if it be not contrary to His holy will.—Editor.

—*Rev. and Mrs. G. A. Linscheid,* missionaries at Clinton, Okla., who are about to retire from active service, are planning to move to Newton, Kans., where they have bought them a home at 1001 East Broadway. Rev. and Mrs. Benno Toews of Rosthern, Sask. will take up the work at Clinton.

—*Young People's Rally in Western Pennsylvania.*—The Y. P. of the western section of the Eastern District, including the churches in Altoona, Roaring Springs, Smith Corners and Napier, held a rally at Napier on Sept. 10, with sessions at 2:00 and 7:30 P. M. Discussion on the theme, "Looking Unto Jesus," was led by Andrew Shelly and Leonard Metzler, Bluffton College students, also by Thomas Vandrew and Rev. John Raugh.

—*Inman Mennonite Church, Kansas.*—A fine spirit of cooperation was seen in action, when seven tractors plowed the 80 acres farmed by the church. A vote of thanks is extended to all.—Church visitor.

—*Farewell Service for Miss Etta Davis, Missionary to China.*—Through the courtesy of the pastor Olin Krehbiel, we have a full newspaper report of this service, held at the Grace Church, Lansdale, Pa.—Rev. S. T. Moyer, missionary from India, and Ernest Bohn, pastor of the Zion Church, Souderton, made the introduction. The farewell address was given by Rev. Howard G. Nyce, pastor of the First Church at Allentown, based on the text, Josh. 1:9. He stated that Miss Annie Funk of the Bally Church, who perished on the ill-fated Titanic, was the first missionary to go out from the Eastern district. Rev. S. T. Moyer of Souderton, Dr. Harvey Bauman of West Swamp, Miss Wilhelmina Kuyf of Philadelphia, and now Miss Davis of Lansdale, are Eastern Conference representatives in the Mission field. The Reverends J. J. Plenert and Olin Krehbiel spoke words of farewell, so did Miss Davis, using Rom. 1 as the basis of her remarks. Rev. Freeman Swartz offered the prayer of consecration, and Rev. G. T. Soldner the benediction.—At Miss Davis' departure from the North Broad Street station, Phila., about 50 people gathered to see her off. The group sang songs and had a blessed time.—On her way to Vancouver, whence she will sail for the East, Sept. 17, Miss Davis stopped at Newton, Kas. and spoke to the Bethel College Congregation, Sunday, Sept. 11. Her direct, straight forward discourse on the importance and challenge of mission work took well with the audience.

—*Farewell Service for Miss Anna K. Swarr,* who also sails for China, Sept. 17, on the "Empress of Canada," was held Friday evening Sept. 9, at Calvary Mennonite Church of Mechanics Grove, Pa. Miss Swarr will serve her first term under the China Inland Mission. Rev. Eldon C. Whipple, acting secretary of that Mission, gave an inspirational address. Rev. Sylvan Lehman, pastor of the church, was in charge of the service.

—*Zion Church, Souderton, Pa.*—The Pastor and his family were very pleasantly surprised on their arrival last Thursday evening, to note some unexpected renovations in the parsonage. New light fixtures had been installed and some of the floors had been painted.

—*First Church, Bluffton, Ohio.*—At considerable cost the interior of the church building has been beautifully redecorated.—All churches should make the interior of the house of God attractive. God likes it that way. We need only to think of the Temple at Jerusalem. Besides, it is condusive to the stimulation of good and holy sentiments.—Editor.

—*We thank Bro. Walter H. Temple, Wilkes Barre, Pa.* for sending us batches of notes, now and then. Such help is truly appreciated.

—*Enrollment at Bethel College* on Sept. 15 was as follows: Freshmen, 119; Sophomores, 91; Juniors, 63; Seniors, 40; others, 23; total 336, which is 12 better than a year ago.

—*Rev. H. A. Fast, Field Secretary,* will visit churches as follows, the remainder of September:

Loraine Ave., Wichita, Ks., Sun. & Mon., Sept 18-19
Swiss, Whitewater, Ks., Wed. to Fri., Sept. 21-23
First, Hutchinson, Ks., Sun. to Tues., Sept. 25-27
Lehigh, Lehigh, Ks., Wed. to Fri., Sept. 28-30

—*New Treasurers on General Conference Boards: Home Missions,* Rev. J. J. Plenert, 2442, North 7th St., Philadelphia, Pa. in the place of J. E. Amstutz, Trenton, Ohio.—*Board of Education,* Rev. P. R. Schroeder, Freeman, So. Dak. in the place of Prof. D. H. Richert, Bethel College, Kansas.

—*Mrs. S. M. Musselman* in a letter to Eastern friends says, "I am lonely, but God knows why he does things we do not understand. We read, 'As thy days, thy strength shall be,' so I am just living a day at a time, and trusting Him to comfort me and supply my needs."

—*An Ugly Error.*—Through a *pied line,* p. 2, l. 15, last issue of *Mennonite,* editorial "Is Christianity a Man's Religion?" the press made us say, "Was not Christ the most male sex?" when it should be "Was not Christ the most manly man?"

REPORT OF THE EV. COM. OF MISSION SOCIETIES FOR AUGUST, 1938

Foreign Miss. Gen'l. Treas.: Miss. Soc., Wadsworth, Ohio, $12.50; Miss. Circle, Meno, Okla., $20.00; Oakleaf Miss. Soc., Mountain Lake, Minn., $30.00; Johanestal Sew. Soc., Hillsboro, Kans., $5.00; Bethel Miss. Soc., Wolf Point, Mont., $33.00; Miss. Soc., Upland, Calif., $10.00; Ladies Aid, Monroe, Wash., $3.32.—**Total, $113.82.**

Home Miss. Gen'l. Treas.: Miss. Soc., Wadsworth, Ohio, $12.50; Johannestal Sew. Soc., Hillsboro, Kans., $5.00; Miss. Soc., Upland, Calif., $10.00; Ladies Aid, Monroe, Wash., $1.68.—**Total, $29.18.**

Retired Miss. (Pension), Fund: Bergtal Sew. Soc., Pawnee Rock, Kans., $8.15; Salem Ladies Aid, Marion, S. D., $30.05; Sew. Soc., Waterloo, Ont., $10.50; Young Women's oc., Waterloo, Ont., $5.25.—**Total, $53.95.**

Christmas Fund: Girl's Miss. Soc., Wadsworth, Ohio, $5.00; Miss. Circle, Meno, Okla., $20.00; Onecho Miss. Soc., Colfax, Wash., $10.00; Mr. and Mrs. O. D. Becker, Boise, Idaho, $10.00; Bethel Miss. Soc., Wolf Point, Mont., $20.00; Newhopedale Sew. Soc., Meno, Okla., $10.00.—**Total, $75.00.**

For India: Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, $59.00; Coll. Joint Meeting Bethel College Ch., Miss. Soc., and Miss Study Circle, 1st Ch., Newton, Kans., Basna St., $10.00; San Marcos Soc., Paso Robles, Calif., Champa St., $10.00; Mr. and Mrs. O. D. Becker, Boise, Idaho, P. A. Wenger, $5.00;—**Total, $89.00.**

For China: Oakleaf Miss. Soc., Mountain Lake, Minn., Biblewoman, $25.00; Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., Biblewoman, $37.50; Hopeview Sew. Soc., Inman, Kans., where needed, $15.00; Bethel Miss. Soc., Wolf Point, Mont., Do., $25.00; Newhopedale Sew. Soc., Meno, Okla., Do. $10.00; Bethel Miss. Soc., Fortuna, Mo., Do., $10.00; Brudertal Sew. Soc., Hillsboro, Kansas, Elizabeth Goertz, $5.00. **Total, $127.50.**

Expenses of Ex. Com. and "Miss. News and Notes": Sew. Circle, Shafter, Calif., $2.60; Ladies Aid, Rosthern, Sask., $4.20; Sew. Soc., Buhler, Kans., $2.50; Miss. Soc., Pretty Prairie, Kans., $3.50; Johannestal Sew. Soc., Hillsboro, Kans., $7.50; Ladies Aid, Munich, N. D., $2.50; Newhopedale Sew. Soc., Meno, Okla., $2.80; Salem- Zion Miss. Soc., Marion, S. D., $4.75; Dorcas Soc., Pulaski, Iowa, $2.25; Miss. Soc., Wadsworth, Ohio, $2.70; Worthwhile Circle, Reedley, Calif., $2.20; Sewing Group, Watson, Sask., $1.00; Miss Soc., Albany, Oreg., $2.00; Bergtal Sew. Soc., Pawnee Rock, Kans., $5.20; Sisters, Plumsteadville, Pa., $1.25.—**Total, $46.95.**

Miscellaneous: Miss. Circle, Meno, Okla., Northern Bible Soc., $10.00; Mr. and Mrs. O. D. Becker, Boise, Idaho, Miss Mary Schirmer, Ariz., $5.00; Bethesda Sr. Sew. Soc., Henderson, Nebr., Do., $5.00; Do., Miss Elizabeth Foth, New York, $5.00; Johannestal Sew. Soc., Hillsboro, Kans., Do., $10.00.—**Total, $35.00.**

Grand Total ____________________________ $570.40

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION RECEIPTS

August, 1938

Income: General Treasury. Salem, Freeman, S. Dak., $125.00; S. S. Saron, Orienta, Okla., $15.82; Eicher, Noble, Ia., $6.90; Four Iowa Churches, $7.30; Ex. Com. of Mission Societies, $166.66; Bethesda, Henderson, Nebr., $35.23; Pulaski, Pulaski, Iowa, $6.40; First, Mountain Lake, Minn., $60.02; Bergtal, Pawnee Rock, Kansas, $15.82; First, Upland, California, $31.61; Part, Bequest, late Lisette H. Kinsinger, Collinsville, Ohio, Butler County, Ohio, $3630.26.

S. S. Johannestal, Hillsboro, Kansas, $15.64; West Zion Moundridge, Kansas, $25.00; S. S. and First Church, Chicago, Illinois, $12.13; First, Paso Robles, California, $20.46; First Church of Christian, Moundridge, Kans., $91.50; S. S. Bethel, Lustre, Mont., $12.30; Garden Township, Moundridge, Kans., $16.95; S. S. Eicher, Noble, Iowa, $15.00; Pulaski, Pulaski, Iowa, $7.70; Emergency Relief Board Forwarded, $5.00; First, Geary, Okla., $7.63; S. S. St. Johns, Pandora, Ohio, $16.00; Refund, City of Vancouver, from Taxes, .54; S. S. Garden Township, Moundridge, Kans., $25.00; First, Allentown, Pa., $22.90; Eden, Moundridge, Kans., $200.00. **Total $4594.77.**

Disbursements: Rents, taxes, salaries for August, $1609.00.

All gifts are gratefully received and hereby acknowledged. May the Lord bless each gift and giver, also the work.

A. J. Neuenschwander, Quakertown, Pa.

PLEASE NOTE: **Rev. J. J. Plenert, 2442 N. 7th Street, Philadelphia, Pa., is the new Treasurer. Please send all gifts to him from now on, giving Number and Street.**

HOME MISSIONS OF THE WESTERN DISTRICT CONFERENCE

Receipts—August, 1938

Vona, D. J. Tanner, $3.32; Tabor, H. B. Schmidt, $17.68; Zion, Elbing, J. P. Janzen, $58.45; Hebron, C. Plett, $10.15; Hoffnungsau, A. B. Reimer, $18.58; Garden Twp., Paul E. Vogt, $16.95; Herold, J. A. Harms, $6.27; New Hopedale, S. S. Ringwood, J. J. Thomas, $6.55; Ransom, Elmer Huxman, $80.00.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kans.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, SEPT. 27, 1938 NO. 38

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized January 22, 1919

Another Plea for Help

We here in Canada seem to be doomed to call for help every year, and our brethren in the United States are continually acting according to Galatians 6:9: Let us not be weary in well-doing.

We shall always remember with thanks the help which we have received in the past for our many poverty-stricken people, but we are also forced to ask for help again and again.

I had really hoped that it would not be necessary this year, but drouth, grasshoppers, rust and in some places hail have damaged our crops to a very great degree. Very many families again have no income from their farms, and may of those who have no farms have no possibility of earning money.

Now we would again ask you, dear Brethren, if it would again be possible for you to help our poverty-stricken people with clothes? In considering this question, I would like to remind you that in large areas in Canada we have not had crops for the last six or seven years, and then I would ask you to further consider that we have had thousands of families of our people who came over to us from Russia stripped of all their belongings.

Hoping that you will again kindly consider this plea for help, I am,

Yours very sincerely,
David Toews

Is There No Difference?

Ever since Germany has been taking a stand against the Communist-Jews, who were in a fair way to become the masters of the land, the same that they had done in Russia, their sinister organization, which works largely behind the scenes, has done everything possible to discredit Germany before the world. Largely through the press, that organization has succeeded in getting the American people, generally speaking, to hate Germany, particularly its new government, which has been trying to rescue its people from the shameful position forced upon them by the abominable treaty of Versailles. So well have the slanders and misrepresentations heaped upon Germany succeeded that even American Christians are boldly placing German Nazism in the same category with Russian Communism. Are we as Christians justified in doing that? Let it be admitted the German government has shown leanings toward Aryan paganism, that it has thrown democracy to the discard, that it has made the state absolute master of the land, including the Church, which may all be reprehensible, culpable or wrong, but how does Nazi Germany fare in a comparison with Communist Russia in other ways? In Germany the people still have their churches and may freely worship in them, while in Russia they have been seized and put to ungodly uses, thus making public worship impossible. In Germany the ministers are at liberty to preach the Word, even the gospel of Jesus Christ, freely as long as they don't attack the government. Let us remember that this was the Christ way. He didn't fight the civil government of his day, though he took a decided stand against the evil influence of the Jewish religious hierarchy. In Germany Christians may freely worship the true God and his son Jesus Christ, while in Russia they are taught to worship the deified Lenin. In Germany Christianity is still treated with reverence and respect, while Russia is making every effort to disgrace it and to stamp it out. In Germany some Jews may have lost their lives during the revolution, in Russia millions of innocent Christians have been tortured, butchered, or starved to death, during the last twenty years, for no other reason than that they were Christians. In Germany regard for the things which are holy and sacred still prevails, in Russia they are defiled. Lastly, let us not forget, that the German government, a few years ago, advanced the means to bring several thousands of our brethren out of the hell in Russia into South America, that it has already donated a large sum of the debt to the refugees and has given them a long period of time to pay off the remainder. Russia, keeps the remnant of our unfortunate brethren, to kill, starve or torture them off slowly. Is there no difference? People who can't see it now, will probably become convinced that there is, by the march of future events.

P. S. Just as we finished writing this article, we had a letter from Rev. P. H. Richert, with a foot note as follows:

"When Germany or Austria persecute the Jews, all the big papers cry out, but when Russia persecutes the Christians for 20 years the big papers and magazines say very little. That is a great injustice. Besides, for the persecution of the Jews there is at least some reason (not as a race,) but for the persecution of the Christians in Russia there is absolutely no reason, because they are the best people Russia has, and they know it."

God Still Directs Human Affairs

In May 1881, a boy was born to a peasant Czech family, over in Bohemia, who seems destined to play a very important part in present world history. It was Eduard Benes (pron. benesh), now president of the troubled Czechoslovakian republic, one of the slickest politicians that the world has had. At Prague University young Benes became the disciple of Thomas G. Mazaryk, later known as "the father of Czechoslovakia." On Mazaryk's advice, Benes continued his studies in Paris and France, finishing them with the dissertation, "The Autrian Problem and the Czech Question." Back in Prague, when the war broke out, he managed to flee to Paris on fake passports. In Paris a Czech National Council was set up, with Mazaryk as its president and Benes as its secretary, and the two proceeded to scheme for the formation of an enlarged Czecho state. Mazaryk worked in Washington and London, to get the support of Woodrow Wilson and Lloyd George and Benes worked in Paris for the aid of Georges Clemenceau, which three men, together with Orlando of Italy and Hymans of Belgium drafted the treaty of Versailles. Benes also recruited a Czechoslovak army for the allies. When the Versailles treaty was in the making, it was largely through Benes' schemings that the new nation was carved out of the old Austro-Hungarian empire, which, Premier Beno Mussolini wittingly says, should have been named: Czecho-Germano-Magyar, Polish - Rutheno - Roumano - Slowakia, instead of merely Czechoslovakia. Motivated by a desire for revenge against their vanquished foes rather than by reason and the sense of future good for the peoples thus ruthlessly thrown together, the allied statesmen didn't realize that the old "arch-fiend," trouble-maker through the ages, was gleefully concocting the Versailes treaty, of which this nation-making deal was a part. They didn't remember that there is a God in heaven who can unmake nations, at his pleasure, and who can and does make right injustices done, whenever he sees fit to do so. And does it not look as though God is using the much-hated Adolf Hitler to undo this and other injustices perpetrated by the Versailles treaty? And does it not seem providential that the man who schemed Czechoslovakia is now compelled to witness its dismemberment, for at this writing it looks as if not only the Sudeten Germans, but also the Poles, Hungarians, etc. in this crazy-quilt-like state may be given the right to return to the lands of their kinsmen .

FOREIGN MISSIONS

P. H. Richert, Sec.

Y. W. C. A., PEKING, HOPEI, CHINA.

Dear Rev. Richert:

I left Peitaiho on the 29th of September, and came to the Y. W. C. A. in Peking, planning to go on with language study. Since I had hoped to be busy with some definite service in Taming, it came as a Godsend that I was asked to work with the Union Church. in their church school here. The pupils in this school are all from the privileged group, and include Chinese, Americans and a few Russians. Except for the missionary children, and some others, there is a great lack of information as to the Scriptures. We are trying to present the Christian way of life in all departments. Mrs. Bickford, a Presbyterian missionary, whose field is at Shuntefu, not so very far from Taming, is 'stuck' up here too, and she is superintending the Junior department. She says almost every week what a privilege it is to serve the Master here, among these high type people.

Another blessing has been a series of conversations, more or less in Chinese on my part, and in English on the part of the Chinese, with a young college graduate who is a civil engineer. He is attracted to the Christian faith, but is having some difficulty, because it seems too simple, and he is sure there must be something hard about the first step. He is very diligent in Bible study and before long we hope he will be definitely led to make his stand as a Christian.

A special joy is a Bible class of eight girls, only one of whom is a Christian. We meet once a week, regularly, but there are many chance contacts (or are they God-directed ones?) at other times. Just to tell you about these things gives me the feeling that another prayer supporter is being added.

Then living here, among these really lovely, up-to-date young Chinese girls, is a joy. There are many opportunities for witnessing, sometimes in ways that we don't suspect. This is one instance, after the bell rings, the girls go to the dining room for their meal, not necessarily together, and leave the room as soon as they have finished. The four foreigners here quite naturally bow their heads to ask a blessing, and I have more than once heard a whisper 'dao gao' (prayer), but the other day one of them asked me, "Do you always pray before you eat?"

They are friendly, and as they see our parent's pictures on our dressers, they ask if we love them, and if so, why did we leave them to come to China. This is a grand opening to talk to them of the love of God, as you can see.

Life, for us here is comparatively quiet, though it is hard not to be able to get dependable news from any sources. I think this city is more fortunate than many others in this respect, in that it has a great many historically valuable and beautiful buildings and locations, and it is hoped that it may be preserved as a tourist center. As to what goes on outside the city walls, that is something else again.

Keep on praying *hard* for China.

Yours in Christian service,
Wilhelmina Kuyf

(Note: Sister Kuyf is now at work in Tamingfu. P. H. R.).

HOME MISSIONS

A. J. Neuenschwander, Sec.

PUBLIC SCHOOL TEACHER HELPS IN HOME MISSION FIELD

In a short report from the Mission Station at Great Deer, Sakatchewan, we learn that the teacher in the Public School and his wife are very helpful in assisting in the meetings that are being held in this District. Brother and Sister H. J. Kroeker, assist Rev. C. F. Sawatzky, Laird, Saskatchewan in that they have charge of the Sunday School, the Choir and serve as Superintendents of the Young People's Societies.

The report states further that there are about 40 families in the Great Deer district that attend the services, more or less regularly. This is because some belong elsewhere, but are too far removed to attend their home church and because of their poverty they cannot afford a car, hence attend with our group.

In order to serve the scattered families better worship services are held in the church and in the school house some five miles distant. This makes a heavier demand on the workers, but they are willing to conduct these extra services if in this way more people can be reached. Between 30 and 40 adults attend the worship Services and about the same number attend Sunday School.

Such cooperation is worthy of praise. No doubt the same fine spirit exists in other places. Let us hear from such.

The Enid City Mission

By Rev. J. M. Suderman

One of the missionary projects of the Western District Conference is the Enid City Mission. This work was begun in the Summer of 1935. Attention was directed to this field by the fact that there were a number of families, who had come from various General Conference churches in Kansas, Oklahoma, and several other states, living in Enid. In view of this fact the conference, at its session in 1934, passed the following resolution: "Resolved, that the Home Mission Committee send someone to Enid to investigate concerning the prospects for establishing a Mennonite Mission in that city, and to send or station a worker there if deemed advisable." Following a survey of this field by two members of the committee, the Home Mission Committee decided that the conditions warranted the establishing of a mission, and active work was begun here in the Summer of 1935, with Rev. J. B. Frey in charge. When the committee reported on this work at the conference session in October of that year, the conference voted "to encourage the Home Mission Committee, to make the work in Enid permanent." But since Rev. Frey was engaged in other work, he found it difficult to continue his work at the Enid Mission, and the Home Mission Committee was obliged to find another worker for this field. This resulted in Rev. H. N. Harder being engaged to give his full time to this work. He began his ministry here in August of 1935.

Brother and sister Harder are energetic and faithful workers, and under their able leadership the work has progressed nicely. Most of the families attending the services are day-laborers, and work is hard to find. Consequently many of them are poor. This condition also makes it necessary for many of these families to move frequently in search of work. For this reason the attendance fluctuates considerably. But even then the attendance has been increasing steadily, and the average attendance during the winter months this past year was 56 in the Sunday school, 53 at the morning services and 48 at the evening services. During the summer months the attendance is smaller because many leave the city to find work on the farm. The enrollment in the Vacation Bible School this summer was 19, the choir during the winter months had 20 members, and 18 were taking catechetical instruction. At the C. E. programs the attendance has reached 74. In Januray of 1937, Rev. Harder reported an enrollment in the Sunday school of 69, of whom 35 were under 16 years, 25 from 16 to 30 years, and the rest above that age.

From these figures it will be seen that the possibilities for a good-sized church in Enid are quite promising. But if this interest is to be maintained and the work to prosper, a church building will have to be provided. The present quarters are too small and not at all convenient, and to rent a larger place for the meetings would add much to the expense of carrying on the work here. The question, When will we get our church? is often asked by those who attend the services. *And what is our answer?* The Foreign Mission Board has just announced that sufficient funds have been received so that seven missionaries can be sent or returned to China and India this Fall. This speaks well for our interest in foreign missions. But should we not manifest a similar interest in home missions? A soul saved in the homeland is just as precious in the eyes of God as the soul of a Chinese or Hindu convert. Not that we should give less for foreign missions, but the home mission work should also be close to our heart. In the words of Jesus, let us "do the one and not leave the other undone." Please read the appeal for funds for a church in Enid, following here.

Appeal for Funds for a Church in Enid

The growth of the work in the Enid City Mission, Enid. Oklahoma, makes the erection of a church in Enid an imperative need. The above article gives information concerning the work, the progress and the needs of the Mission. This informations shows that Enid is a promising field for Home Mission work. And in view of this fact the Western District Conference in 1937 passed the following resolution: *"Resolved, that we urge the Home Mission Committee if they see fit, to do what they can to secure a church building in Enid."*

In line with this resolution, and because the committee feels that a church building is a pressing necessity if the work there is to develop properly, plans to erect such a building are under way, and will be carried out as soon as the funds for this purpose are available. The proposed building will seat about 225 people on the main floor, and will require an investment of about $6,000, including a full basement. A part of this sum is now on hand in the Church Building Fund of the conference, but the greater part will have to be raised through offerings by the churches.

The Home Mission Committee of the Western District Conference therefore appeals to all conference churches to take special offerings for this purpose as soon as possible. Jesus said: "Lift up your eyes and look on the fields, that they are white already unto harvest." Such a field is Enid. It is ripe for the harvest, and souls should be gathered in for the Lord. The needs of this field present a duty to all conference churches, and to individual Christians whom God has blessed with means. Shall we not give of the means with which God has entrusted us so that a church can be built here? All contributions should be sent to P. W. Bartsch, Newton, Kansas, the treasurer of the Trustees of the conference. Let us not regard this only as a duty, but also as a privilege to share in the joys of the harvest—the ingathering of immortal souls. The committee wishes to thank in advance for all contributions for this purpose. May God richly bless both gifts and givers.

A. J. Dyck, Chairman
J. M. Suderman, Secretary

God's love gives in such a way that it flows from a Father's heart, the well-spring of all good. The heart of the giver makes the gift dear and precious.

An Ordination Service

by D. J. Unruh

The first Mennonite Church of Lima, Ohio, or "Lima Mission," was the scene of an impressive ordination and installation service on Sunday, September 11 at 2:30 in the afternoon.

Mr. George Dick of Henderson, Nebr., who with his bride, the former Miss Helene Wiens of Chicago, had been in charge of the Mission since the 10th of July, was ordained to the minitry of the Gospel. The pastors Rev. H. T. Unruh of Bluffton, Ohio, Rev. C. H. Suckau of Berne, Ind., and Rev. John Neufeld of Chicago, Ill., a brother-in-law of Mr. Dick occupied the platform with the candidate and his wife. A prayerful audience joined in making the event one of solemn worship before God.

The service was opened with a brief invocation by the writer, chairman of the Home Missions Committee of the Middle District Conference, who also was in charge of the service. Rev. John Neufeld read the Scripture Lesson from John 18:28-38 and commented briefly on Pilate's Question, "What is Truth?" He reminded us that the world is asking this question in every realm of life and it is the minister's task to answer that question in the light of he Word of God. He then led in prayer. Rev. H. T. Unruh spoke of the responsibilities of the church members to the pastor. He emphasized the need of prayer for pastor and church, co-operation, forbearance, the privilege and responsibility of calling on the pastor for mutual counselling. This was followed with a charge to the candidate given by Rev. C. H. Suckau. He brought the charge directly from the Word of God, as found in II Timothy 4:1-5, 'I charge thee therefore—Preach the Word." In forceful concise and clear language he emphasized that the charge is clear, Preach the Word. Even though the temptation may come, as it does to almost every minister, to preach on the social, economic and political controversies of the day, Preach the Word, because it is God's Word, is sufficient, infallible and complete. The minister of the gospel must not add to it nor substitute for it. It was a solemn charge based on the Word of God.

Mr. Dick was then called on to tell of his Christian experience, his call to the ministry, and a statement of faith. He did this in a way that left no doubt in our minds that he believed in the inspiration of the Bible as the Word of God, the all-sufficiency of the atoning death of the Lord Jesus Christ, and the only remedy for the salvation of souls, and that He is coming again.

The writer next called on the candidate to take the vows of consecration and fidelity to the gospel, whereupon he was ordained to the gospel ministry by the laying on of hands of the elders present and a prayer of consecration by Daniel J. Unruh.

Rev. John Neufeld read the vows of consecration and received the reply from Mrs. Dick, as the wife of a minister, whereupon he greeted her as a co-laborer in the gospel.

The members of the Lima Church accepted the services of Rev. and Mrs. Dick with one voice and they were then formally installed as pastor and worker of the Lima Church. The service was interspersed with music by an octette from the Lima Church.

The offering of the afternoon was designated for Foreign Missions. Thus a Home Mission service remembered the needs in other parts of the field which is the world.

With the singing of "Tell me the Story of Jesus" by the congregation, closing prayer and benediction by the newly ordained minister, an impressive and blessed service came to a close. May the Lord lead many to know the saving power of the Lord Jesus Christ through the ministry of the young couple, and may the work in Lima grow to the glory of God.

Another Ordination Service

In the afternoon of Sunday, Sept. 18, in his home church, the Gnadenberg congregation near Whitewater, Kans., Brother John F. Schmidt, a graduate of Bethel College and of the Theological Seminary at Hartford, Conn., was ordained to the gospel ministry by Elder G. N. Harms of this church.

Rev. (Prof.) J. J. Voth of Bethel College, who has been preaching for the group on Sundays, nearly two years, made the introduction, reading Eph. 4:7-8, 12-13, and I Tim. 4:8-16, and offering prayer. Dean P. S. Goertz of Bethel College then gave the main address, reading first, Isaiah 61:1-3; 62:1-2, 6-7, 10-12, then taking up his discourse the gist of which was as follows:

The Christian Ministry has a great lineage of minds and hearts. Continually through the centuries the Spirit of God has laid hold upon men who then became Servants of the Spirit. Among them was Isaiah who as a young man "saw the Lord high and lifted up". Before him, in point of time, Amos came from the barren fields of Tekoa to Bethel to declare that righteousness is to "flow down like a mightly stream". In their succession were such as Paul who became the great Apostle after the vision of Christ on the road to Damascus. Also Dwight L. Moody to whom the anonymous statement: "The world is yet to see what God will do for, in, by, with, and through the man who is wholly consecrated to him", became a great challenge. Since it simply stated "a man" Moody decided to be that man. "What more shall I say for the time would fail me" if I should tell of them all. Christian ministers indeed have a great heritage.

But what of the present? Has the day of the "Servant of the Spirit" passed ? No, if we really and fairly look at the situation we are impelled to agree with Silvester Horne when he says, that "the real romance of history is this romance of the preacher; the sublime miracle of the God-intoxicated soul with vision of an eternal Will, and sense of an empire to which all continents, tongues, and races belong." Man acts as if he were sufficient unto himself, but he can not do everything in this day of scientific progress. All governments together cannot put a soul of faith and love into every one's breast. There is something in the living voice of the true prophet that thrills us as nothing else can. The empires of the past did not go to ruin for any lack of wealth; they perished like Hamlet's father, "full of bread". They declined and fell for lack of soul. That principle still obtains and even now we may be certain that "where there is no vision the people perish".

Following this, Rev. G. N. Harms conducted the consecration service, first holding before a group of the members of the church, which Brother Schmidt is serving, their duties and taking their vow, then turning to the candidate, holding before him the duties and high calling of the ministry, and taking his vows. This was followed by the laying on of hands of the seven ministers present and a prayer of consecration.

Bro. Schmidt was then called upon to say something and he briefly but effectively showed that he understands the meaning of preaching the gospel and ministering to the needs of immortal souls.

The service was interspersed with several songs by the male quartette of the Church.—Lunch was served by the ladies of the church after the service.

Western District Ministers' Conference

MENO, OKLAHOMA—OCT. 18, 1938

Morning Session

Introductory service—Rev. David Wedel
Music
Conference Sermon—Rev. H. U. Schmidt
Music
Topic: The Minister as a man of Faith—Rev. J. M. Regier
Music
Topic: The Minister as a man of Obedience—Rev. Franz Albrecht

Afternoon Session

Devotional Service
Music
Topic: The Minister as a citizen of his Community—Rev. Arnold Funk
Music
Topic: The Minister as a citizen of his Country—Rev. Walter Dyck
Music
Discussion of Questions—Rev. P. H. Richert
Business

Evening Service

In charge of the local church.

Sunday School Lesson

A. S. Bechtel

THE ONE TRUE GOD

October 2, 1938

Ex. 20: 2, 3; Is. 45:22; Mk. 12:28-34; I Cor. 8:4-6

Introduction

The aim in this quarter's lesson will be to help the student interpret the Ten Commandments in the light of Jesus' teachings and to apply them in personal and social relationships.

A belief in God's existence lies at the foundation of the Christian religion and is the only basis of true morality. The Bible always takes it for granted that God is—does not attempt to prove it. "In the beginning God created" etc., states an assumed fact, the existence of God. The name of Jehovah, of the Old Testament means the Self-Existent Being.

The First Commandment Ex. 20:2, 3

Israel had come to Mt. Sinai and God reminds them that He has brought them out of the Egyptian bondage, a much needed reminder for just at this time they had made the golden calf and worshipped it. The Ten Commandments standing apart from the Mosaic Law, are a statement of eternal principles spoken by God directly to all the people and for all people of all ages. The first and foremost, most fundamental commandment is "thou shalt have no other gods before me" or besides me. This is usually the first to be broken. Israel broke it, we all have broken it. Anything that we permit to come between us and God, is for us "another god." What we love most, is our god. We make it such.

God the Savior Is. 42:22

In this chapter God is showing Israel that He is the only God—their Maker, Creator of all, a just God and Savior (v21). God has not left sinful man to his own devices. He has shown the way to salvation and appeals to all people to look unto Him—look in faith (Rom. 4:16), turn the heart wholly unto the Lord in trust. They are lost, are so because they refuse to look to the Lord and live. Salvation is for "all the ends of the earth," for all people, "whosoever believeth on Him shall be saved."

Jesus Upholds the Law, Mk. 12:28-34.

The answers of Jesus to the Pharisees and Herodians (v13) who had reasoned with Him (vs 14-26), won the respect of the scribe (v28) and he asked a question. This may have been asked with a pure motive, though some think it was designed to start an argument such as the Jewish leaders much enjoyed. Jesus answered without hesitation, quoting Deut. 6:4, 5 (vs. 29-30). This is the first, foremost commandment and the second is like it (v 31). Man has two responsibilities, one to God, one to fellowman. The scribe saw the rightness of Jesus' reply (v32) and saw too that so loving the one God meant more than the whole ceremonial worship (v33). Jesus saw that the lawyer was near the entrance to the kingdom of God (v 34). He was however NOT IN the kingdom. Knowledge is not salvation. The head can not take the place of the heart (Rom. 10:8-10).

Spiritual Duty to Others I Cor. 8:4-6

This passage shows how the law of love to one's Christian neighbor would work in Corinth. It was a debated question whether Christians might rightly eat unused portions of the meat of animals that had been offered to idols. Such meat was for sale on the market places. The meat itself, some argued, was not spoiled for an idol is nothing and so could not defile the good meat. Others would not eat of such meat at all. Paul stated principles of Christian conduct and each one must decide personally. For himself he declared he would not eat such meat for his brother's sake who might be misled through his eating it. We should always keep in mind the other person's point of view in our conduct. Love God with the whole man—body, soul and spirit.

Niemoeller and Church Conformity

A quotation from "Der Christliche Apologete" printed recently in *The Mennonite* raises some questions in my mind about the conformity of the Church to the State. The quotation is this: "If a pastor (Niemoeller) is given a charge by the government to serve a church it pays his salary and imposes no restrictions on his preaching the Word: if then in spite of such privileges, he gets into trouble with the government, it becomes rather difficult to sympathize with him." That, it seems to us, is rather a smug attitude to take toward a person who suffers persecuion because of the courageous expression of his religious convictions. According to the writer of above article, Niemoeller has "dared make charges of tolerating anti-Biblical teaching." Wouldn't that in itself be a worthy cause for which one might suffer persecution? But there is more at stake here than just that. Niemoeller was pleading for the divine right of the church to maintain its spiritual authority within a state which is threatening that right. When the church surrenders its spiritual authority to the state it ceases to be a living church: it then becomes a mere puppet of the state. At present a severe conflict between the church and the state would be fatal to the solid unity of the German Reich. A dictator must have such a unity at all costs. If Hitler's supremacy is to be maintained, any opposition from the church must therefore be suppressed. It is inevitable that even religion must be brought into accord with the policy of the state.

The individual, of course, pays for the glorification of "der Fuehrer" and his state. It is a terrific price that is exacted of him, for it means the suppression of individuality. When the state becomes absolutely supreme, such supremacy can be achieved only through the creation of a mass-mind. The individual loses his identity as he subordinates his will to the will of the state. Hitler, and those in authority dictate what the pattern of the German mind-set is to be. As the masses fall in line, according to this pattern, there is harmony, but it is achieved at the expense of creative originality and religious liberty. It was inevitable under these circumstances that a number of Germany's outstanding intellectuals have been either forced to leave Germany or have left of their own accord. It was inevitable also, that a man like Niemoeller should be confined in a concentration camp where his voice is effectively silenced.

I am not among those who deify Niemoeller. Too easily we become hero-worshipers. But I am vitally concerned about the cause for which this man is kept behind the bars today. Let us thank God that there still are champions of religious liberty such as Niemoeller, who will rather suffer persecution than surrender their religious convictions to the dictates of the state.

——*Adolf Friesen.*

National Rededication

by Hermann Hagedorn

(Mr. Hagedorn, poet, author, biographer of Theodore Roosevelt, has recently become director of a movement known as National Re-dedication.)

Twenty years after the war fought to "make the world safe for democracy," democracy throughout the world is fighting for life. The ironic fact has been frequently noted. The reasons for the repudiation of the democratic process by one nation after another do not concern us here, but they reflect no credit on the intelligence or the Christian spirit of the nations which won the war.

In the countries which have maintained their free institutions, democracy is facing a struggle such as it has not known in 150 years. The propaganda both from the Left and the Right is assured, well-financed, and skillfully directed. Americans are being asked to choose not between democracy and fascism, or democracy and communism. The propagandists are too shrewd to present those alternatives, for they know what Americans, faced with either choice, would answer. Their attack is more insidious. They brush democracy wholly aside as unworthy of consideration. The choice which Americans must make, they say, is between fascism and communism. We must take the Black Terror, they declare, if we would not be overwhelmed by the Red.

How can this fact be made clear so that Americans shall not fall victims to the sophistry which has disrupted other great nations? There is only one way and that is to revitalize the faith of Americans in their democratic institutions.

How shall this be done? Fifteen national organizations have recently allied themselves in a movement called National Re-Dedication, to point the way. Among these are the Federal Council of the Churches of Christ in America, the national councils of the Young Men's and the Young Women's Christian Associations, the National Conference of Jews and Christians, the National Council of Women and the National Grange, etc. The movement is wholly nonpartisan and among its sponsors are men and women of varied backgrounds and points of view. The office is at the Hotel Roosevelt, New York.

National Re-Dedication seeks to rekindle the public mind to the splendor of America's free institutions and to offer an opportunity for personal re-dedication to the principles of civil and religious liberty; to popularize the Bill of Rights; to proclaim again the power of the ideal of freedom to unite men of divergent races and creeds; to re-assert the demands which the institutions of a republic make on the integrity and the large-mindedness of the individual; to stimulate that faith which has been the nation's strength: faith in God, faith in man, faith in liberty and faith in America.

At a time of upheaval, National Re-Dedication is seeking to stimulate Americans to stand and be counted for liberty in a fashion that will be noted even across the seas. It is planned on December 15th, the anniversary of the ratification of the Bill of Rights, to arrange a nation-wide demonstration of faith in liberty. On Armistice Day it is hoped that the churches will stress the fact that living to make the world safe for democracy may be more effective than dying for that end. On Thanksgiving Day, it is hoped the clergy may point out the need of especial gratitude for the blessings of free institutions.

It is hoped that at least ten million people will sign the following pledge of National Re-Dedication:

"I believe in the principles of the Declaration of Independence and the Constitution of the United States.

"In accepting the privileges of the Bill of Rights I recognize the obligations they entail, and the self-discipline they exact.

"I recognize that free institutions rest on a basis of faith in God and faith in man.

"I recognize that those institutions can endure only where there is fair dealing between individuals and between the government and the citizen, respect for the rights of others, and a sense of national fellowship, regardless of color, race or creed.

"I recognize that, as a citizen of this great Republic, my first duty is to live according to this understanding; and my second, to help others to see the obligations of free citizenship."

I recognize that we, the Christians of this nation, need to rededicate ourselves to God and faith in Jesus Christ, with constant prayer for a renewal of the inner life. (Added by the editor.)

National Re-Dedication is founded on the thesis that the problems confronting the world today are, at bottom, less political or economic than they are spiritual and moral. Those who are directing the movement are especially eager, therefore, to have the cooperation of the churches. For the triumph of free institutions depends in the last analysis on those spiritual factors which are the particular concern of the Church. Liberty and religion are inextricably intertwined. When one goes, the other goes, or maintains an ignoble existence which is neither life nor death.

For that reason, National Re-Dedication is confident that it can count on the support and cooperation of the Christian ministry throughout the country.

Good Engineering

One August day, 1935, with a party of friends, I crossed San Francisco Bay on a ferry, and we all craned our necks to watch the workmen as they constructed the huge suspension bridge that now connects San Francisco and Oakland. Someone in the party had gotten the general dimensions of the bridge. We commented on the size and evident strength of the pillars which were set in solid granite five hundred feet below the surface and reached two hundred and fifty feet into the air. Surprise was expressed about the steel cables, almost six feet in diameter, that were put in place to hold the bridge. We have learned since that the engineers figured and compiled every possible weight and strain that might be put to the structure, and then built it to stand six times that amount of strain.

The other day President Roosevelt stood almost within the shadow of this giant bridge, when he made the pledge that the United States will help in world disarmament. He said: We fervently hope for the day when other leading nations of the world will realize that their present course must inevitably lead them to disaster. We stand ready to meet them and encourage them in any effort they may make toward definite reduction in world armament." Further on in his address, the President expressed the Nation's regret at its rearmament program, and offered to halt it.

International goodwill and friendly relationship is a bridge that links the nations of the world together. To make this bridge effective and able to stand the strain, it must be made, as the engineers built the San Francisco bridge, six times as strong as the anticipated strain. Competitive rearmament is the biggest strain that is put to this bridge of friendly relationship. Instead of rearming, let the United States be the leader and start the good work of establishing confidence by stopping our program, and reduce our armaments.

By reducing our armaments, we reduce the strain, we create goodwill and mutual trust among nations, and we prove ourselves good engineers in International bridge building.

Write your Sentators and Congressman and urge them to work for a reduction of armaments.

Yours truly,

Quakertown, Pa. A. J. Neuenschwander,
July 20th, 1938.

Second Quarterly Conference

Germantown Church
Rev. Howard T. Landes, Minister
Friday, October 7, 1938
Afternoon Program

2:30 Devotional Program—Rev. Howard T. Landes
2:45 Welcome to new Conference Ministers
3:00 (a) General Conference Echoes—Rev. Ernest J. Bohn
(b) Remarks by Conference Delegates
5:00 Closing

Fellowship Supper

7:30 Song Service
7:40 Scripture and Prayer—John E. Fretz
7:45 Address—*"Life's Outlook Four Hundred Years Ago and Now."*—Dr. E. E. S. Johnson
Special Music
8:20 Address by the Rev. Vincent Lee Berry—Pastor of the Patterson Presbyterian Church of Philadelphia
8:50 Closing Devotions—Rev. Erland Waltner
9:00 Closing

The Ladies Aid Society of the Germantown Church will serve Lunch
The Home Mission Committee will meet during the afternoon and evening intermission

The Brotherhood Convention will meet in Grace Church Lansdale Saturday, October 29th with Afternoon and Evening Sessions

Please bring this Program along to Conference

Conference Officers
President—Rev. John J. Plenert
Vice President—Rev. Howard T. Landes
Secretary—Rev. Howard G. Nyce

The quickest way to decrease the attendance in any church is to preach economics, current events and sociology. Ministers will have an audience if they preach the Bible, especially Jesus Christ the Savior.

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Young People's Committee Reports

The following is the secretary's report for the Trienium ending July 31, 1938:

The Young People's Committee of the General Conference comes to the close of its term feeling that God has blessed us in our work. Not all that we had planned was accomplished, but at least we feel that we have been drawn closer together and that we have grasped an idea of what can be done.

In October of 1935, three members of the Committee met in Kansas and the Committee work was discussed, and organized and each member given a definite task.

A committe was appointed to draw up a Constitution. The committee drew up a constitution and presented it to the executive committee.

We have had a part in paying the salary of the field-secretary, and also a part of the salary of the Editor of the Y. P. page of "The Mennonite." With the splendid response of the societies we were able to turn over $227.37 for the Mission project.

We trust that the work may go forward, and that the next trienium will bring even greater unity of our Young People.

Respectfully submitted,
Helen Lichti, Secretary.

General Conference Young People's Committee Treasurer's Report

General Fund

Forwarded on September 1, 1935	$ 1.58
Total contribution of Y. P. Societies	$322.94
Other sources	96.17
Total Receipts	$419.94
Salary of the Field Secretary	$200.00
Printing, etc.	117.63
B. Bargen's Salary	100.00
Balance on Hand	2.31
	$419.94

Contributions by Districts

Eastern	$100.35
Middle	63.18
Western	47.01
Northern	31.00
Pacific	80.65

Mission Fund

Receipts

Contribution for Dester Bungalow	$ 10.00
Contribution for Home Missions	11.28
Contribution for Foreign Missions	206.08
Total receipts	$227.37

Disbursements

For Bungalow	$ 10.00
For Home Missions	11.28
For Foreign Missions	206.09
	$227.37

Mission contribution by Districts

Eastern	$ 10.00
Middle	80.28
Western	4.97
Northern	12.00
Pacific	120.12
	$227.37

Respectfully submitted,
Helen Lichti, Treasurer.

Church Work . . God's Work

Isa. 2:2, 3; Eph. 5:25-27

Young People's Topic for Oct. 9, 1938

Meditations:

M., Oct. 3. A hard task. Hag. 2:1-5.
T., Oct. 4. A child in Church work. I Sam. 2:18.
W., Oct. 5. A Church founded. Acts. 2:36-47.
T., Oct. 6. Preaching is God's work. Heb. 2:1-4.
F., Oct. 7. Working for God's people. I Pet. 5:1-11
S., Oct. 8. Paul as a Church worker. Phil. 4:1-7.

Suggested Hymns:

"The Church's One Foundation" "Love Divine"

Introduction of Topic:

In the Old Testament we find that the Church began as a place to worship God and to have religious fellowship with the members of the community. The first reference to such worship was the altar offerings of Cain and Abel. Gen. 4:3, 4. Noah, too, used an altar after the flood. Gen. 8:20. Moses built the Tabernacle; within it was the Ark of the Covenant. From the Tabernacle we step to the Temple. It is this Temple, though re-built by Haggai and others, that

Christ cleanses. He drives out the money changers. Mark 11:15-17. So we, too, must be on constant vigil that we keep the Church what it should be—the House of God.

A recent survey shows that there are 44,380,000 church members in the United States over thirteen years of age, that the value of church edifices (not including pastor's property, church schools and hospitals) is $3,800,000,000. The total value of church property is around $7,000,000,000. The author concludes that "organized religion is a social factor of colossal proportions."*

We must not forget that expensive churches, lofty edifices, cushioned pews, painted windows, etc., do not spell the sum total of the value of the Christian Church. Its real worth lies in devoted souls, in Christ-like lives, the fruits of which "moths can not corrupt, nor thieves break through and steal." Surely such work is God's work!

Theme Suggestions:

I. God used the early leaders to build His Church by speaking His instructions to them.
  A. Moses—"And the Lord speak unto Moses saying . . . " Ex. 4:1.
  B. Solomon — God's warning to Solomn on the building of the Temple was definite. I Kings 6:11-14.
  C. Isaiah—"He will teach us his ways . . . " Isaiah 2:2, 3.
  D. Haggai—"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying . .. " Hag. 1:13-15.
II. Christ's relation to the Church according to Paul. Eph. 5:25-27.
  A. He loved the Church. Eph. 5:25.
  B. He gave Himself for it. Eph. 5:25.
  C. He wanted to sanctify and cleanse it. Eph. 5:26
  D. He wants it to be holy and without blemish. Eph. 5:27.
III. Analysis of the early Christian Church according to Acts 2:36-47.
  A. Peter recites the requirements for entrance. v. 38, 39.
  B. 3,000 admitted the first day. v. 41.
  C. Three-fold description of worship. v. 42.
  D. Economic set-up for Church community. v. 44.
    1. Common ownership of property? v. 44. Why?
    2. Individuals sold possessions and goods, and parted on basis of need. v. 45. Compare and contrast this with present-day socialism and communism.
IV. If Church work is God's work, what attitude should the layman take toward the activities of the Church?
  A. Should he refuse to attend church services because the minister has "narrow views"? Why?
  B. Should he refuse to go, but permit the children to go because "they are still young and innocent"?
  C. Should he go to Church for business reasons?
  D. Should he participate in Church socials, but not in prayer week, worship services, etc.?
  E. Should he participate in gossip that smacks of discourtesy to the minister, Sunday school teacher, deacon, etc.?
  F. Should he realize that his Church is made up of human beings like himself?
  G. Should he have a heart to heart talk with his pastor?
  H. Should he put his shoulder to the wheel to help make the necessary adjustments.?

* * *

(Next Week—"Workers With God")

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* Swift, Arthur L., *Religion Today*. 1933.

INTERMEDIATE DEPARTMENT

PRACTICAL WISDOM

Intermediate C. E. Topic, Oct. 16, 1938

For Daily Study

Oct. 10. Be merciful. Prov. 3:3, 4
Oct. 11. Seek to gain wisdom. Prov. 3:13-18
Oct. 12. Live thoughtfully. Prov. 4:14-27
Oct. 13. Consider your course. Prov. 10:1-8.
Oct. 14. Be kind to animals.
Oct. 15. Work if you wish to win. Prov. 12:11, 27, 28
Oct. 16. Topic — Wise Sayings from an Ancient Book. Prov. 2:1-8.

To Add Interest

To make the study of the ancient book of Proverbs more impressive get the largest and oldest Bible you can find. Place it on a stand in the front of the room in such a position that one could easily read from it. If it should be a German Bible, use an English one inside of it and have as much of the reading as possible done from it during the meeting.

Preprayer Circle

Read Prov. 3:5, 6 as your prayer verse. Why do we pray? There is a promise here of wisdom and guidance that is beyond our own. Let us seek it tonight. What are your problems, your hopes, your aspirations? Pray about them.

For Your Worship Service

Hymn: 'Come, Thou Almighty King"

Society Announcements

Topic announcement and leader's remarks:

If someone told us tonight that there were treasures of gold, silver and precious stones hidden in the lot behind our church we would all be out early tomorrow morning searching with all our might for them. Or perhaps we would not even wait that long, but go out tonight with flashlights and lanterns and begin to hunt for them. In the Bible we find an ancient book that is filled with treasures more valuable than any gems could be.

The book of Proverbs has the wisdom of the ages bound up in it. This meeting is to help us discover some of these treasures. Then we should take them home and study them until they become our own.

Special Music: "Lamp of Our Feet"

Reader: "Thy word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Leader: (reads from large Bible) Prov. 3:13-18

Reader: "Thy word is like a deep, deep mine;
And jewels rich and rare
Are hidden in the mighty depths
For every searcher there."

Wisdom for a young man: (read from large Bible by one of the boys) Prov. 6:20-23.

Reader: "Thy word is like a starry host;
A thousand rays of light
Are seen to guide the traveller
And make his pathway bright."

Wisdom for a woman: (read from large Bible by one of the girls) Prov. 31:10-31

Reader: "O may I love Thy precious word;
May I explore the mine;
May I its fragrant flowers glean;
May light upon me shine."

Sentence prayers

Hymn: "Guide Me, O Thou Great Jehovah"

For Discussion

1. What is the purpose of the book of Proverbs? Prov. 1:1-6
2. What is wisdom? Prov. 1:7. How do we acquire it? Prov. 2:1-9
3. Why do the proverbs of so ancient a book still hold good today?
4. Give some modern proverbs that have truth in them that will hold for all time.

Closing moments

For the close of the meeting select some choice gems from the book of Proverbs. Hand them out in advance and ask that they be read slowly and thoughtfully, so that all can hear them. Some of these may be included: 3:3, 4; 3:9, 10; 3:11, 12; 3:27, 28; 4:23; 10:1; 10:4, 5; 10:12; 11:1; 11:13, 14; 11:25 15:1; 16:18; 16:32; 17:9; 17:17; 18:24; 21:23; 22:1; 22:6; 25:17; 25:21, 22; 27:1, 2; 28:13.

JUNIOR CORNER

Leaders' Meditation:

SAY NOT YE, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest."

The Juniors are as a field of young wheat. There is joy in watching it in its fresh green, in the hope that it holds,—the hope of a harvest yielding rich fruitage, perhaps "some a hundred fold, some sixty, some thirty." There were yet four months until harvest in the field that the disciples saw and we, looking at the Juniors, think there is yet time until the harvest, time until the teen age. Who knows! There may be a heart here and there white already unto harvest. May our vision be the vision of Christ. May it lead us to labor more earnestly, more fervently, in the field alotted to us,—co-laborers with Him!

HE that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together."

Program Suggestions for October 16, 1938

MY BROTHER

Genesis 33:9

(A Study in Forgiveness)

Opening Service

Let it be in candle light with the verse "Forgive and ye shall be forgiven" (Luke 6:37) in plain view. This would be on the blackboard in bright colored chalk or printed in bright colors on poster paper and illumined by candles.

1. Prelude: "Softly and Tenderly Jesus Is Calling." (During the playing let the lights be turned out).
2. Voices (your junior quartet) step to position and sing verses one and four of the same hymn after the melody has been played through twice
3. Scripture: let a junior tell content of Luke 15:11-19, part of the story of the prodigal son. At the close let him add: "When he arrives home, will the father forgive him?"
4. The same voices rise to sing one verse of "Where Is My Wandering Boy Tonight"
5. Scripture: Another junior relating Luke 15:20-23. Let this junior close with the thought: "The father forgave!"
6. In unison sing: "Love Lifted Me"

Mission Minutes

Help the junior, who is to report from our stations, to find reports of sin forgiveness. Let him close with the thought: "Our Heavenly Father always forgives when we come to Him and are sorry for our sin."

Announcements

Study Period. Aim: to teach the truth: "Forgive that your Father also who is in heaven may forgive you," Mark 11:25.

1. Introduction to study by chairman. Let him ask the group to recite verse of the month and close with the thought of how God led Jacob.
2. Sing in unison song for the month: "All the Way My Savior Leads Me"

3. How did Esau feel about Jacob when he left home? Answered by a junior with. Genesis 27:41.

4. Jacob prepares to return home. Genesis 32:3-21 retold.

5. The Surprise. Genesis 33:1-11 retold

6. Sing in unison verse one of "Since Jesus Came into My Heart." Let the juniors sing 'What a wonderful change in my life *can be* wrought *when* Jesus comes into my heart." Change the refrain throughout to "When Jesus comes into my heart."

7. Forgiveness: Let this be in the form of a question box. A box could be covered with some bright colored tissue and labeled "Forgiveness." The questions, below, have been put into it. Let the chairman draw first and ask the answer of anyone he chooses, giving the reference for the answer. The one asked, finds the passage, reads the answer and has the privilege of stepping to the box to draw the second question. Repeat until all questions have been answered. Questions:

a. How shall we forgive? Matt. 18:35

b. How often shall we forgive? Matt. 18:21, 22

c. What will God do when I forgive others? Matt. 6:14

d. What will God do when I do not forgive others? Matt. 6:15

e. When will God forgive my sins? I John 1:9

f. How does God want me to act and feel toward others? Eph. 4:32

8. Sing in unison: "More Like the Master I Would Ever Be" Verse 1 and 3.

9. Leader's prayer

10. Prayer in unison: Rise to sing verse two and four of "I Need Thee Every Hour"

"Helpers"

In 1. Cor. 12:28 different "gifts and positions in the church are enumerated: First, Apostles (Missionaries, is the Latin word for this; second, Prophets (students of Prophecy and expositors of the prophetic Word may be included in this); third, Teachers (Bible teachers especially); after that miracle workers; then healers; then *"Helpers"*; governments (rulers and leaders in the church); tongues (languages, interpreters, translators included), though principally those speaking with unknown tongues are meant here.

After having served in the capacity of several of the above-named positions (Missionary, Bible teacher, etc), the writer has come to the age where he, too, feels that he must begin to make room for younger persons to serve in the higher and more difficult positions; and take a somewhat back seat. But this does not mean, that there is not work for all of us. Some of the above named positions older servants can fill better than young men; for the administration of some requires much experience. Some exceptionally vigorous men are very active up to the age of 80 and over; but such are few. Ordinarily at 60 "old age" *begins.* And it is necessary at that age at least to begin, to ask oneself, whether we had not better hold back a bit, at least in some positions. But, as said before, let us not think that we must stop working alogether, at least not in the field of teaching and preaching The Word. Here knowledge and experience counts very much. But other leading positions we can afford to let pass into the hands of younger persons.

Regarding the *gift* of *"helpers"* in the Lord's work, there is also a place for the young ones first, while learning and acquiring experience. But here is also a place for us who are getting older. And I, for one, am ready and willing to take the place of a "helper". There are so many ways of helping, and so many opportunities. And where I have already been able to "help", especially in lines of work where I have much experience, I have felt perfectly satisfied; not envying in the least those who occupied the leading positions, but to the contrary: rejoicing in the fact that most of the responsibility now fell on stronger shoulders. So let us take notice of the enumerated gift of "helpers". There are great opportunities and many open doors.

"Work till the last beam fadeth,
Till our work is done."

—*J. B. Epp, Beatrice, Nebr.*

A Happy Day

The days, weeks, months and years change constantly. In 1933 the Janjgir church passed through a depressing experience; the period was deplorable. Some persons succeeded to gather a group from among the members who spread shadowing reports regarding the Indian pastor and deacon. The group continued until the two brethren had to be set aside. This experience was most harassing. It reminded one of the Corinthian and Galatian events which caused the Apostle Paul to be deeply grieved; also vividly brought before us what the aged Apostle John must have gone through in his third letter.

In face of that undermining work circumstances have gradually improved. Just very recently quite unexpectedly the council brought a question before the church whether it would not now be a proper time to consider an election for an Indian pastor and a deacon. Without much discussion an almost unanimous affirmative vote was secured. The date for this double election to occur on August 21st.

During the intervening time (weeks) the church lent itself to fervent and searching prayer. To our great encouragement and amazement both of the previous officers were elected with an overwhelming majority vote.

That this incident kindled within our hearts an unspeakable praise toward God, need hardly be mentioned. To behold such a forgiving spirit with concrete evidence aroused no mixed feelings, but has again corroborated amply what the power of the cross can achieve. The erstwhile untiy has been reestablished, another new era awaits the affairs of this church. *"Praise God from Whom all blessings flow!"*

Yours in the Master's vineyard,
Janjgir, C. P., Aug. 23, 1938 P. W. Penner

CORRESPONDENCE

VANCOUVER, B. C., SEPT. 16, 1938

To all the dear friends in the homeland:

We praise our Heavenly Father that He has opened the way for us to go out to the field of service to which He has called us. This is the evening before our departure, and we are eagerly looking forward to tomorrow and the coming days. Our trip from Paso Robles to Vancouver was pleasant and enjoyable, so was our stay here in Vancouver.

We wish to express our sincere appreciation to all of our dear relatives and friends for all that you have done to make our going possible: for all your gifts, your encouragements, your love, and your prayers. May the Lord reward you for all your kindness and richly bless all of you. Our thoughts are often with you and, as we think of you, we shall pray for you. May we all be faithful in the place where the Lord has put us.

"Pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3:1.

Yours in Him,
Albert and Wilma Jantzen, and Grace Joan

Address: College of Chinese Studies,
Peiping (Peking) China.

* * *

EBENEZER MENN. CH., NEAR BLUFFTON, O.

Sept. 4, Bro. Victor Augsburger gave us an inspiring discourse on the life of Joseph. Evening service after, C. E. Speaker, Miss Viola Welty of Moody Bible Inst.– Our Brother Jacob Amstutz, who has overcome the fifth operation, is again at his place in church. He has some difficulty to enervate his energy.

Our church Secretary, Daniel Basinger who received a severe kick on the left side of his face by a stubborn colt, is again teaching his S. S. class and is also attending to other of his many activities.

Bro. Noah Luginbill age 60 years, unmarried, who patiently suffered 12 years from injuries received by falling from a load of hay, died Sept. 9th. Relieved of pain, he is now with the Lord: Where the blind shall see and the maimed shall walk, where the deaf shall hear, and the dumb shall talk. Three brothers survive, William J., David of Pandora, Dr. Philip of Lafayette, Ind.—Buried at the Ebenezer church, Sept. 11, where he was a member. Rev. Paul Whitmer and Rev. John Tosh officiated.

Sept. 11, while our Pastor was ill, Prof. A. C. Schultz, Bible teacher at Bluffton College, brought the morning message, text Isa. 28:16. Prof. Schultz gave us about 20 minutes of the Darwin theory, then a serious extortation on the text. We are so glad that after God had created heaven and earth, day and night, the seas, firmament, plants, stars, sun and moon, and all creatures in waters, on land and in the air by divine command, He made men with his hands and breathed into his nostrils the breath of life, whereby man became a living soul (immortal). Sept. 18, we expect our minister, Rev. P. A. Kliewer, to be back with us. On this day Mrs. Kliewer is to give a report on the Conference.– Corresp.

* * *

SARON MENN. CHURCH, ORIENTA, OKLA.

On June 6th, Missionary G. A. Linscheid, Canton, Okla., was in our midst and had charge of the baptismal service. Five young people confessed Jesus as their personal Savior, were baptized and became members of this congregation. Instruction in catechism was led by Rev. August Schmidt.

June, the traditional month of brides, brought us two church weddings. Both brides were daughters of Mr. and Mrs. Adam Ratzlaff. On June 5, Miss Elsie Ratzlaff was married to Mr. Ernest Voth, formerly of Inola, Okla., and three weeks later Miss Edna Ratzlaff was married to Mr. Waldo Dirks of Peoria, Ill. Rev. P. E. Frantz of Geary, Okla., an uncle of the brides, read both vows.

Just recently Mr. and Mrs. Otto Richert from Kansas were here and favored us with a musical rendition entitled, "The Holy City."—As fall approaches more church activities are being resumed. The next mission program is to be rendered Oct. 2. These programs are sponsored by the Mission Society and rendered quarterly. Our C. E. meets every third Sunday night.

We had a nice rain last week and since then weather has been cool. Most farmers have begun to sow wheat. -Correspondent.

* * *

DEEP RUN, PERKASIE AND SPRINGFIELD, PA.

From Deep Run, Pa.—Pastor A. M. Fretz is instructing a catechetical class of nine young people in preparation for church membership. Our fall communion will be on Oct. 15. Preparatory services, including consecration of children, baptism and reception of new members, will be on the 15th at 2:30 P. M.

At the Perkasie Church, the Lord's Supper will be at 3:00 P.M., on Oct. 16. Prepartory on the 14th, at 7:30 P. M.

At the Springfield Church, the Lord's Supper will be observed on Oct. 23, at 10:30 A. M. Preparatory on the 22nd, at 7:30 P. M. Two members have been called away by death since the last communion.

The annual meeting of the Orphan Society of the Eastern Conference, will be held in the Perkasie Church on Oct. 8.—A. M. Fretz, pastor.

* * *

MENNONITE CHURCH, PULASKI, IOWA

We were privileged, on August 14, to have with us Bro. P. P. Sprunger and wife, charter members of the First Mennonite Church of Chicago. Their presence with us was a revival of pleasant memories spent together in the early building of the church. With them came a young man, by the name of W. B. Miller, also a member of the same church. He has done considerable evangelistic work in preparation for the gospel ministry. He gave us two very helpful messages, morning and evening. He has a good job in the city, but feels that God has called him to be a fisher of men. He is ready for a call to some pastorate. I thank God for men of that type, we need them. I want to express my hearty appreciation for the very timely editorial in the Sept. 13th number of the Mennonite. "Order of Church Service." That has been the order of this church, for more than a half century, and it works. We are all pleased with the constant improvement of our church paper, and only wish that it could be found in every English home in our conference, especially in my own congregation. It would do them good. Thank you, Brother editor, for your untiring efforts.—W. W. Miller

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The Glory of a Stainless Life

An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure; and lo! on the satin linings lay a *shroud of rust;* the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear pupil, learn a lesson in your life. This trinket, when enclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it sparkling as ever. So with yourself: treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and to your friends."

—*Rev. William Penner,* graduate of Bethel College and later of Hartford Theological Seminary, who then temporarily served some congregation in the east, is reported to have accepted a call to the pastorate of the Mennonite church at Wayland, Iowa.

DEATHS

CARRIE ELNORA WILLIS SIDEBOTTOM, daughter of John H. and Rachel Willis, was born in Rock Island Co., Illinois, March 30, 1938 and passed to her reward at the Grisell Memorial Hospital, Ransom, Kansas on Sept. 6, 1938, at the age of 80 years 5 months and 6 days.—At the age of 12 years she moved with her parents to Union County, Iowa. On Sept. 4, 1878 she was united in marriage to Robert L. Sidebottom at Afton, Iowa. To this union nine children were born, Blanche, Omer, William, Arthur, Jesse, Lorado, Merle, Tony and Robert. Blanche and Robert preceded her in death. Tony's whereabouts are unknown.—In 1884 the family moved to Nebraska, and in the fall of the same year to Ness County, Kansas, on a homestead located five and one-half miles east of Ransom, Kansas. Having lost her husband in 1895, she tried to teach her children to be upright and honest. In 1909 she moved to Ransom, where in 1929, she united with the Mennonite Church. She leaves to mourn her loss six sons, one daughter, one brother, William L. Willis of Wray, Colorado, twenty-two grandchildren, seven great-grandchildren and many friends.

Funeral services were conducted on Sept. 6, by her pastor Rev. Abr. Albrecht, assisted by Rev. Fish, of the Methodist Church at Ransom. Burial was made in the Brownell cemetery, where her husband was buried.

It was interesting as well as comforting to her children to discover that she had written her own life's history in 1934 concluding it with the following verse:

A Mother's Choice

Heaven is a place of rest;| Thy joys are all divine,| For, grief nor pain| Nor doubts nor fears| Can reach that world above.| Christ Jesus wipes away their tears| And fills their hearts with love.

* * *

MRS. ELEANOR SEIPLE, NEE SHELLY, a daughter of Abraham and Eleanor Walp Shelly, was born in Haycock Twp., Pa., Feb. 27, 1860. She was admitted into the Flatland Church April 21st, 1871 and from early childhood remained a faithful member until her end.

On September 23rd, 1880 she was married to Amandus Z. Seiple. Eight children were born into this union. Four are deceased, but the following survive: Mrs. Effie Swartz, Mrs. Arildes Eiesenhart, Mrs. Bessie May Hendricks, and Mrs. Alice Naomi Lewis, all of Quakertown. Nine grandchildren and two great-grandchildren also survive beside the following brothers and sisters: James W. and John of Philadelphia, Mrs. Annie Boorse, Mrs. Agnes Kooker and Abraham S. Shelly live in Quakertown.

She survived her husband by more than 22 years. Showing a fine spirit of faith and determination, she kept her own home until about a year ago. After a sickness of less than two days the end came on the evening of August 30th, aged 78 years, 6 months and 3 days.

The funeral was conducted in the Flatland church by her Pastor, Rev. A. J. Neuenschwander, who used John 16:33 as text, Rev. N. B. Yerger, assisting.

Interment, St. John's Cemetery, Richlandtown.

* * *

ERWIN G. SCHLIFFER, son of Jacob and Elizabeth nee Geisinger Schleiffer, was born Feb. 2, 1874. He was the husband of Hannah Trumarcec (?) for 41 years. Together they were members of the Springfield Mennonite Church. He died June 21, 1938, aged 64 years, 4 months, and 19 days. Funeral services and interment on Sept. 25, at Springfield. Pastor A. M. Fretz officiated.

* * *

JOHN NEUENSCHWANDER was born Sept. 13, 1864 in Ruenkhofen, Canton Berne, Switzerland. Receiving infant baptism, he became a member of the State church.—At the age of 28 he was baptized upon confession of his faith, joining the Free Evangelical church. Later he was married to Rosetta Aeschleman. Coming to America, they settled on a farm near Elbing, Kan., on which they lived over 40 years. During this time they attended the Swiss Mennonite church, in which they were blessed, helping to build the kingdom of God. The departed enjoyed greatly to serve his Lord and Savior in distributing booklets and tracts.—So the years of their life passed by until about seven years ago, when the couple retired from the farm, moving to Elbing.—As the Zion church still conducted German services, they attended there, receiving rich blessings during this time, rejoicing in the hope of the glory of God. The departed said: "What joy to be redeemed, Bless the Lord O my soul. There is no greater or better possession."

About a year ago, Mr. Neuenschwander's health failed, on account of kidney and heart trouble and August 19, at 1:30 p. m. he passed away, at the age of 73 years, 11 months, and 6 days.—He leaves his wife, a brother Fred, and his family of Madison, Kansas, three brothers, Ernest, Karl, and Alfred, and one sister, Elizabeth, all of Switzerland, and many other relatives and friends.

The funeral services were held at the Zion church at Elbing on Sunday, August 21, in charge of Rev. H. J. Dyck, assisted by Rev. Theo. Roth.

—*Error!* Rev. Franz Albrecht wishes us to correct a statement in a recent Mennonite, whereby Dr. J. H. Langenwalter was erroneously said to have been chosen a member of the Doctrine and Conduct Committee. Dr. Langenwalter is now again a member of the Board of Education.

« « JOTTINGS » »

—*PASTORS, CHURCH BOARDS, YOUNG PEOPLE'S LEADERS!* If you would like to see news of doings in your church on the Jottings page, all you have to do is to furnish them in one way or another. It is perhaps natural that the correspondent should do that, if you have one. Some of the pastors in the eastern part of our Conference send us their printed or mimeographed Sunday bulletins, which is a good way, except that announcements are belated. May we not have a more general supply of news items from many other churches?

—*MARRIAGES.*—On Sept. 3d, 1938, at the bride's home, near Hatfield, Pa. by Pastor A. M. Fretz: Mr. Harold N. Kulp and Miss Sara C. Bolton.

On September 17 th, at Perkasie, Pa. by Pastor A. M. Fretz: Mr. Chester M. Mill of Deep Run and Miss Ella M. Derstine of Blooming (?). Corr.

—*Rev. H. N. Harder, Mission Church, Enid, Okla.*—I enjoy reading the Mennonite and feel I cannot be without it now. I get much help from the articles, sermons, poems, etc.

—*Evolution in God's Way.*—Two years ago, Otto Gray, a dairy farmer of Stillwater, Okla., began breeding a small Angus cow and a Hereford bull to develop a new, midget breed. Last week, Gray announced that his midget cows, each standing 30 to 37 inches high and weighing from 450 to 500 pounds, produced more milk than the normal members of his herd, though they ate only half as much. One produced an average of 41 pounds of milk a day, equaling its own weight of 455 pounds in 11 days.—This type of evolution God in his wisdom has foreseen.—Ed.

—*Rev. Olin Krehbiel and family of the Grace Church, Lansdale, Pa.*, made the trip to the General Conference, west and south along the Pacific coast by way of California, in their auto. We wish we had space to bring Bro. Krehbiel's interesting account of the journey, with the heading, "On the Road with God." They covered a distance of 6000 miles and were on the way six weeks.

—*Zion Mennonite Church, Sonderton, Pa.*,—Rev. and Mrs. Samuel T. Moyer spent Sunday, Sept. 11 with this church. Bro. Moyer gave the morning message and showed slides on the work in India at the evening service.—At noon Mr. Harley Rosenberger and Miss Dorothy Swartley were married by the pastor Ernest Bohn.

—*Through the Eastern Conference Churches,* Rally Day and Harvest Home Service, especially the latter, seem to be generally observed during the month of September. The gifts donated at the Harvest Home gathering are mostly for the Home of the Aged, at Frederick, Pa.—This is a custom well worthy of emulation.

Marijuana

This drug, which comes from a weed growing easily in all sections of the United States, is particularly dangerous to children and young people. It is the old loco weed that has been the menace of western grazing ranges for a hundred years. It is known in the Far East as "hashish." Marijuana is being circulated through public schools by criminals, by addicts and by a growing group of unscrupulous individuals. It is very easily made into "reefer cigarettes." No person, young or old, should ever accept a cigarette from a stranger. State and nation are uniting in a campaign to exterminate the weed. All social agencies should unite with police authorities to wage war on this growing menace.—Dr. Daniel Poling in Christian Herald.

—*A Thought for College Day*, from Bulletin of First Menn. Church, Bluffton, O.: Angel A—Who is that being down on that planet? Angel B—That is man. A—He is hard with toil and lined with care. B—and sin. A—But he does not cease to dream and hope of becoming something better than he knows. A—Could he rise higher than we? B—He thinks he can. A—I wish we were man.

—*First Church, Allentown, Pa.*—The pastor, Rev. Howard G. Nyce, was reelected a member of the Foreign Mission Board at the last General Conference. At the recent District Conference, he was elected secretary, and at the June meeting of the Ministerial League of Allentown and vicinity he was made its vice president.—The following students have left to attend Bluffton College: Josephine Mohr, Florence Geissinger, Richard Backensto and Jean Fretz.

—*St. John Church, near Pandora, O.*—Mr. Ransom (Lawrence) Waltz died at the Bluffton Hospital Monday, Sept. 5 and was buried Wednesday. Services were held at the Reuel Suter home and at the church. Interment at Pleasant Ridge cemetery. Age of Bro. Waltz, 80 years, 10 months and 12 days.—The following young people from our church are leaving for the school year: Lenora Augsburger, to Moody Bible Institute; Eudora Lehman and Ruth Bixel to teach at Mansfield and Dayton, respectively; Carrol Diller, David Yoder and Nelson Schumacher to Bluffton College; Ruth Amstutz to Heidelberg and Maxine Probst to Bowling Green College, and Lucille Geiger to Fort Wayne Bible Institute.

—*First Menn. Church, Sugar Creek, O.*—Rev. and Mrs. Stauffer attended the Rural Minister's Camp, at Camp, Ohio, in July. The Women's Missionary Society and the Home Arts Club were entertained by the Salem Mennonite women of Dalton, at Camp Kidron.—Our societies gave the program. There were 35 present from our church.—What a blessing it would be to this country if employer and employee would work and play together like this group does.

—*Monthly News Letter, Salem church, near Freeman, S. D.*—Referring to the census report which shows a decided decrease of the size of American families, Pastor P. R. Schroeder says, "The blessing of God goes with a sizable family. The Salem church record shows thirty families with eight or more children. 14 of the fathers of these families have died, 16 are still living and are members of this church, and so are most of the children. These 30 families have a total of 302 children, only 43 of whom have died. The congregation is 30 years old.

—*Second Church, Philadelphia.*—At the ordination service of Rev. Erland Waltner as pastor of this church, Rev. A. J. Neuenschwander gave a sermon on "Responsibilities of the Congregation to the Pastor," and Rev. J. J. Plenert on "Responsibilities of the Pastor to the Congregation." Following these Bro. Walter Landis, Deacon, spoke briefly. Then the ordination and installation of the new pastor took place, followed with remarks by Rev. Waltner.

—*Excerpts from Message by President of S. S. U., W. A. Nace, Eastern district:* A very hearty *Thank You* to every one who helped in our S. S. work in the past year. You were such wonderful co-workers. You showed your interest by attending the Rallies and Convention. Financially you supported the work so well that the budget for the Mission project was oversubscribed $40.00. In the near future we expect to call on you for donations toward the cost of erecting the buildings, etc. on our new *Retreat Grounds.* These grounds and buildings will give many the opportunity to see the *Light.*

THE FIRST ONE HUNDRED YEARS," a book by Elva F. Sprunger, recounting and depicting the history of the good people of the First Mennonite Church of Berne and Adams County, Indiana, lies before us. Whatever these people do, is done thoroughly. All last week they celeberated their centenary with programs of addresses and Bible studies by Dr. P. R. Schroeder of Freeman, South Dakota, the former pastor of the church, and Dr. Abr. Warkentin of Bethel College, as well as with many choral renditions, all in the spirit of the motto, "*Hitherto the Lord has helped us.*" The excellent 344 page book is a beautiful memorial to this event.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, OCT. 4, 1938 NO. 39

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Annual Session of the Western District Conference and Auxiliaries

to be held in Oklahoma, Ocober 18-20

Western Dist. Minister's Conference

MENO, Oklahoma, Oct. 18, 1938

FORENOON SESSION

Introductory Service by the Chairman, Rev. David Wedel
Music
Conference Sermon—Rev. H. U. Schmidt
Music
Topic: *The Minister as a Man of Faith*—Rev. J. M. Regier
Music
Topic: *The Minister as a Man of Obedience*—Rev. Franz Albrecht

AFTERNOON SESSION

Devotional Service
Topic: *The Minister as a Citizen of his Community*—Rev. Arnold Funk
Music
Topic: *The Minister as a Citizen of his Country*—Rev. Walter Dyck
Music
Discussion of Questions—Rev. P. H. Richert
Business

EVENING SERVICE

In charge of the local church

Walter Gering, Secretary,
Moundridge, Kansas

* * *

TO THE MINISTERS OF THE WESTERN DISTRICT which, if it is God's will, is to be held in the NEW HOPEDALE CHURCH at MENO, OKLAHOMA, OCTOBER 18, 1938, the Host Congregation heartily invites all ministers, deacons and church boards with their wives.

All visitors and delegates are asked to register during the day, with one of the Committee, and make arrangements for lodging during the Western District Conference.

May God grant us a blessed day!

Nelson Wedel, Church Secretary

CONFERENCE PROGRAM PROPER

ENID, Oklahoma, October 19-20

Opening of Session, Wednesday 9:30 a.m.

1. Worship Service, M. M. Horsch
2. Conference Sermon, by the President, P. P. Wedel. (German)
3. Reading of minutes
4. Order of day
5. Reading of Credentials of the Delegates
6. Receiving of Churches
7. Music, Hopedale Church
8. Appointment of committees
9. Election of Officers and a Member of the Program Committee
11. Report of the Statistician
12. Report of Home Mission Committee
13. Music, Zoar Church
14. Address, Prof. Robert Martin, Jr., Phillips University, Enid Oklahoma
15. Report of Board of Trustees and election
16. Music, Zoar Church
17. Report of Education Committee
18. Report of Bethel College
19. Address, Dr. Ed. G. Kaufman
20. Music, Medford Church
21. Report of Deaconess Committee and election
22. Report of Conference Charity Committee and election
23. Music
24. Address, Dr. R. G. Trent, pastor First United Brethren Church, Enid, Oklahoma
25. Report of Peace Committee
26. Report of Memorial Committee
27. Reports of other Commitees
28. Music
29. Choosing place of next Conference
30. Closing Message, by the newly elected president

Nominating committee: A. J. Dyck, David Wedel, P. E. Frantz, Albert Plenert, A. S. Bechtel.

The Conference Devotional Hour

Wednesday Morning Session—M. M. Horsch

Wednesday Afternoon Session—J. N. Smucker
Thursday Morning Session (German)—A. J. Dyck
Thursday Afternoon Session—A. E. Kreider

B. W. Harder, Theodore Roth, A. E. Kreider, Program Committee.

* * *

Young People's Program

at ENID, Wednesday Evening, 7:30 o'clock, Oct. 19

Theme: Our Youth and the Church
Chairman: Adam Mueller

Devotional Services
The Church as Youth Sees It (15 min.) Arthur Wenger
Bethel College Quartet
The Church and the Needs of Youth (15 min.) Helen Ruth
Bethel College Quartet
The Place of Youth in the Church (15 min.) Henry Hege
Bethel College Quartet
Closing Prayer

Mission Program

at ENID, Thursday Evening, 7:30, Oct. 20, 1938

(Sponsored by the Women's Missionary Societies)

Chairman—Mrs. W. C. Andreas, Beatrice, Nebraska
Songs—Congregation
Devotional, Scripture, Prayer, Remarks—Mrs. P. E. Frantz, Geary, Oklahoma
Music—Local Church (Enid)
Introduction of all Missionaries and native helpers present—Chairman
Talk—Mrs. G. A. Linscheid, Canton, Oklahoma
Special Music—Oklahoma Workers
Reading—Mrs. Frank Klaassen
Offering—Offertory (Local Church, Enid)
Closing Remarks, Prayer and Benediction—Rev. J. B. Ediger, Clinton, Oklahoma
Closing Song—Congregation

Business meeting of the Women's Missionary Societies of the Western District Conference, Thursday Noon, October 20. Luncheon—Methodist Church.

Program for the Celebration of the Fiftieth Anniversary of the Corner Stone Laying of Bethel College

October 9 — October 12, 1938

(All meetings in the College Chapel except as indicated. Loud speakers will be provided in the Library and Dramatics Rooom for overflow crowds.)

OCTOBER 9

Sunday Morning—It is hoped that the Mennonite Churches in gratitude to our Heavenly Father, will remember the Golden Anniversary of Bethel College in their respective morning services on this day.

Sunday Evening, 7:30 P. M.: CONTRIBUTIONS OF AMERICAN MENNONITE COLLEGES

Chairman—President E. G. Kaufman

1. Scripture and Prayer—Rev. C. C. Wedel
2. Address—*Contributions of American Mennonite Colleges to Home and Society*—Dr. H. W. Lohrenz, Tabor College (35 min.)
3. Music—A Cappella Choir
4. Address—*Contributions of American Mennonite Colleges to the Life of the Church*—Rev. Milo Kauffman, President Hesston College (35 min.)

OCTOBER 10

Monday Evening, 7:30 P. M.: PROBLEMS FACING MENNONITE HIGHER EDUCATION

Chairman—Professor A. E. Kreider

1. Scripture and Prayer—Rev. P. P. Wedel
2. Address—*Problems Facing Mennonite Higher Educationin the Light of the Needs of Our Youth and Our Church*—Rev. C. E. Krehbiel (35 min.)
3. Music—College Quartet
4. Address—*In How Far Is the Service of Our Mennonite Colleges Dependent Upon Conformity and Non-Conformity to Type*—Dr. P. R. Schroeder (35 min.)

OCTOBER 11

Tuesday Evening, 7:30 P. M.: BETHEL COLLEGE PAST PRESIDENTS' MEETING

1. Scripture and Prayer, Psalm 100—President E. G. Kaufman
2. Address—Dr. J. H. Langenwalter (20 min.)
3. Address—Mr. Paul Wliewer (12 min.)
4. Music—Harp Solo—Miss Mary Eby
5. Address—Dr. J. E. Hartzler (35 min.)

OCTOBER 12

Wednesday Morning, 9:30 A. M.

Chairman—President E. G. Kaufman

1. Scripture and Prayer, Psalm 96—Rev. G. N. Harms
2. Address—*People of Vision*—Dr. J. H. Langenwalter (30 min.)
3. Address—*Cornerstone Laying Fifty Years Ago*—Prof. P. J. Wedel (12 min.)
4. Music—A Cappella Choir
5. Address—Dr. Theodore O. Wedel (30 min.)
5. Distribution of Subscription Slips for Contributions toward the emorial Building Fund

Wednesday Morning, 11:30 A. M. CORNERSTONE LAYING OF MEMORIAL HALL (At the Building Site)

1. Music—College Band

2. Reading of Psalm 24
3. Address—*Significance of the Memorial Hall*—Rev. A. E. Funk, Secretary of the Bethel College Board (15 min.)
4. Dedicatory Prayer—Dr. P. H. Richert
5. Cornerstone Laying—Rev. P. K. Regier, President of the Bethel College Board (15 min.)
6. Collection of the Contributions and Subscription Slips for the Memorial Fund
7. Doxology—Congregation

Wednesday afternoon, 2:30 P. M. (College Chapel)

Chairman—Dean P. S. Goertz

1. Invocation—H. A. Fast
2. A Word from our Colleagues (1 min. each)
    a. Alumni Association
    b. Bethel College Women's Association
    c. Bethel College Fellowships
    d. Bethel Hospital
    e. Pacific District Conference
    f. Western District Conference
    g. General Conference
    h. Newton Ministerial Alliance
    i. Newton Chamber of Commerce
3. *Reminiscences of Earlier Days*—Carl B. Warkentin (12 min.)
4. Music—Harp Solo—Miss Mary Eby
5. Greetings from:
    a. Visiting Representatives of Other Colleges
    b. University of Kansas
    c. State Board of Education
    d. Kansas Council of Church Colleges
6. Music—A Cappella Choir
7. Main Address—Dr. Theodore O. Wedel (30 min.)

Wednesday evening, 8:00 P. M.: HISTORICAL PAGEANT OF MENNONITES AND BETHEL COLLEGE (Lindley Hall)

Origin of Mennonite S. S.

Rev. John H. Oberholtzer, pastor of the Swamp Mennonite charges in 1847, introduced the first Mennonite Sunday School. He called them "Kinderlehre" Meetings using the catechism as a guide of instruction. This he had printed at his own expense. The meetings were held every alternate Sunday afternoon. The first Mennonite Sunday School organized on the present day principle, was organized in the Swest Swamp church, on May 2, 1858, with 49 pupils and 18 teachers.

This is what was brought about by a young man filled with a passion for helping young people. Mr. Oberholtzer was also a locksmith, thus earning his livelihood, since his ministerial labors were a cause of expense rather than a source of income.

FOREIGN MISSIONS

P. H. Richert, Sec.

A PLEA FOR EARNEST PRAYER

Janjgir, C. P., India, Aug. 23rd, 1938

The annual conference of the missionaries on the India field has been planned to convene from Oct. 16th to 20th, 1938. The first two days shall be completely given to prayer and meditation with Rev. J. Z. Hodge, a saintly Scottish servant of the Lord, as leader. The remaining time shall be devoted for the pressing conference work.

The year has not proved an easy one in a number of ways. There are two families who on account of impaired health most probably will leave the field, it is hoped only temporarily. This will entail serious difficulties stationing the remaining staff best possible not to allow a setback in the work. The Mauhadei station situation on account of the last year's destructive flood awaits the final adjustment. The financial outlook gives not any too hopeful aspects. The political movements of the country foreshadow high over the horizon rather serius indications to alarm the peaceful progress of various activities. These and other trying conditions will have to be taken into consideration, they will occupy our hearts and minds fully.

Now we all need constantly to sustain each other, to heed the leading of God by a dark cloud during the day which often veils the sun for a season, as also the pillar of fire during the night, illuminating the darkness. It is our allotted obligation to follow these leading signs and factors.

Guidance commands unbiased necessity in fulfilling the great commission of our Lord and Master, therefore let us covet your fervent prayers for the preparation and during the session of this conference. It is a vital need. Let us lend each other for the urgent mutual spiritual support, and being burdened before His throne.

Nevertheless let us not forget to praise the Lord jointly for unspeakable blessings and answered prayers during this last year. This shall lift our hearts up above the dark and threatening clouds trying to loom up before us.

Yours for His Service,
P. W. Penner, Secretary-Treasurer.

* * *

IMITATORS

This word has both a wholesome and an unwholesome connotation. We are enjoined in the Holy Scriptures to observe the lives of good people. At a certain place Jesus said: "I have given you an example." He then is our chief example as well as our Redeemer. But, after a person has been born into the kingdom of God, it is only natural and prudent that he or she should look about for reflections of the *True Example* in His Saints.

There is, of course, a sense in which imitators are wrong. In literature, copying is called plagiarism, if not proper credit is given, and it is considered a very serious offense. Archeologists have found tablets upon which ancient heathen nations had copied the laws given to Moses, or such parts which could be used according to their views.

We are told that this sort of a thing is again being practiced. Religions, other than Christian, are copying the Christian methods, Christian hymns, etc. Of course, inserting the name of their particular idol or leader, where the name of our God and our Christ appears.

This is, to say the least, gross dishonor to the living God. But do we fully understand? Should we not read between the lines? To us it looks like a desperate effort on the part of leaders to revamp their tottering systems and faith. By this method, they may succeed in holding their followers, but imitating the methods of others will never save their constituency. Their is only one name given under heaven whereby we must be saved. And that is the name of Jesus.

Edgar E. Frank

At present in Language School, Landow Villa, Mussorrie, U. P. India.

ANNOUNCEMENT

The Board of Education of the General Conference is to hold its regular meeting at Bethel College from October 11 to 14 inclusive. There are a number of far-reaching problems facing the Board as indicated by the General Conference resolutions adopted at Saskatoon.

We ask to be remembered in your prayers so that God's will may be done regarding these questions and His cause furthered among our people.

Ed. G. Kaufman, Chairman
Lester Hostetler, Secretary,

DEAD, YET SPEAKETH

"*By it he being dead yet speaketh.*" (Heb. 11:4)

Dead, yet ever speaking,
May this be thy lot;
Live, so that thy living
Shall ne'er be fogrot.

Waves of sea once started,
Strike the farther shore;
Deeds of men once spoken,
Live forevermore.

Let us then be watching
What we do and say,
For our words and actions
Live for aye and aye.

What is the Scriptural Attitude Toward the Jews?

P. H. Richert

In Romans 11, Paul practically answers this question by saying, "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes." What should a Christian's attitude be to enemies? Jesus' teaching is very plain on this: "Love your enemies." In the case of the Jews this should be easy, because they are enemies *for our sakes*. What does that mean? The context shows very clearly that it is for our benefit. Why should it then be hard to love them?

Without going into the question of how this benefit is possible, let us simply accept this as a fact: The unbelief of the Jews as a nation was the bridge for God's mercy to the gentiles, so to say. Rom. 11:30.

It is therefore absolutely unscriptural and unchristian to hate the Jews as a race, as Hitler does. That he should want to purge his country from bolshevistic Jews, is a different matter. Who would not give him credit for that, even if one cannot approve of the method he uses. But to persecute them as a class or race is unbliblical, and God's judgement must come for this. He who sows wind will reap storm. This is happening in Russia today. What the Russian church did in the persecution of their best Christians under the Czar, is now coming back as a storm. The church in Russia had very little life, i.e., the orthodox church, and even the persecuted true Christians in Russia give the bolshevists credit for exposing this deadness. That does, of course, not excuse them for their develish tortures, especially since *the best Christians are tortured most, just because they are Christians, and for no other real reason.*

That the "Reader's Digest" (September, page 102) reports about the persecution of the Jews in Germany is right and necessary, but that so little about the persecution of the true Christians in Russia appears in the large papers is very unjust. God's judgment for this neglect must come upon the so-called Christian nations that have not spoken up as they should have done.

As a race, the Scriptures hold the Jews very highly. We gentiles overlook this too much, and are in danger of doing the very thing against which Paul warns us in Rom. 11:18: "Boast not against the branches . . . thou bearest not the root but the root thee." Yes, the Jews as a race are the root, and should be honored accordinly by us. They have suffered their share for this honor. To be a pioneer nation in the worship of the only true and holy God, caused them much suffering, so much, that Israel as God's servant (Is. 49:3) is almost identified with the one great servant in chapters 52 and 53. It takes close reading to notice the distinction, so close that the eunuch found it impossible to see it, and needed help by Philip. Just as the seed of Abraham (Israel) culminates in the "one seed," Christ, as Paul points out, so the suffering servant (Israel) culminates in the one Suffering Servant of Is. 53. Just as the one seed is in a class by itself, so is this Suffering Servant in Isa. 53 in a class by himself, and yet a Jew. Yes Christ was a Jew, besides being the Only Begotten Son of God. Jesus says: "Salvation is of the Jews."—John 4.

A Meditation

by M. Horsch

With great interest we read the various reports and impressions of the Conference at Saskatoon. A note of gladness and gratitude comes into our hearts, when we perceive, that there is an agreement in this fact: "It was good to have been in Saskatoon." The Canadian brethren were wise in choosing Saskatoon as the meeting place for the Conference. They knew what they were doing. Conference as such was one of the best, if not *the best,* and most profitable ever held. Now, the officers and various standing boards and committees, all have their assignments again. These assignments really are tremendous. We must uphold them with our faithful intercession at the Throne of Grace, that the work during the new interim may be done under the Holy Spirit's guidance, wisdom and power. "Not by might nor by power, but by my Spirit saith the Lord of Hosts." Zech. 4:7.

True and not to be wondered at, Satan attempted a number of times to destroy the unity of the Spirit and the bond of peace. But, thank the Lord, he did not succeed. The Conference was wisely steered away from the breakers. Not to man but to our God be praise and glory!

Considering how the General Conference is constituted, it cannot be otherwise, but that a great variety of elements, convictions and ideas prevail. Two factors, however, firmly cement these various elements together, into a strong organization. First, the one foundation, Christ Jesus, our divine Lord and Savior, with Calvary as our rallying place. The second, common interest in the great Kingdom enterprises, heathen missions probably the foremost. The work is enlarging, the tasks are great. We are kept quite busy and forget our differences. We have no time to lose with non-essentials, we must labor for the time is short and soon the Master may come to require a reckoning.

Another matter sometimes greatly troubles some of us. This with reference to present home and world conditions. Our own, beloved country seems to be drifting more and more into chaotic conditions. There is an uncanny, indefinable, international antichristian power, which seeks to undermine our national safety. This power even creeps into some of our churches. It seeks to line up our country again with the seething caldron of Europe. In a recent letter brother H. J. Krehbiel quite timely calls our attention to our duty as Christians and Mennonites in the United States, toward our country.

We are still enjoying a time of grace and peace and this not as a result of any merit of ours. It is only our dear Lord's love and grace. How long will this time of grace be extended to us? The answer lies with American Christians. Will they, will we, do like Nehemiah of old, lift hearts and hands to the Throne of Grace in behalf of our homes and our nation? Will we in true repentance and humility say: "I and my father's house have sinned." Begin at home in confession and supplication, then intercede for our beloved country. Such persistent, faithful prayer is a power before God and He will stay the subtile influence of that godless, antichristian power. Otherwise, if Christians do not do their duty, judgment sooner or later will come and this demoniac power will break upon us like a tidal wave.

In Europe this antichristian, God-hating wave, coming from the north, was stayed by God's grace. Had Europe been ripe for judgment, especially Central Europe, this tidal wave would have swept all before it and engulfed Europe in terror, thus paving the way for the man of sin. The German people were trembling, they knew they were on the brink of an awful abyss, helpless in the hands of this evil power. God in heaven had prepared men to be instrumental in building a wall against, and staying this fearful power. This wall will hold as long as it is in line with God's dispensational plan and purpose.

At present there is an equalizing justice at work in Europe. Conditions unnatural, untenable and unjust are rectified. Our American people, who have no other source of information but the propaganda-controlled-associated press news, fall victims to this propaganda, which is more vicious and more subtile than the propaganda during the World War. There are, however, those more thoughtful than the rest, who stop and think and feel there must be another side to those happenings in Europe. To these more thoughtful ones we are most grateful, for there *is* another side.

Our hearts are heavy, sometimes, when we read the exaggerations of that which happens in the old home. Then we receive letters from relatives and note how they feel about conditions today. These put us at ease again and the burden is lightened.

Then comes the "Gemeindeblatt," organ of the South German Mennonites, and reports of their blessed conferences, their youth rallies, "Jugendtage," their Bible courses, etc., and we are thankful that German Christians enjoy the protection of their government and are not hindered in preaching Christ and Him crucified.

Just lately we read a report of the seven-tent-mission organizations doing blessed home mission work all over the country. These organizations have now merged into one, for the purpose of united and more effective work. They send their units with large tents into cities and country. They practically cover the Reich with their evangelistic efforts. Revival meeting are held and many brought to Christ.

Again, we read reports of the Methodist bishop, Dr. Nuelson of Switzerland, and reports of Dr. Melle, Methodist bishop of Germany. These reports are most heartening. Just recently Dr. Melle reported about the Methodist conferences, in a number of the largest cities, about overflow meetings in Berlin. To accommodate the crowd a large public hall was kindly offered to them. Let it be stated that many pastors of the established or state church are in fullest sympathy with these movements and preach Christ without hindrance, unmolested. The so-called "Gemeinschaftsbewegung," a movement in the established church, is very much alive. Yes, there are things in National Socialism which are not good and we do not want in America. But it is time to call attention to that which is right and good, perhaps it will cause some of us to read our papers with caution.

Before we sit in judgment over wrongs of other nations, let us sweep before our own door. There are many thoughtful fellow-citizens who wish for a strong man to stop our fearful lawlessness, our financial and moral standard, destroying pleasure-madness and liquor madness, our destructive propaganda leading to strikes which come dangerously near to Civil war.

Whither away our beloved America? God only knows. This blessed knowledge that God our Father knows and that we are in His hands, gives us that in these districting days so necessary inner stability and peace of heart and mind. He keeps our country as in the hollow of His hand. Yes, the powers of evil must at last praise Him. Brethren, pray for our country, for our President and his advisors. If ever they need the intercession of Christian citizens, they do now.

Sunday School Lesson

A. S. Bechtel

October 9, 1938

SPIRITUAL WORSHIP

Ex. 20:4-6; 32:1-8; John 4:19-24

Introduction

True and acceptable worship is simple and sincere, without dependence upon form and object. The purpose of worship is to bring the individual into the fellowship, will and plan of God. If God is not present, there can be no real worship.

The Second Commandment. Ex. 20:4-6

The first commandment asserts the unity of God and forbids polytheism. The second asserts the spirituality of God (read vs 4, 5 together). It forbids expressly, the bowing down to and worshipping any images, forbids the use of such images in worship. It forbids the worship of God Himself under the form of an image. The tripel division (v4) is intended to embrace the whole material universe. God is righteous and jealous of His honor, for idol worship in all its forms is degrading. Its evil effects will affect several generations (5b). The direct outcome of idolatry is immorality and its resultant depravity may readily be passed on to children for some generations. God's mercy and love for the obedient is endless (v6).

The Golden Calf. Ex. 32:1-8

Moses had gone up into Mt. Sinai to receive the tables of the commandments from God's hands. He had been gone probably about a month. Aaron was high priest and authority in his absence. The people supposed he would not return again. Forty days previously the law had been given through Moses (chap. 24:18) and they had said, "all that the Lord hath spoken we will do." Now they ask Aaron to make gods to lead them (v1). Seemingly there had been no real heart turning to God. The people wished to have a visible god to give them confidence and courage. They had been accustomed to the pillar of cloud and the presence of Moses. They forgot God and said it was Moses who brought them out of Egypt.

Aaron had not the courage to deny their request, but asked them to give up their most valued possessions (v2). The response was hearty (v3) and Aaron made a golden calf (v4) in imitation of the worship of Egypt. It seems impossible that they who had, but a few weeks before, seen such wonderful demonstrations of the true God, could suddenly sink so low and think human hands could make a god to lead them. The calf was to be an image of Jehovah. An altar of worship was built, the next step in idolatry a proclamation of a feast to the Lord issued (v5). This indicates that they did not intend to renounce God utterly, but that the golden calf was to be the symbol of His presence. However the worship could not be held on the high plane that God demanded (v6). Revelry followed the sacrifice. God saw it all and regarded it as a renouncing of Himself (vs 7, 8).

True Worship John 4:19-24

The woman recognized in Jesus a prophet and at once opened up the question concerning the place of worship (vs 19, 20). He at once began to tell her that the church He was about to found would not center in any one particular place of worship (v21). True worship centers in the spirit and truth of the worship (v23), not in the place. The HOW of our worship is the essential element. It must be the expression of genuine emotions. God is seeking those who will worship Him in reality and truth. True worship is in our spirits, our hearts. Worship has its source in the heart and is spiritual in essence. All ceremonies but indicate the heart spirit.

Notes from the General Conferenee

As stated in a previous issue, we deferred a report on the work of Foreign Missions and discussion of Witmarsum Seminary until later.

Perhaps the most encouraging report of any Board was that of Foreign Missions. In spit of the turmoil in the world and the laxity of Christians, God is still furthering missionary efforts in many ways. And what was true during the first persecution in Jerusalem, of which it is said, "Therefore they that were scattered abroad went everywhere preaching the word," still pertains. Even with partially closed doors, God finds ways to scatter the seeds of the Word. A Chinese General recently gave $19,000 out of his pocket to buy Bibles for his soldiers. Thus the board opened its report with an assuring note.

The present working staff in Foreign Missions numbers 64, including new recruits ready to go out Sister Loretta Lehman and Clara Kuehny have withdrawn from the work in the India field. In Oklahoma Brother and Sister H. J. Kliewer have retired and Brother and Sister G. A. Linscheid are about to do so. Mr. and Mrs. Beno Toews of Rosthern, Sask., will take their place. Three new workers were sent to *India* last fall, Brother and Sister E. E. Frank and the nurse, Sister Eva Pauls. Brother and Sister Aaron Jantzen have recently left for the same field. As for China, Sister Elizabeth Goerz was permitted to return there, as a nurse, last spring, and on Sept. 17 Missionaries H. J. Brown and the new workers, Sister Etta Davis and Brother and Sister A. L. Jantzen, started on their journey there. So the list of native missionaries now is:

America: Rev. and Mrs. R. Petter, Rev. and Mrs. A. Hebegger, Mrs. V. Petter, Rev. and Mrs. J. B. Ediger, Rev. and Mrs. J. P. Suderman, Miss Mary Schirmer (part time), Mr and Mrs. Beno Toews.

India: Rev. and Mrs. P. A. Penner, Rev. and Mrs. P. W. Penner, *Rev. and Mrs. P. J. Wiens, Rev. and Mrs. John Thiessen, *Rev. and Mrs. S. T. Moyer, Rev. and Mrs. P. A. Wenger, Rev. and Mrs. F. J. Isaac, Med. Dr. and Mrs. H. R. Bauman, Med. Dr. and Mrs. H. E. Dester, Rev. and Mrs. J. R. Duerksen, Rev. and Mrs. W. J. Unruh, Rev and Mrs. E. E. Frank, the Misses Martha Burkhalter, Augusta Schmidt, Helen Nickel, Eva Pauls, Rev. and Mrs. Aaron Jantzen.

China.—Rev. and Mrs. H. J. Brown, *Rev. and Mrs. S. J. Goering, Rev. and Mrs. W. C. Voth, Rev. and Mrs. S. F. Pannabecker, Med. Dr. and Mrs. C. L. Pannabecker, *Rev. and Mrs. A. Ewert, the Misses Aganetha Fast, Wilhelmina Kuyf, Etta Davis, Rev. and Mrs. A. L. Jantzen.

*On furlough in the homeland.

The following mission candidates are on the waiting list: Mr. and Mrs. Marvin Dirks of Byers, Kans., and Vernelle Schroeder of Freeman, S. D. (engaged in high school work); Dr. and Mrs. John Warkentin, Chicago (preparing for Med. Dr.); Alida Schrag of Moundridge, Kans., and Agnes Harder of Whitewater, Kans., (in training for nurse); Orlando Waltner from Marion, S. D. (in theol. seminary); Elsie Wiebe, Beatrice, Nebr., Mary Becker, Newton, Kans., Lester Wuethrich, Whitewater, Kans., and Catherine Nickel, Mountain Lake, Minn. (attending Bethel College).

CHINA

In China our field is about 100 miles long by 30 miles, covers an area of about 3000 square miles, and has a population of about 2¼ million. Maine in U. S. is about the same size and has a population of 800,000. In our field there are about 500 villages and towns. About one in ten of these has been touched with gospel teaching and about one person in 1500 confesses the Christian religion. There are 1500 baptized Christians and 25 potential churches, of which 15 are definitely organized. This may not appear to be a very good tangible showing, but the Spirit of God is at work, spreading the seed of the Word.

As for the war, "the unfortunate people, fearing bombings and war in the cities and banditry in the country, find themselves between the devil and the deep sea." Strong, healthy people have been turned into cripples and corpses almost instantaneously, while whole buildings have been blown into ruins by a single blast. Though our field has not been spared bombing and fighting, yet the properties have suffered comparatively little. And, though severely tested in their faith, our Christians have also been strengthened by the manifestations of God's protecting hand.

The staff of workers numbers about 130, one third being women. There are: 41 evangelists, 21 Bible women, 6 Bible School teachers, 29 school teachers, 9 nurses, 2 doctors, 4 special language teachers, 18 gatemen and laborers. This does not include the host of laborers, such as carpenters, masons, short time helpers in evangelistic work, etc. Among these workers are many with special training, as Dr. Hu, formerly a mission boy; two school teachers, graduates of Am. colleges, and others that have had college work in China. Outstanding among these native workers is James Liu, principal of the Hua Mei School and active in other responsible positions. Among the Bible School teachers Chang Ching and Wang Wan-chu are graduates of theological seminaries.

Among the limitations which make Christian work difficult in China is poverty, which easily leads to temptations; ignorance, especially among women, inability to read, failure to understand the fundamentals of hygiene and health; disregard for things we hold sacred, as Sabbath and God's House.—To foster independence, each church is allowed to have its own board and to manage its affairs generally. Only one of the 15 organized churches may be said to be independent financially, others vary, some raising as high as seven tenths of the pastor's salary.

The following institutions have been operated in the China field:

(1) *Hua Mei Junior Middle School,* under a Chinese board and principal, with a mission grant. Enrollments last year, 161 in the Middle School and 86 in the primary department. (2) *Kai Chow Bible School,* for men and women operated by the Mission, with 45 to 50 students and elementary as well as higher courses. (3) *Yu Jen School of Nursing,* connected with the hospital, doing work recognized by the government. (4) *Kai Chow Hospital,* supported by the Mission; but since 1936 operated by a joint Chinese-foreign board which is also in charge of the School of Nursing. This hospital has been able to continue work in spite of difficulties. (5) *Nine primary schools,* operated jointly by the Mission and local boards.

Of non-institutional work, also important, the Chinese field has, beside the churches: 40 other preaching places, with regular services; two large tents circulating through the field; short-term Bible courses, of one months duration, usually held at county seats; daily vacation Bible schools, usually held by volunteer teachers and reaching many thousands of children; woman's work, consisting of the teaching of reading classes, visiting of homes, organizing and holding auxiliary mission societies, etc.; dozens of evangelistic bands going about witnessing at New Year. Also clean homes campaigns, health campaigns, home study courses.

While the work in China has been crippled and seriously interrupted by the war, as by the closing of schools, moving of hospital, evacuation of missionaries, dispersal of workers, yet the trials have purified and deepened the faith of the Christians, while non-Christians have come to regard the church with greater respect and have learned to recognize the power of the God of the Christians.

(To be continued)

HELP IN NEED

During the Revolutionary war, while the British under General Howe were in possession of Philadelphia, they tried to prevent the farmers from bringing their products to market in order to starve the Americans who sympathized with the struggle for American liberty, or else compel them to surrender. Yet the farmers needed the market, and so many watched their opportunity to sneak into the city and supply their customers with the necessities of life. It was done at a great risk and sometimes the farmers were caught and imprisoned.—*Vine Press.*

Timely Suggestions

We are thankful for and glad to bring the following timely letter by our beloved colleague, Prof. A. E. Kreider, as it may voice the sentiment of other readers of THE MENNONITE. In writing the editorials in question, we tried to show that there is another side to the problems of Germany and other parts of troubled Europe which those of our Mennonite brethren whose reading is confined to the offerings of the American press do not get as those of us do who have opportunity to read German papers and letters.—For saying things that are really amiss we are truly sorry. —J. R. T.

Bethel College, Kansas
September 29, 1938

Dear Brother Thierstein:

Permit me to make a few comments upon two editorials which appeared in the Mennonite, September 27. I noted, first of all, the way in which you spoke of Hitler. After making due allowance for the good which he has done, we cannot overlook the evils of his rule, I seriously question whether it is in place in sermon or editorial to lend the blessing of the church to the system which he has established. Something like that was done by many of our American ministers during the World War with reference to the cause of the Allied Nations. And some of them lived to see the error of their way. Can the blessing of Christ rest upon a nation that trusts in violence and ruthless power? As a church, whether through its periodicals or in sermons, we should refrain from anything that lends our support or endorsement to any of these political systems (Communism or Facism).

We as a people are called to live in the midst of this generation as peacemakers. That is our high calling. We are to love and do good to friends and also to those who have done evil. Especially in times such as these, we as a church must stand forth as a *people of goodwill.* Our goodwill includes Germans and Czech and Jew. God is no respecter of persons. I cannot conceive that Jesus would have done or have said anything that would have encouraged the hatred of any nation or any people.

Then too, we are anxious to have the government respect our rights as a historic peace church. But if we permit ourselves in these present days of stress to become partisan in our attitudes we will find that in the event of war this will be held against us. I think this is a point of great importance. I wish you would write a strong editorial enlarging on this. A word of warning needs to be sounded. We must keep our record clean.

Our church papers should offer to our people only sound and sane counsel in these troubled days. Let its judgment be well considered and above all permeated by the love and the spirit of Jesus Christ.

Most cordially
A. E. Kreider.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Should Mennonite Youth Have Its Own Paper

At the recent General Conference the question was raised whether Mennonite Youth should put out its own paper. Various suggestions were made. A resolution was passed urging that preliminary investigations be begun to find out what the possibilities are.

The Executive Committee of the Young People's Committee presents this week a questionnaire on the opposite page, which we earnestly urge every reader to consider carefully and mail in. Through this questionnaire we hope more directly to find the opinions of our people on the question of ONE youth paper for all Mennonite youth.

The situation at present is something like this: We have these four pages every week in THE MENNONITE, which is hardly enough space to permit of much variety of treatment from a typographical point of view. We have presented, each week for several years, program material at three levels—Junior, High School and Senior age-groups. We have also the *Kinderbote* (German) and *The Junior Messenger* (English), designed primarily for the younger age-groups. These later publications, merged in one paper, and appearing semi-monthly, do not reach anywhere near *all* Mennonite youth. On the other hand, neither do these four pages in THE MENNONITE reach the group for which it is designed.

How can we effectively reach ALL MENNONITE YOUTH? That is the question. Will you help us solve this problem? Here is your opportunity constructively to criticise and to assist in bringing to Mennonite Youth what you think it needs. — B. B.

"Working With God,,

Josh. 1:5-9; Ps. 90:16, 17; I Cor. 3:9

Young People's Topic for Oct. 16, 1938

Meditations:

M., Oct. 10. Pleasing God. John 8:29.
T., Oct. 11. Chosen to work with God. Isa. 42:1-7
W., Oct. 12. Working with God's spirit. I Cor. 12:1-12.
T., Oct. 13. Starting to work with God. Rom. 5:17-20.
F., Oct. 14. Jesus Working with God. John 5:17-20
S., Oct. 15. God working in us. Eph. 2:10, 19-22.

Suggested Hymns:

"All Hail the Power of Jesus Name," "Break Thou the Bread of Life"

It is only human to face a great task with hesitancy. The Governor of a great state recently said that he was a much better governor before he actually occupied the governor's chair. Doctors will frankly admit that the moments just preceding a major operation are more strenuous than the actual performance of the incisory treatment. Just so it is when great tasks face the Christian.

To be sure, this is only a small part of the story. If we have the assurance that we are working *With God* and not *Without* or *Against God,* there is no reason to fear. Then, too, as workers with God, there comes the same encouragement to us that Joshua of old received when the Word of the Lord came unto him saying, "Be strong and of a good courage!" Josh. 1:5-9. In reading this very interesting passage one notices that three times this assurance is that "The Lord thy God is with thee withersoever thou goest." v. 9.

So let our young people be strong and of good courage; let our various district conventions and retreats go forward; let our Christian Endeavor groups prosper in living works of Conference unity, of Conference missions, of Conference peace, yea! of world pace, "for we are laborers together with God." I Cor. 3:9.

Program Suggestions:

I. As workers with God we must conform to the rules of God's universe.
  A. We must fall in harmony with the laws of life. We must grow in all areas of life: physical, spiritual, social, and mental. What are the dangers of attitudes of despair and hopelessness? Contrast the daily lives of a pessimist and an optimist.
  B. We must avoid the pitfalls that lead to sin, vice, crime, immorality, etc.
  C. We must keep in constant mind that it is the little foxes that spoil the vines. Make a list of some of these little foxes, such as white lies, cheating, gossip, etc. Stress that God requires absolute honesty, that God's laws are dependable, etc.—Continued on page 11.

Questionnaire

1. Should our young people's publication be separate from existing church papers like the *Mennonite, Kinderbote,* etc.?

2. Would a young people's publication be most effective appearing weekly----, twice a month----, monthly----, or every two months----?

3. Which of the following items should receive stress and space? (Please check in appropriate column)

	Very Import.	Desirable	Not Import.
C. E. Program	----	----	----
Editorial Comment	----	----	----
Essays	----	----	----
Stories	----	----	----
News	----	----	----
Activity material (such as party helps, games, etiquette)	----	----	----
Daily Meditations (Quiet Hour)	----	----	----
Question box	----	----	----
Book Reviews	----	----	----
Holiday Specials	----	----	----
Poetry	----	----	----
"Wisdomisms"	----	----	----
Sunday School helps	----	----	----
Menn. Historical Sketches	----	----	----
Peace Notes	----	----	----
Song Stories	----	----	----
Short Story	----	----	----
Current Events	----	----	----

4. Should it be distributed on a subscription plan for individual readers?

5. Should it be a bulk-service plan of distributing a quantity of copies to each church for general distribution there?

6. Should such a paper welcome financial support through paid advertising? If so what limitations do you suggest as to types of advertising admitted?

7. Should editorial staff work under the direction of the General Conference Board of Education ----, Board of Publication----, under Young People's Union----, independently----?

8. What pictures and other pictorial material definitely improve a young people's paper?

9. About how much would a young people's paper be worth to you per year?

10. How large a paper have you in mind? (no. of pages each issue)

11. Would you favor paying the editors and other staff members for their work on the paper?

12. Should this (Question 11) be decided by the managing board?

13. Would you favor merging the *Kinderbote* and *Our Youth Says* in one separate publication and one general editorial staff?

14. Do you favor a continuation of the present arrangement of 4 pages in the *Mennonite,* whether other arrangements are made or not?

15. What criticism or suggestions have you on our present *Our Youth Says?* (Be frank)

D. We must live our lives within the orbit of the Golden Rule and the Jesus way as given in the Sermon on the Mount. Make a list of the positive things that Christ commands us in that sermon if we would be true workers with God.

III. What is the faith of him who is a true worker with God?
  A. Is it believing what you know isn't so?
  B. Is it something that is against knowledge?
  C. Is it a leap in the dark?
  D. Is it accepting a belief on the words of some-one else?
  E. Is it unthinking submission to authority?
  F. Paul says: "Faith is the assurance of things hoped for, a conviction of things not seen." (This view of faith is presented by H. F. Rall in *A Faith For Today*, Abington Press, 1936. This book might well be reviewed by an able member of your group.)

INTERMEDIATE DEPARTMENT

The Wisdom of Jesus

Intermediate C. E. Topic, Oct. 23, 1938

For Daily Use

Oct. 17. Jesus' recipe for happiness. Matt. 5:1-12
Oct. 18. Test things by their result. Matt. 7:13-23
Oct. 19. God's care for us. Matt. 6:24-34
Oct. 20. Look to the heart. Matt. 12:35-37
Oct. 21. Count the cost. Luke 14:25-33
Oct. 22. We need humility. John 13:12-17
Oct. 23. Topic—Wise Sayings from the Lips of Jesus. Matt. 7:1-12

Pre-prayer Circle

Matt. 7:7 is a very definite promise of answered prayer. Asking is the first step. That may not always be enough. Sometimes our prayer may also demand action on our part. Let us pray tonight and then be ready to do whatever God may show us needs to be done to realize our prayers.

Praise in Song

(1). "All Hail the Power" (standing) (2). "Tell Me the Story of Jesus" (3). "Majestic Sweetness Sits Enthroned."

Society Announcements

Quiet Worship (without announcement)

1. "Break Thou the Bread of Life"
2. Leader: "Come unto me all ye that labor and are heavy laden, and I will give you rest."
3. Special number: "Consider the Lilies" or "Jesus, I Come."
4. Scripture reading: Matt. 5:1-12
5. Silent prayer. (Ask each one to offer a silent prayer of thanks for what Jesus means to him.) Close with the prayer Jesus taught us.
6. "More Love to Thee"

Topic Study "Wise Sayings from the Lips of Jesus"

1. The leader's introduction. Jesus is admitted by all to be the greatest teacher that has ever lived. Men have thought about his sayings for almost 2000 years and still do not understand them fully. Sometimes it is fear that keeps them from understanding, fear of what Jesus teachings will do to their selfishness. Jesus laid down principles rather than specific laws. These must be applied to our present day life. He talked about such important subjects as happiness, prayer, giving, riches, neighborliness, life after death. State the aim of your meeting.

2. "More About Jesus" (intersperse the stanzas of this song between the various topics).

3. What Jesus said about:

a. Happiness. Matt. 5:1-12. Happiness is something for which everyone is seeking and very few people find. Which one of the beatitudes would you say offers the easiest path to happiness? Which the hardest? Is happiness something for which we should strive or is it the result of living a certain kind of life? Some people are always seeking health. Others obey the laws of nature and health is the result. Does this hold true for the spiritual laws that lead to happiness? Put the beatitudes into your own words.

b. Worry over material things. Matt. 6:24-34. What illustrations does Jesus use from nature to show God's care for us. How many of their waking hours do men spend in providing for their physical needs. Do you think Jesus meant to discourage work? What conditions does Jesus set if we would be free from worry over material things? Matt. 6:33. What does seeking God's Kingdom and His righteousness include?

c. The danger of riches. Matt. 6:19-21; Luke 19:16-24. When do riches become a danger in our lives? What does Jesus consider true riches? How can we lay them up in heaven?

d. Giving. Matt. 6:1-4; Luke 21:1-4. What motive does Jesus condemn in giving? What should be our motive? Should this keep us from making a pledge to our society or church? Why do we make them? What is the reward for the right kind of giving?

e. Neighborliness. Luke 10:25-47. What does it mean to love your neighbor as yourself? How does my love for myself express itself? Does it apply to my neighbor? What are the limits of my neighborliness? How far does it reach? How much should I do?

f. The need for a new birth. What is it to be born again? John 3:3? Why do we have need of it? Jn. 3.

4. Add other topics such as, prayer, peace, eternal life, humility, forgiveness, the Holy Spirit. Give them to the more advanced members and ask them to report on what Jesus says on these subjects.

Closing Moments

Sing: "Open My Eyes That I May See"
Closing prayer, by superintendent
"Bethany Blessing" or some other benediction.

JUNIOR CORNER

"Fear God," Gen. 42:18

Joseph Serving God

Program Suggestions for October 23, 1938

Worship Service

Quiet Music: "O Master, Let Me Walk with Thee"

Leader: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

Song: One verse of "Come Thou Almightly King," M. H. B. p. 26

Verse of the month in unison: "I love them that love me; and those that seek me early shall find me." Prov. 8:17

Psalm 100: Responsive reading

Solo Voice: While Juniors follow words of song in the book with bowed heads. "O Master, Let Me Walk with Thee," verses 1, 3, 4

Leader: Prayer

"God who touchest earth with beauty,
Make me lovely too;
With thy Spirit re-create me.
Make my heart anew.

Like the springs and running waters,
Make me crystal pure;
Like the rocks of towering grandeur,
Make me strong and sure.

Like the dancing waves of sunlight,
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens.
Lift my thoughts above;
Turn thy dreams to noble action,
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too;
Keep me ever, by thy Spirit,
Pure and strong and true."

Song for the month: "All the Way My Savior Leads Me"

Mission Minutes

Announcements

Study Period. Aim: To find out what it means to fear God and how we can serve God best.

I. The story of Joseph by eight Juniors
   1. A favorite son—Gen. 37:3 and a dreamer—Gen. 37:5-11
   2. Serving at home—Gen. 37:12-17
   3. Sold into Egypt—Gen. 37:17-36
   4. Serving as a slave—Gen. 39:1-6
   5. Joseph serving in prison—Gen. 39:20-23
   6. Joseph tells Pharoah's dreams—Gen. 41-1-3
   7. Joseph serving his brothers.—Gen. 42:5-25
   8. Joseph and his brothers—Gen. 45:1-15

II. Heart talk by leader based upon:
Gen. 39:9b—"How can I do this great wickedness and sin against God?" and Gen. 42:18b—"For I fear God."
Help the Juniors to understand that to "fear God" does not mean to be afraid of God, but it means to be afraid to do those things that displease God. If we fear the Lord, we shall be anxious to please Him. And, if we try to please Him, we will serve Him by being faithful as Joseph was in his father's house, as a slave and as a governor of Egypt. We serve Him by being loving and forgiving and by obeying Him in all things. Point to Jesus who was obedient.—Ps. 40:8. Love will obey. John 14 v. 21-24.

III. We learn how to "fear God" from His Word. Bible drill—One who finds the verse first stands. Then calls on another to read it. Ps. 19:9; Ps. 34:11; Heb. 12:28; Prov. 23:17; Gen. 42:18; Ps. 143:10

IV. Closing Song: "God Will Take Care of You" verses 1, 2, 4

V. Closing Prayer: Leader

◆

Regarding Summer Vacation

Lester Hostetler

(Though this article was written more than a year ago, it is just as valuable today.—Editor.

There are some who believe that vacations are a waste of time, that the minister of a church, especially, should without ceasing, stay by his appointed task, preaching the gospel, in season and out of season, leaving no opportunity for the evil one to put in his work while he is off duty. They believe that the devil takes no vacation and that therefore the preacher shouldn't either, forgetting that the preacher is not a follower of the devil. He follows Christ, who after days of toil found it necessary for Himself and his disciples to "come apart into a desert place, and rest a while."

I believe in vacation and am profoundly grateful to the church that I am permitted to have one. The care of a church is a nervous strain and there must be opportunities to relax. The preacher is constantly called upon to give of his intellectual and spiritual stores; he must have opportunity to replenish himself. If he does not he is apt to become stale. His nerves become jaded, he gets in a rut, he loses life and buyancy, he gets narrow; the days wear on and there is not the new vision and insight into his work that he needs.

The bow that is always bent deteriorates in value; the field that raises the same crop from season to season finally becomes barren, the largest reservoir will become empty if there is a constant flow away from it with no replenishing stream to renew the supply. A minister's mind and heart is like that. To preach and teach continually is a severe drain upon his resources, and to do his best work he needs replenishment, relaxation, rest. A vacation is the best of all times to accomplish that.

Vacations, however, are not periods of idleness. They are opportunities for seeing one's work from a distance and making plans for the future. A minister needs constantly to keep clearly before him what his work is all about, what the church is really for, what his primary task is, what messages of encouragement and what words of warning need to be uttered. There are weak places in the church, weak links in the organization, slip-shod methods that need to be eradicated, and supplanted with something better. Vacation time, when the mind is free and relaxed, is a good time to think of all these things. Then there are plans to make. Sermons, mid-week services, study courses, special meetings, evangelistic and pastoral work all need to be planned ahead. More and more I am seeing that I succeed best where I plan carefully and that I fail, miserably sometimes, when no plan was made. Vacation time is also planning time.

And so while driving over a desert waste or camping at the foot of a mountain, I shall have some time, I think, to plan for the coming year. While visiting the Indian Missions or some ancient Indian pueblo in New Mexico we should have a fresh understanding of the needs of the world and the power of the Gospel to meet them. We expect this summer to have contact with a number of our ministers and churches in other sections of the country. This is always helpful. One can learn a great deal from the successes and failures of others.

Though several thousand miles away from you this summer, we shall be here many times in spirit. We shall endeavor constantly to profit by our experience, to treasure things new and old that will serve the highest interests of the First Church of Upland. We say "adieu, and God bless you," and sincerely solicit your prayers to the end that our summer's vacation may indeed be under God's guidance.

In the meantime you will have the experience of having new voices in the pulpit, the Eternal Word brought to you through new personalities. You will be interested in their ways, their methods and messages. They on their part will have their lives and ministry enriched by becoming acquainted with you and enjoying your friendship. And so vacation time should prove a blessing to us all—to the pastor, to the congregation and to the visiting ministers.

Doctrinal - Devotional

"SO MAKING PEACE"

Eph. 2:11-22

P. A. Kliewer

On Christmas we always hear: "Peace on earth, good will toward man," as the Christmas message. When in fact the true message on that night to the shepherds and to all the world was and is: "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." The "Peace on earth, good will towards men" is only a result of believing the Christmas message.

In reading Eph. 2:11-22 we find that God "made out of twain one new man, so making peace." Jew and Gentile hating and persecuting one another. At war with one aother. The Jew was "nigh God" and the "Gentile was far off."

In Rom. the first three chapters, we see that both Jew and Gentile are being declared guilty before God—guilty, condemned and separated. Separated from God and from one another. Then coming to Rom. 5:1 we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Notice that the word *"we"* here includes both Jew and Gentile. But Gentile was not raised up to the Jew, nor the Jew lowered down to the Gentile. For both Jew and Gentile were dead in sin *together*. Both Jew and Gentile were raised up *together*, and made to sit *together*. This union in Christ resulted in a building *fitly framed together*, builded *together* for an habitation of God.

Notice Eph. 2:13: But now *"in Christ Jesus"* ye who sometimes were far off are made nigh by the blood of Christ. And in verse 14, For He is *One* (Jew and Gentile) peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition. In verse 15, Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, *for to make in himself* of twain *One New Man*, so making peace. In verse 16, That He might reconcile *Both* unto God in *One Body* by *The Cross*, having slain the enmity thereby.

Thus by the atoning Blood of Jesus Christ is removed that which stood between men and God and men and men, *so making peace*. The only place you can get Jew and Gentile *together* is by the atoning *blood* of Jesus Christ. Also the only place where you ever will get capital and labor *together;* or nation and nation.

This *new man* is pictured in Eph. 2:19-22, where they are fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ the chief corner stone, in whom all the building fitly framed *together* grows unto a holy temple in the Lord: In whom ye also are builded *together* for an habitation of God through the Spirit. This *new man is the* workmanship of God—it is impossible for men to do this.

Notice the way Paul introduces his letters: "Grace to you and peace from God our Father and the Lord Jesus Christ,"—Grace first and then peace. We noticed in Matt. 28:19-20 the same order. We are asked: "What are you doing for peace? Just what the Lord has commissioned us to do: "Preach the Word, the incorruptible Word of God, that men and women become wise unto salvation by faith in the Lord Jesus Christ, be born again from above, of God. Then again teach and preach the incorruptible Word of God that God's children may grow up in Christ in all things. Read 2 Cor. 3:18. We so often hear men speaking about: "The Universal Brotherhood of Men." But the Bible teaches us in Gal. 2:26-28, "That we are children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ, there is neither Jew nor Greek, bond nor free, there is neither male nor female; for ye are all *one in Christ Jesus*." Read also 1 Cor. 12:13.

Peace is an idle dream as long as the *Prince of Peace* is being rejected by the majority of the human race. As long as men and women reject God's plan of peace and adopt or substitute a peace made by man's plan, there can be no real peace. For in Rom. 3:17 we read: "The way of peace have they not known, Jew and Gentile who were at war one with another." James says, "From whence come wars and fighting among *you*, come they not hence, even of your lusts that war in your members?" Paul in 1 Cor. 3:3: "Ye are carnal; for whereas there is among you envying and strife, and division, are ye not carnal and walk as men?"

Listen to what God says to this *new man*, how he should walk. Born of the incorruptible seed the word of God—growing up in Him—in all things—offering spiritual sacrifice acceptable unto God through Christ Jesus, a chosen generation, a royal priesthood, a holy nation, a peculiar people, shewing forth the praise of Him that called them out of darkness into the marvelous light. To abstain from fleshly lusts that war against the soul, having their conversation honest before the Gentiles.

In 1 Thess. 4:9-12 we notice two things: That those made *one* out of *two* are to love one another and to walk honestly towards them that are without. Does the church walk honestly towards them that are without instead of walking in worldliness, the lusts or works of the flesh, such as drinking, dancing, gambling, covetousness, selfishness?

Walking honestly towards them that are without, means that by word and testimony the Christian reaches out to the lost and dying sinner, to bring him to the saving knowledge of Jesus Christ. And that he reach out his helping hand to the poor, oppressed and needy, that he never leave any one in doubt by word or action as to the evils of today, war, crime, etc., and also as to the faith once delivered to the Saints.

Oh that all walls might be removed and that the church of Jesus Christ might be *one in the faith, one in the Love to go forth, one in action,* busily occupied with the Gospel of Jesus Christ. Stop bending all its efforts towards *"a condition of peace."* Rather spread the Gospel of God's good news: "Unto you is born a Savior." That men and women might be saved by faith in the shed blood of Jesus Christ, and thus become *one in Him* and grow up in Him, walking in the Holy Spirit. The mission of the church is to bring men and women back to God by faith in Jesus Christ, thus making out of twain *one new man, so making peace.*

CORRESPONDENCE

FIRST MENNONITE CHURCH, BERNE, IND.

And now it's history! The Century Celebration of the First Mennonite Church of Berne. Months of looking forward and preparation. One week of celebration. Now what?

Sometimes it is well to stop and take a backward look. This church has had occasion to do this at the anniversary of her hundred years of existence. The First Mennonite Church of Berne has much to be thankful for. She has reasons to be thankful for her forefathers, men, as well as women, of faith and prayer, of character and noble ambitions. She has reasons to be thankful for God's dealings with her, from her small beginning through the one hundred years of varied experiences in her growth and development. Her pathway has not always been rosy; many rough places were encountered, some so rough that she was badly shaken, even to a degree of disruption, but God came to her rescue and established her going again. God has graciously dealt with this church, manifold has been her blessings, and today she truly raises her Ebenezer and says, "Hitherto hath the Lord helped us."

It has been a glorious week of celebration. In this automobile generation it is not easy to realize what it meant to our forefathers (mothers included), when they often walked six and seven miles to church, and often went on wagons and buggies. It took more effort then than now. It seems now we must take out the car to go only for two blocks. It has been an inspiration to review what has been done by the men and women of the church through their sacrifice and devotion to the things of God, as they have lived and given freely of their time and money to further the growth of the church in all her various organizations.

Many could be singled out through the years that have been of special influence in the work of this church, but space does not permit. However, we believe it is proper to call attention to one who was undoubtedly most far-reaching in power and influence, even beyond the boundaries of this community, as leader, teacher, and preacher,—the late Rev. S. F. Sprunger. This church had the distinct honor of having him as her head for almost 35 years. It is given to few men to teach as he taught, preach as he preached, and influence people as he has done. His influence is still felt here in every direction, and truly it seemed during this week of reminiscing that one could see him and hear his voice again in the pulpit admonishing his people to holy living. He was a true shepherd of his flock, a teacher of divine truth, and an example in godly living. For him this church has great reason to be thankful.

During the week it was our privilege to have with us our former pastor, Dr. P. R. Schroeder of Freeman, S. D., and Dr. Warkentin of Bethel College, who brought inspiring messages from time to time, which will never be forgotten. At the closing meeting the choir sang most fittingly the chorus out of "New Jerusalem," "Alleluia, praise the Lord, to Him be glory and honor and dominion and power forever more," for it was indeed to Him that we desired to ascribe all this, and give recognition to Him in whom we live and move and have our being.

Now what? We ask again. We trust we will now have a *forward* look. We trust as a church we may have had a new vision of Him, even as Isaiah did, "high and lifted up," and that we may now with renewed and enlarged vision give ourselves as never before to the task of lengthening our cords and strengthening our stakes, that the ministry of this church may extend far and wide and be a constant testimony to the goodness of God. If this will be the outcome, then the Centenary Celebration will have been worth while.

—Martha Gilliom, Corr.

* * *

EAST SWAMP CHURCH, QUAKERTOWN, PA.

Sept. 18—consecration of children and harvest home services were held in our church. To our joy Rev. W. H. Gottshall, after a long illness, spent the Sunday with us. Rev. Harold Burkholder, assistant pastor, read Psalm 66. Then Bro. Gottshall consecrated eight children: Linford Henry, son of Mr. and Mrs. Howard Hallman; Janice Pearl, daughter of Mr. and Mrs. Horace Awkland; Patricia Joan, daughter of Mr. and Mrs. William Hanzworth; John Enos, son of Mr. and Mrs. Charles Bradford; Raymond William, son of Mr. and Mrs. John Snavely; Warren Stanly, son of Mr. and Mrs. Burton Awkland; Billie Irvine, son of Mr. and Mrs. William Price; Mary Elizabeth, daughter of Mr. and Mrs. William Price. After this Bro. Gottshall spoke on James 1:11, as his morning theme.—Our local Men's Brotherhood holds its meetings monthly on Tuesday evenings at 7:30 p. m. The officers are: Earl Hallman, Pres.; James Gerhart of Bally, Vice Pres.; William W. Cope, Secr.; Lester Schaffer of Quakertown, Treas.—October 1, the East Swamp Christian Endeavor will hold a social at the home of Rev. and Mrs. Harold Burkholder.—The last Saturday in October the Annual Brotherhood Convention of the Eastern Conference will be held at Lansdale. Eli Fretz is secretary of this organization.

« » JOTTINGS » »

—*Dr. Rodolphe Petter of Lame Deer, Montana,* twice received a direct personal broadcast message from Geneva, Switzerland, and once the choral society of Berne, the capital city of Switzerland, gave a special broadcasted number to honor Dr. and Mrs. Petter, who had visited Berne, in 1935.

—*Dr. A. Warkentin* on his return from Berne, Ind., where he served as one of the speakers at the Centennial Anniversary of the First Mennonite Church, stopped off in Chicago, to spend a day with his children, Dr. John Warkentin and wife, the former Linda Brown, daughter of Rev. and Mrs. H. J. Brown, who are now on their way back to our mission field in China.

—*Young Folks Doing Well.*—To those of us who have been working with young people it always does our hearts good, to see them go out to make their lives and work count. Harold W. Linscheid, son of Missionary and Mrs. Linscheid of Canton, Okla., holds an assistant professorship at the State University of Oklahoma, while he is also doing graduate work. Chester H. Linscheid, the other son, is assistant librarian at the South Dakota State Agricultural College.—Anna Ruth Ediger, daughter of Missionary and Mrs. J. B. Ediger of Clinton, Okla., was married to Karl Baehr, son of Rev. and Mrs. J. B. Baehr, Newton, in August, and the couple are now in Chicago, where Mr. Baehr is attending Chicago Theological Seminary on a scholarship stipend.—Hilda, an older daughter of the Edigers, was recently married to Reinhard D. Voth, and they are now happily located on their farm home, 15 miles north of Newton, Kansas.

—*Bethel Hospital, Mountain Lake, Minn.*, the "Observer" says, was showered with gifts on Annual Gift Day. Canned Goods, vegetables, fruit and other produce came in. "All day long, a stream of cars and trucks drove to the hospital and left a great assortment of gifts to add to the winter stores of the community institution."

—*Bethesda Mennonite Church, Henderson, Nebr.*—During the last two weeks we had two funerals in our church, Mrs. G. J. Kroeker, the writer's sister, 48 years old, and Mrs. J. W. Friesen, 73 years old.—We are expecting Dr. J. E. Hartzler, September 25-30, for a series of meetings.—Quite a few of our young people have left for college, 15 attend York College not far from here, two Freeman College, one Tabor College and three Bethel College. One young lady is taking nurse's training in the Jennie Edmundson Hospital at Council Bluffs, Iowa, two are in the Bethel Hospital at Newton, Kans.—Our Bible School will start in a few weeks and continue for four months. Theodore Schmidt will teach again.—A. W. Friesen.

—*Dr. J. H. Langenwalter, pastor of the First Menn. Church, Reedly, Calif.*, a former Bethel president, is scheduled to conduct the services of the third annual Religious Emphasis week at Bethel College, Oct. 4-7. An interesting speaker and friend of young people, he is fitted to do this student body much good. For the chapel addresses his talks will be on, "Youth Facing Life's Problems." In his evening lectures he will speak on the general theme, "Things Jesus Took for Granted."

—*Parent-Student Day at Bethel College,* Sunday, Sept. 25.—After many parents had made open-house visits to the dormitories and other college buildings, all met in chapel at 3 o'clock, crowding the hall to capacity. Dean Goertz was in charge of the program. Following devotion conducted by Rev. A. J. Dyck, Margaret Rich welcomed the parents and guests, then pointedly told what good Bethel had done and been to her. Prof. E. P. Robertson, principal of McKinley School, Newton, responded for the parents, voicing appreciation of Bethel's work and efforts to teach students the higher values of life and the Christian way of living. Then Dr. E. G. Kaufman ably discussed the subject, "What Parents Have a Right to Expect of Bethel and What Bethel Has a Right to Expect of Them." In this he plainly showed the need for cooperation, united effort, and also prayer. At the opening, between talks and at the close, the College Male Quartette sang. The Hilty Brothers of Bluffton, O., who are on a tour west, also sang a couple of songs to the evident delight of the audience. Then the parents and friends were given opportunity to shake hands with the faculty members and wives, following which light refreshments were served.

WE WOULD LIKE NEWS FROM OTHER SCHOOLS TOO.

Second Church, Philadelphia, Pa.—"Pastoral Message: The whole-hearted support of the services last Sunday was greatly appreciated. Now let us not slump back to mediocre enthusiasm, but let us climb constantly to "the Rock that is higher than I."

—*The Pannabecker families* are going to Tunghsien, near Peking, Hopei, China, for the winter while Rev. S. F. and Dr. C. L. Pannabecker will again return to their stations at Kai Chow. The station is not considered safe territory for the families at the presen time. When, if ever, will wars cease? If the Mennonites had lived peace instead of merely preached it for the last four hundred years, one wonders what difference it might make in the world situation today. Kindly note change of address of the Pannabecker's. Sincerely, D. W. Bixler.—Bro. Bixler is a brother-in-law of S. F. Pannabeckers.

CHANGE OF ADDRESS

Rev. John K. Lichti—from Upland, Calif., to Sanger, Calif. Since five of their children live at Sanger, they have sold out at Upland to be near them.

Rev. J. J. Esau—from Lima, Ohio, to 690 Gaines St., Salem, Oregon. The family have located there for the winter, from which place Rev. Esau is doing evangelistic work among the Pacific Conference churches.

Harold Ratzlaff who is attending Hartford Theological Seminary is now located at 99 Sherman St., Hartford, Conn.

Rev. Benj. Ewert directs that henceforth his address may be shortened to 286 River Ave., Winnipeg. Although they have moved from Suite 17 to Suite 23, they are located in the same building.

—*First Church, Philadelphia, Pa.*—"We are glad to have word from our representative in China, Wilhelmina Kuyf. She is now on the field and is greatly interested in her work. Wilhelmina puts many of us to shame. Even though she cannot attend our services, she prays for us and sends her regular contributions for the church."

—*Bethel Church, Fortuna, Mo.*—"Sunday, Sept. 18, we had with us the Hilty Brothers from Bluffton, Ohio, who gave a sacred musical concert in the evening, which was greatly appreciated.—On Sunday Sept. 25, at 3 o'clock, Mildred J. Lehman and Paul E. Hilty were united in marriage, the bride is the daughter of Mr. and Mrs. Joe Lehman and the groom the son of Rev. and Mrs. P. P. Hilty. The ceremony was performed by the groom's father."—Corr.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Reverence at Prayer

We know that in prayer which is to be effective our hearts must be attuned to the heart of God. And while God does not prescribe any particular posture or position while at prayer, our sense of propriety should teach us to assume at least the same reverential attitude and demeanor in the presence of God, the maker of the universe, as we would before a person of high rank or standing, or a gentleman when facing or talking to a respectable lady. But in this age of growing irreverence and disregard for things divine, Christians are often seen to deport themselves unbecomingly. Who has not, in his visits of different churches, seen even a preacher in the pulpit cross his arms, put the hands into his pockets, cross them behind his back, pinch his nose, scratch his head or perform other stunts with his hands, during the act of praying. Dare we act irreverently when facing Him who calls Himself, "I AM THAT I AM," and who said to Moses, "Thou canst not see my face; for there shall no man see me, and live." There was a time, still remembered by us older folks, when it was customary to fold the hands in front of the body and keep them in that position while praying. Our mothers taught us that simple act by imitation until it became a habit. Might that not still be good practice? We Mennonites feel that we are drifting away from what we used to practice, *the simple life.* Did not that life include devout reverence and reverential attitudes in acts of worship? The Bible tells us in a number of places of people at prayer that stretched or spread forth their hands toward heaven. — Deut. 32:40; I Kings 8:22; II Chr. 6:13; Is. 9:33; I Tim. 2:8. Should we not try to be an example to others in this respect?

* * *

Fear - Prayer

How our hearts swelled with gladness and praise to God Almighty, when words came over the wires and the air that there would be no war in Europe, that the threatened, horrible catastrophe had been averted. What was it that brought about his happy turn? Was it the action of the heads of four great European powers at Munich? Of course they were involved in bringing about the final, hoped-for result. But we believe, if we had the power of penetrating God's mysteries, we would find that it was prayer, the prayers of millions of Christian believers that moved the mind of God to stop it all. Fear of the horrible spectre about to be let lose upon them drove millions of people into prayer, and God whose time probably had not yet come for Europe to be destroyed, was moved by their implorations. People that are known to be pretty close to the heart of God, have experienced the assurance that there *would not,* there *could not* be war. Fear of attack by their enemies, as the result of their sins, often brought the people of Israel to their knees, in sack and ashes, they repented, and God averted the danger. When President Roosevelt wrote to Europe, "the lives of millions of men, women and children in every country involved will most certainly be lost under circumstances of unspeakable horror . . . . " When Premier Neville Chamberlin cried out to the world how "horrible, fantastic, incredible" even the idea of a war was, people began to see the horrors of "mass murder" ahead of them. For years nations had allowed the militarists and war mongers, to get ready for war, and with the aid of scientists to invent death-dealing machines and gases of such incredible nature and effect, that the twentieth century world actually became profoundly afraid of itself. What would be more natural now then to repent, ask God's mercy and forgiveness, resolve to stop our follies, get rid of our false material gods, disarm, do it all over, and with changed hearts begin to live the Jesus way. Could it be done? Yes, if the five hundred millions of Christians the world over would actually do what Christ has taught us, new life, a happy life of good will and neighborly relations would spring up where there is now hatred, distrust, hopelessness, confusion.

* * *

REAL PEACE.—The world is crying for PEACE, lasting peace, but does not get it, never had it. History and our Bible teach that plainly; also that no man-made scheme or philosophy will bring us real world peace. There is only one plan, the standard set up by Christ, our Lord, so truly expressed by Paul, Col. 1:20, "HE has made peace through the blood of the Cross." This statement contains three great truths: First, peace is attained through effort. He *made* peace. Second, it is worked out through painful sacrifice, the *shedding of blood.* Third, its attainment involves the

Cross. Peace requires effort, struggle. It is neither negative nor neutral. Instead of war tension, the world must come to experience *peace tension.* In place of the quest of power by brute force, the world must learn to bow to the Cross, take it up and learn to bear it one for the other. We have too long crucified Christ again, we must learn to crucify ourselves in bearing one another's burden.

Sermon at the Dedication of Bethel College, Sept. 20, 1893

by Rev. David Goerz

Matth. 8:23: "And when He was entered into a boat, the disciples followed him." The application of our text to the Christian church generally, is well known. On this occassion we shall deviate from this and link up our application with our school project, resp. Bethel College. Let us note five points:

1) Jesus entered the ship
2) The ship which he entered
3) The sea on which the ship sailed
4) The disciples who follow the Master
5) They followed him

I.

Jesus, the Master, entered the ship and, wherever he enters, as in the house of Zaccheus, blessings come to that house. To invoke such blessings upon Bethel College is the main object of this day. We want Jesus as our commander-in-chief, helmsman, pilot, guide, counsellor and leader. Then we need have no fear, for at our ship's steering wheel there stands a man in whose sight we are unspeakably precious, and who can bring us safely across the sea.

II.

The ship which Jesus entered is, in this text, usually interpreted as a picture of the church. Let us today imagine Bethel College to be such a ship and point out a few related facts:

a) A ship must first be erected on dry land, before it can be given over to its future element, the water. In like manner a school must first be built, equipped and furnished, before it can be dedicated to its use. With God's assistance and the cooperation of friends of the school, it has been made possible to build Bethel College so far, that it can be opened today and, in the name of the School Corporation, I hereby officially declare the school open for the reception of students. I do this with a thankful look up to God and with heartfelt gratitude to all school friends for their contributions.

b) An important moment in the erection of a ship is the launching. We celebrate today the launching of Bethel College.

c) After the launching there comes the rigging of the ship. The tackle of Bethel College is not yet complete, there is still much to to be done,

d) Then follows the manning of the ship with a crew, for a ship without its crew fails of its purpose. The captain, the pilot, the sailor, etc., each at his post. The crew of the school is its teaching staff or faculty.

e) Ready for passengers, that is the purpose of the ship. It craves freight and passengers. A school wants students and we are happy that, in spite of hard times, we have the actual joy of greeting an encouraging number of students on this opening day.

III.

The sea on which a ship sails is not to be overlooked. We are told that it is not nearly as dangerous on the open ocean as on many a closed sea or inland water. In this connection I am thinking of the difference of the undenominational schools that have a larger and open field than a small school, supported by a small religious denomination, which has to preserve the character of the narrower brotherhood and has to reckon it with many things that do not exist for other schools.

There will be storm on small seas,
There are storms even though Christ be in the ship,
There will be storms though the crew be ever so efficient

IV.

Here were *disciples* that followed the Master. Thus it was a Christian brotherhood. So it is to be in the school. Bethel College is to be a Christian school. To engage Christian teachers shall be the earnest endeavor of the Board of Directors; to exert a Christian influence the duty of teachers.

V.

They *followed* him. That is the proper order, Christ taking the lead, the disciples following, not the disciples in front and Christ behind. Many schools that bear a Christian name relegate Christ to second place. First the view of the professor, then only as much of Christ as is compatible with that view. Christ is being divested of his rank as the son of God, and of his divine nature, even in Christian schools.

In Bethel College there is to be nurtured a positive Christianity. In this expectation our churches, our school corporation, *we all* look to

You Brethren on the Faculty,

to whom I now address myself in the name of the Board of Directors, to charge you with your obligations to the school.

Today the ship's structure is generally being admired. But, once the anchors are weighed, the sails spread, the machines in motion and the ship gliding out into the sea, then the eyes of the ship's crew will fasten on the hand that controls the steering wheel, adjusts the mast, guides the ship, does the work. On your work will henceforth depend the success of the school. For that reason you are looked to with so great expectations by the friends and so great apprehensions by the enemies of the cause of Bethel College. On one hand you are invested with great confidence, on the other you will not escape criticism, which has already shown itself.

A sailor must prepare himself for storm, he cannot get by without it. But for that reason a sailor is set for it:

1) That means, above all, he must look up to the Master, who with a threatening finger can sooner quiet the waves and the storm than all the crew with their toil and labor—"Put out into the deep!"

2) Next it is necessary to make allowance for the character of the school. It belongs principally to country churches, to a people who have won favorable recognition through simplicity in manners and customs of living. Our school must foster this heritage.

3) Further, there is need of a spirit of *unity* among the faculty. Many a school has gone to pieces through discord among the faculty. The blessings of this harmony must go out into the churches with the students.

4) What kind of a spirit goes out from this school, is the question: Let it be a spirit of love and peace; of humility and yet of the power of positive faith; of modesty and simplicity; of diligence and industry.

To this end may God bless you in your work. As for us, the friends of the school, let us unite in our intercessions and let us support our teachers with our prayers.—*Translated by J. R. T.*

FOREIGN MISSIONS

P. H. Richert, Sec.

R. M. S. Honolulu, Hawaiian, Is., Sept. 22, 1938

To The Mennonite—
Dear Friends:

Just a word to let you know, that the dear Lord has been very good unto us. He has given traveling mercies on our cross-country trip and He has been doing the same so far on the sea. The auto trip through the Black Hills of South Dakota, the Yellowstone National Park, and the Rockies is wonderful. God is speaking in nature. The trailer with our baggage followed nicely, only once was there a flat. At Aberdeen, Idaho, Odessa and Monroe, Wash., the Christian friends received us into their homes. They had also arranged for meetings, etc. In Vancouver a meeting had been arranged for, but we didn't know of it in time to be there. We enjoyed, however, the fellowship in Rev. J. B. Wiens' home on the following night.

The Albert Jantzen family and sister Davis had arrived about the same time, and no one encountered any trouble in preparing for the ocean voyage. Now we have five days behind us. Two of these were quite stormy. Most of the third class passengers were sick. I also remembered the poor fish in the deep sea. Mrs. Brown and Roland stayed in bed for two days. But now we are all up and happy. Praise God! Thank you all for the letters and the prayers!

Very sincerely yours,
H. J. and Maria Brown.

HOME MISSIONS

A. J. Neuenschwander, Sec.

FAITHFUL PERSONAL WORK

Dear Brethren in Christ:

If I should report something from my field of labor, I might say that up to the present time, all single and scattered families, smaller and larger groups—30 in number with 250 families—which belong to my field, have been regularly visited and served. Many types of service are required, such as preaching, house or family visitation, seelsorge (personal work) baptismal service and also the celebrating of the Holy Communion. When I could not attend to my work on account of the sickness of my wife, four other ministers helped out. I hope that in this manner every phase of work in my field will be well cared for.

In answer to the question about results, many incidents might be cited, when the Lord in marvelous manner blest the work of preaching the Word. Many people young and old, have experienced forgiveness of sins and sweet peace in their souls. Lonesome and discouraged individuals were helped and comforted, sick were visited and such who became lukewarm were urged to take new courage and thus many were won back to Christ.

During my years of labor I have received very many letters, in which the writers stated with deep gratitude, that they have been helped by my visits and services and that changes have taken place in individual hearts and in families. Is it proper to regard these as results? Has this type of itinerant ministry justified itself? To the Lord be praise for all His blessings and help.

Regarding the need of this kind of work in the future, little needs to be said. It is clear to anyone who knows the nature and the need of spiritual instruction among our people.

Personally I want to thank the churches and members of our Conference very heartily, and also the members of the Home Mission Board for the support of the itinerant work in Canada. Do not become weary, do not turn away from this work, for such work brings its own compensation.

With brotherly greetings,
Your co-worker, F. F. Enns.

Notes from the General Conference

(Continued)

FOREIGN MISSIONS — *INDIA*

Quoting the Apostle Paul in, "I will tarry until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." Missionary S. T. Moyer says, "This characterizes the India Mission Field today."—Three or four major factors are responsible for this situation. *Politically* and *socially* India is facing a new situation. The adoption of a new Constitution and the activities of politicians are causing social unrest that may lead to an upheaval. The Bible records similar situations, like the Hebrews in Egyptian slavery and Judah under Hezekiah. As there, God's time seems to have come for India.—*The restlessness of the suppressed classes* helps to augment the present situation. On the one hand is the challenge of Dr. Abdekar, leader of over 60 millions of these people who said, "I was born a Hindu. I could not help that. But I do not intend to die one; for it is in my power to change that." The suppressed millions are ready to follow their leader where-ever he may direct. The Picket Mass Monument Survey, on the other hand, has indicated a way that God may use "in bringing into the present church of six million many of these people." *The cumulative effect of Christian work* throughout the past century, is the third and most potent factor. The faithful, self-effacing work and sacrificing of missionaries and other Christians has all along left seed that is now coming to increasing fruitage.

At present our India field stands about as follows: In the northern part are five native states, with the Korba Mission Station in the midst of them, where the people have no other way to get the gospel than through our efforts. At the south end are two native states, with 700 villages which, "under God's grace illustrate great open doors that promise much fruit." In this southern field there are today 15 little churches for our 800 adults converts, living in 45 different villages. Approximately 200 have been received into church during the last two years. In this section the Uthal Baptist Mission has turned over to us six of their native churches.—There are other helpful factors, such as the school for Christian boys at Mauhadi, the school for Christian girls at Janjgir, the Bethesda Leper Home at Champa, the Bible School at Janjgir and, in addition, the Christian hospitals at Champa and Basna. "Into this field and into these doorways through which the Gospel message enters human hearts, has been poured a great volume of consecrated effort. God has been at work. Heads have not grown gray in vain. Lives have not been burnt out in vain. Thanks be unto God who always leadeth us in triumph. The triumph is God's—not ours." (Moyer).

The excellence of the Champa Leper Home with its 600 inmates, is well known. In organization, buildings, management, it is one of the finest in all India. And I am wondering whether there is any Mennonite Church in all North America which has such a thoroughly Christian atmosphere and worship and Christian teaching : Divine worship and Sunday school on Sunday; 4-6 cottage evening prayer meetings every day of the week except Sunday, conducted by the lepers; daily morning devotions for the staff; daily morning and evening devotions in the hospital patient wards; an annual six-weeks Bible course, with practically 100 per cent attendance, and systematic offerings from every Christian.—The work of healing sick and maimed and wounded human bodies is an important phase of the service on the India field. Doctor Bauman, at Champa, and Doctor Dester at Basna, with their co-workers, are annually treating tens of thousands and performing hundreds of operations.

The India Field allotted to us lies in the Central Province. It has an area of about 8,145 square miles, a population nearly 1½ million, living mostly in 2500 villages and towns. Our five mission stations form a line north to south of about 85 miles. Pretty well to the north lies the Korba station; 25 miles south of it lies Champa station with the Leper Home and Christian hospital; about three miles west of here lies Janjgir station, 25 miles south of this the Birra station, and 35 miles still further south, the Basna station. The major portion of the area has the valleys of the Maka and Hasdeo rivers embossomed. There are three seasons: Mar. 15 to June 15, the hot season, with temperature rising to as high as 122 F.; June 16th to Sept. 15 the rainy (monsoon) season, with about 50 inches of rain; Sept. 16 to March 15th the cool season, with lowest temperature at 45 F. Snowfall and ice on rivers and ponds is unknown. The staple product is rice. When it fails, famine sets in. In the north and south there are heavily wooded areas that are inhabited by tigers, leopards, hyenas, wolves, bears, and monkeys, which cause considerable havoc. Cattle and sometimes men and women are killed.

The working staff.—Including the missionaries on furlough in the U. S. and those now going there, there are:

30 workers from America, 17 women and 13 men. 160 native helpers, 73 of whom are doing evangelistic work; 36 educational work; 38 medical work; 7 institutional work, and 6 industrial work, making a grand total of 190 workers.—To each of the American missionaries fall approximately 50,000 people; to each missionary and native worker assigned about 7450 people; to each of the church members of our church and other Christians residing among our

members fall 700 persons. Should we not "pray the Lord of the harvest, that he will send laborers into his harvest?"

Christian Constituency and Activities.—There are 8 Christian Churches including the Leper Home church, 68 villages having some Christians, 1,962 adult members in our mission churches, 79 resident members belonging to other churches and missions, 1009 unbaptized children and young people.

There are 6 main mission stations, with missionaries and Indian workers; 30 outstations, with Indian workers only; 3 educational outstations, with an enrollment of 78; 9 primary schools on stations, with an enrollment of 542; middle schools on two stations, with an enrollment of 144; 110 villages touched by evangelistic and educational workers; 4001 Zenana visits; 13 Sunday schools, with 1623 scholars, 136 officers and teachers; 8 C. E.'s with 222 members; one worker's Bible class, with an enrollment of 35; one W. C. T. U.; one boys' orphanage, with an enrollment of 15; one girls' orphanage, with an enrollment of 15, and other auxiliary organizations, such as Girl's Guides, Blue Birds, Weaver's Association, etc. There are also: One boarding school for boys, with an enrollment of 86; a boarding school for girls, with an enrollment of 74, and two mixed boarding schools, with an enrollment of 67.

Of the inmates of the *Leper Home*, 380 are Christians, 215 non-Christians. 462 take special treatment. In 1937 fifteen were discharged as relatively cured, while the total number thus cured is 109. There are 14 untainted boys and 33 untainted girls. As to the medical work in operation, there are 6 dispensaries and two hospitals. There were 14,817 registered treatments and 1419 inpatients. But there are huge numbers of patients who obtain minor and one can say major treatments, whose names never get on registration cards.

The Industrial Work carried on consists of weaving, sewing, knitting, crocheting, embroidering, farming, horticulture, carpentry, smithery lines in some measure. To the encouragement of the missionaries such work is encouraged by the government.

Truly, we in the homeland have great reason to thank God and our mission workers for the wonderful results that have been accomplished in China and India in a little more than a third of a century. May God bless the seed thus far sown, that in due time it may bear fruit, sixty-fold or even a hundred-fold.

(To be continued)

A Word to Friends of Bethel College

"We are nearing the goal," wrote David Goerz a quarter of a century ago, "of the twenty-five year existence of the Bethel College corporation. How would it be if every corporation member would bring a thanks offering of $25.00 in order to provide a desired relief for our school funds." Rev. Goerz evidently felt that such would be the most effective, sincere expression of gratitude. Then he suggested that every student and former student should consider it a matter of honor to contribute at least $25 or any amount that could be divided by 25 for this cause.

Since that anniversary our gracious heavenly Father has richly blessed Bethel College another 25 years, making a total of 50 years.

Some time ago a missionary lady across the seas sent in $50 as her jubilee offering for this purpose. The other day some one suggested that if a person cannot make it $50 he can possibly bring fifty 50-cent pieces.

The pastor of one of our country churches urges that it shall be a *week* of thanks*giving*. Let no man come empty handed is his plea. Your gifts, farm products, poultry, live stock, grain, canned food, as well as money may be brought any time during anniversary week, October 9 to 15.

That this anniversary falls in a year in which conditions are very "tight" materially, is beyond our control. May God strengthen us so we shall not be deprived of real thanks*giving*.

Even though you are unable to give, you are all invited to all meetings from Sunday night to Wednesday night. Everything is free except the great pageant on the last night.

Friends coming from a distance may contact J. M. Regier to receive assignments for free lodging.

President of Board of Directors.
P. K. Regier,

ANNOUNCEMENTS

In the Announcement — BUNDESBOTE and MENNONITE, No. 37, the Reception Committee for the Western District Conference gave the place of meeting at the EDUCATIONAL BUILDING, Corner of Independence and Market, Enid, Oklahoma.

* * *

Regarding the session of the Western District Conference in Enid.

The Reception Committee wishes to announce that delegates or guests to the Mennonite Conference coming to Enid on Tuesday afternoon or night, Oct. 18th and desiring an assignment to a hotel, tourist cabins, or home, will be met by the registration committee in the EDUCATIONAL BUILDING on Independence and Market and directed to their lodgings.

Cordially, the Reception Committee: H. U. Schmidt, J. W. Bergen, H. N. Harder.

Jacob and Dina Meschberger

The fiftieth anniversary of the wedding of Brother and Sister Jacob Meschberger near Calumet, Okla., should be of more than passing interest to readers of the Mennonite. All children, all but one of the grandchildren, all great-grandchildren, besides many friends from far and near, were present for this festive occasion; but that which makes this occasion of more than passing interest is the fact that Brother and Sister Meschberger were active for a number of years in the mission at the time of the inception of this work among the Indians in Oklahoma, or Indian Territory, as it was then called.

Brother Meschberger is a native of Berne, Ind. He was influenced by his pastor, the Rev. S. F. Sprunger to enter the mission work which was then being inaugurated among the Indians in the Indian Territory. Bro. Meschberger came to Darlington, I. T. in 1882 to help in the erection of a mission house to replace the one which had been recently built and destroyed by fire. Besides that, it was his duty to train the boys who were attending the school in the art of agriculture—for an art it was to these nomads of the prairies. The very next year, 1883, the work was expanded by establishing another mission school at Cantonment, about 75 miles north-west from Darlington. Bro. Meschberger was one of those who went with Superintendent and Mrs. S. S. Haury to Cantonment to be the pioneers at this place. Father Meschberger has many and interesting incidents to relate in this connection.

In 1885 Miss Dina Luginbuehl, who was born in Ohio but was raised near Versailles, Mo., came to Cantonment, together with Mrs. Anna Haury as mission employees. The latter was assigned to a position at Cantonment, while Miss Luginbuehl was given the position as seamstress at the Darlington mission school. However, in 1888 she was united in marriage with Mr. Meschberger and was assigned a position at the Cantonment school, where they labored together till 1891, when they resigned and established a home in the vicinity of El Reno, Okla., their present address being Calumet, Okla.

Brother and Sister Meschberger have retained a warm heart for missions and the Lord's work in general. The word spoken by the Lord to Abraham may fittingly be applied in this case: "I will bless thee and make thee a blessing."

(Upon request submitted by G. A. Linscheid)

Hymnology

The late Dr. David R. Breed gave the following reasons for a study of hymnology as listed by Mr. Harvey B. Marks in his book, "The Rise and Growth of English Hymnology."

First, a view of truth through hymns is gotten better than in any other way, so that one cannot easily rid his mind or heart of its teaching by modern anti-scriptural or anti-church influences. The doctrinal teaching of the hymns is so clear and explicit that it commends itself to the minds of the people. *Second,* the literature of the hymn makes for spiritual comfort and help. *Third,* literary quotations in sermons are most effective either in the middle or at the end of the sermon. The hymns furnish abundance of appropriate material for such quotations. *Fourth,* the truth is presented in a way that children can comprehend; and while most simple in words and expression, yet, at the same time, it is profound and deep in meaning.

The great hymn, "Holy, Holy, Holy, Lord God Almighty," by Reginald Heber, sung to the tune, "Nicaea" by John Bacchus Dykes, well illustrates these points. This great hymn to the trinity is a paraphrase of Revelation 4:8-11. Lord Tennyson is said to have told Bishop Welldon that he thought it one of the finest hymns ever written, taking into consideration its purity of language, its devotion; its spirituality and the difficulty of treating such an abstract theme poetically.

"Nicaea" was composed for this hymn by Doctor Dykes. The tune received its name, because of the fact that the doctrine of the Trinity was definitely established at the famous Council held at Nicaea, in Asia Minor in 325. It was at this same Council that the Nicene Creed was adopted.

Sunday School Lesson

A. S. Bechtel

October 16, 1938

REVERENCE FOR GOD

Ex. 20:7; Matt. 5:33-37; 12:33-37

God's Name To Be Used Sacredly Ex. 20:7

The third commandment forbids uttering God's name for falsehood, vanity and all false swearing. It forbids trifling with His name, using it in any frivolous, light, thoughtless and insincere manner. It forbids all profane use of His name, for this shows an absolute lack of all reverence for God, which is the underlying principle of this commandment, which principle is violated by all profane swearing. The soul that has no reverence for God, loses much of the rich meaning of life. The knowledge of God and faith in Him, will make for reverence toward Him and all things sacred. The needless use of His name, even in prayer, lessens the sense of reverence.

Speech be Truthful, Simply Spoken, Matt. 5:33-37

Jesus fully recognized the divine authority of the Law of Moses. He did not do away with it. He enlarged its application, amplified its meaning. The religious teachers of Israel put their interpretation on the written law. These forbade swearing to a falsehood —forswearing—(v33) but it was allowable to swear if they performed their oaths. Perjury was forbidden then, even as now.

Jesus was correcting a great evil of his day (vs 34-36). So many regulations concerning swearing had been invented that hardly anything was regarded as an oath if God's name was not used in it. He does away with all swearing, both formal oath and profanity. The use of the oath implies a double standard of veracity in speech. Jesus sweeps this away and teaches that we should have reverence not only for God, but also for that which He has made. There is nothing by which one can rightly swear. All oaths are presumptuous on our part. Our speech is to be truthful, direct and simple (v37), so much so, that our yes is freely accepted as yes, without the use of an oath or any other emphasis. Our veracity should be such as to make all oaths needless and profane. Anything beyond the simple yes and no arises out of the untruthfulness of human speech.

Pure Speech Comes From Pure Heart, Matt. 12:33-37

The Pharisees had just said that Jesus cast out devils by the prince of the devils (v24). Jesus is saying that it is not logical that the fruit of a tree could be good and the tree be corrupt (v33) neither could a wicked man do the good deeds He has been doing. Fruits tell. The Pharisees were so disbelieving and suspicious, they would not recognize Jesus as the Son of God in spite of all evidences proclaiming Him as such. Words, speech indicate the heart condition (v34). God knew the hearts of the Pharisees. They could not deceive Him with fair speeches, nor can we today.

The heart of a good man is a treasure house of good things—divine trust, love, reverence for God. The sinner has his treasury of evil in his heart. Our words and acts reveal that stored there. It is so essential that we keep our hearts pure, reverent, holy. Jesus makes clear that there is a day of reckoning coming (v36) in the which an account must be given of idle, worthless and unworthy words in which there is an element of evil. Such words are a sure index of the state of the heart, more so even, than deliberately spoken words. Jesus sets a high standard of reverence which must reveal itself in speech. Our character is essentially spiritual in nature. God would have our heart so filled with His Spirit that in all of life we would show true reverence for Him.

Historical Survey of the School Cause

Presented at the Dedication of Bethel College
September 20, 1893

We shall limit our review to a period of 33 years and begin with the founding of the Christian Educational Institution at Wadsworth, Ohio, concerning which we find, in the resolutions of the first General Conference, held at West Point, Iowa, in May 1860, the following information:

Resolved, that a *Theological School* be established, as soon as this can be done in the brotherhood. The name, *theological school,* however, does not seem to have made a favorable impression, for at the next Conference in May, 1861, at Wadsworth, O., there was added to the above resolution rather lengthy explanations, as justification of the suggested name, which, however, was finally dropped and replaced by the name: *Christian Mennonite School.* In the explanations alluded to, we read: "*We are, above all, sorely in need of a Christian Mennonite School,* as a foundation for the union of our Mennonite divisions, as well as for *the spreading of the Kingdom of God, or Missions.* The further discussion of the school problem then resulted in the resolution: "That the traveling preacher of the General Conference be instructed to gather subscriptions as contributions toward the establishment of a Mennonite school." Rev. Daniel Hege of the Summerfield Menn. Church, devoted himself to this work faithfully and honestly, until his death, which, unfortunately, occurred all too early in 1862. In October, 1866, the newly erected school building at Wadsworth, O., which cost something in excess of $12,000, could be dedicated, but not given over to its use until the spring of 1867. With the death of Brother Hege there seems to have been left a perceptible gap in the circle of workers for the solicitation of funds for the projected school. For at the next Conference, held immediately after the dedication, a deficit of $2000.00 was reported. Six years later, in 1872, the burden of debt had increased to $4000.00, and at the Conference in 1875 to $8000.00. To these financial difficulties were, in the course of years, added inner difficulties, and in the year 1878 the Conference, forced by necessity, passed the resolution, to sell all the school property and thus bring to a close the activities of the 10-11 year old school, to the great regret of school friends in our churches. For, in spite of the financial failure, the school had been a great blessing and a definite help to a considerable number of brethren from our churches. And even to this day our churches are experiencing the blessings that have flown from the Wadsworth School.

Meanwhile new life germinated out of the ruins. For, scarcely had the funeral bells of the Wadsworth school ceased tolling, when out on the prairies of Kansas new life in the school cause began to unfold. In fact, the Kansas Conference owes its beginning in 1877 to the agitation of the school cause. And up to the time of the transition of the Kansas Conference to the Western Conference, the school cause formed one of the main topics of discussion.

The result of the efforts of the Kansas Conference in school matters was the founding of the "Fortbildungsschule" (which may mean a continuation or preparatory school), in 1882. How intimately even before the opening of the Fortbildungsschule the activities of the Kansas Conference in school matters link up with those of the General Conference, may be seen from the following resolution of the Third Kansas Conference of 1879: "Since the Kansas Conference has learned that it is incumbent upon the Mission Board of the General Conference to begin a Mission school in the west, in the place of the defunct Mennonite Educational Institution at Wadsworth, Ohio, it is desirable for the Kansas Conference, to see its Fortbildungsschule united with the Mission School, in case such a school, even though only temporarily, can be moved to Kansas.

The Fortbildungsschule was opened in a school house furnished by the Alexanderwohl church for that purpose. In the fall of 1883, it was moved to Halstead, Kansas, where the "Halstead College Association" had very kindly prepared school buildings which it placed at the disposal of the Kansas Conference gratuitously for a period of five years, and after the termination of that period rented them to the Conference cheaply. In spite of the fact that the school had no care for the provision of quarters, its expenses greatly exceeded its income year after year, so that the annually recurring deficits of the school treasury had to be carried along as a heavy burden. This burden fell almost entirely to the lot of the Kansas churches, since the General Conference as well as the Western District Conference declined to share in the Halstead school financially. The Kansas churches carried this burden loyally until a new way was opened, through the development and execution of the Bethel College project. In this way it again became possible to obtain general participation also of congregations in other states. Now the burden of the maintenance costs of the school is to be carried by the current income of the school and an endowment fund of $60,000, in which latter part school friends from the east and west, north and south are participating.

Now, just as the efforts toward the founding of the Fortbildungsschule linked up with the efforts in the school project of the General Conference, so, but only more intimately do the efforts of the Bethel College undertaking tie up, not only with those of the General Conference but also with those of the Fortbildungsschule. For in the lap of the Fortbildungsschule lies the germ out of which Bethel College has developed.—The name Bethel College has been given by the Committee of the Kansas Fortbildungsschule the organization of the Bethel College Corporation proposed by the Kansas Conference, and the work of the Fortbuildungschule transferred to Bethel College.

The Bethel College course is an extension of the course of the "Fortbildungsschule," the work of Bethel College a continuation of that of the Fortbildungsschule, and the Bethel College buildings an extension of those of the Fortbildungsschule, as they stand here on the campus side by side, to supplement or complete each other and together form a whole.

May the blessings that have rested on the Fortbildungsschule descend also on Bethel College, so that the Bethel School may become a lasting blessing to our churches, in that spirit that manifested itself in the resolutions of the first General Conference, in the spirit that has also helped foster the the Fortbildungsschule, and which we pray may also in the future animate our churches and our school friends.—*Translated by J. R. T.*

The University Christian Mission Now Under Way

by Jesse M. Bader, New York City

National Director—University Christian Mission

For many weeks a committee with Dr. John A. Mackay, chairman, has been preparing for a series of University Missions to the campuses of America to be held this autumn and next spring. In all, twenty-seven campuses will be visited during this academic year. The magnitude of this enterprise can be seen, in part at least, when it is realized that on these twenty-seven campuses there is an enrollment of 130,000 students. One week will be spent on each campus.

The University Christian Mission has one supreme objective—to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Savior and Lord of Life and to a thorough personal commitment to His cause in the world. Such an objective is timely and appropriate in these days when foundations are crumbling in so many parts of our world. Evidence multiplies, in colleges and universities throughout the country, that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess. Aimless living is palling upon some, who now seek an abiding loyalty for their lives. Some seek light on the perplexing situation in which their lives are involved; growing numbers are addressing themselves to religious leaders, concerned to know what Christianity is and what it has to offer; some are consciously looking for a Leader in whom they may believe utterly, and for a Cause to which they may commit themselves with confidence and sacrificial abandon. Many more American students are in a mood of vague wistfulness and are open to a vital presentation of the Christian message, while the number of those who actively oppose or show a callous indifference toward all religion seems to be declining.

The officers of the National Committee are:

Honory Chairman—Mary E. Wooley, Westport-on-Lake Champlain, New York

Chairman—John A. Mackay, Princeton, N. J.

Vice-Chairman—Mary E. Markley, Washington, D. C.

National Director—Jesse M. Bader, New York City

Campus Secretary—Paul J. Braisted, New York City.

The University Christian Mission schedule for this autumn and next year is:

University of Oregon at Eugene and Oregon State College at Corvallis—October 2-7

University of Washington at Seattle — October 9-14

Colorado University at Boulder and State Teachers' College at Greeley—October 16-21

University of Kansas at Lawrence—October 23-28

University of Iowa at Iowa City—October 30-November 4

University of Illinois at Champaign, Ill.—November 6-11

Nebraska University at Lincoln—November 13-18

Kansas State Agricultural College at Manhattan—November 20-23

Tuskegee Institute at Tuskegee, Ala. and Alabama State College at Montgomery—November 27-December 2

Pennsylvania University at Philadelphia—December 5-8

Virginia University, Charlottesville—January 29-February 3

Atlanta University, Morehouse College and Spelman College at Atlanta—February 12-17

University of Pittsburgh, Pittsburgh; Pennsylvania College for Women, and Carnegie Institute of Technology—February 12-17 (held simultaneously)

Kentucky University and Transylvania College at Lexington—February 19-24

Penn State College at State College—February 26-March 3

Washington State College at Pullman—March 5-10

California University at Berkeley—March 12-17

A very remarkable group of speakers has been assembled for this autumn's Missions. The speakers for next year are being invited now, hence this list cannot be given here. Dr. E. Stanley Jones, who had such a large share in the success of the National Preaching Mission has come home from India to participate for ten weeks in this enterprise. T. Z. Koo, who is so widely and favorably known in student circles, will give seven weeks to this work. Dr. Koo also made an invaluable contribution to the National Preaching Mission. Margaret Grace Bondfield of London will help on two campuses.

(Following this is a list of 39 more distinguished speakers is given, which we cannot give for lack of space. Among them is Dr. T. O. Wedel, New York City, son of C. H. Wedel, first president of Bethel College.—Editor.)

The Denominational Boards which have work on the campuses, are giving excellent cooperation as is also the Y. M. and Y. W. C. A. organizations.

On the Saturday preceding each Mission a Retreat will be held. It will be attended by the National speakers and the members of the local Campus Committee. On Sunday mornings the speakers will preach in the local church pulpits.

It should be borne in mind that the University Christian Mission speakers are not going to all these campuses to give a series of lectures or entertain these great student bodies. On the contrary, they are going to these young people of our homes and churches to present the claims of Christ upon their lives and to challenge them to enlist in the bringing in of His imperishable Kingdom upon the earth.—The National Committee is concerned that this Mission shall begin and continue in the spirit and power of prayer. It therefore requests all pastors and churches of all denominations to remember this enterprise in intercessory prayer. The period of the autumn Missions is from October 2 to December 8. Pray for these speakers—pray for the students bodies and faculties—pray that a spiritual revival may visit these campuses and that Christ shall be made Lord over both the minds and hearts of all the students visited, and that the Kingdom of God shall come and His will be done on the campuses of America and throughout the wide world.

EDITORIAL STAFF
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke, Secretary
McPherson, Kans.

A Program of Standards for a Mennonite Y. P. Society

Score *Worship*

10 --- At least one-half of the members observing the QUIET HOUR.

5 --- An average attendance of at least 50% of the members at the regular meetings.

5 --- Every member of the Society attending worship service of the church once per Sunday unless unavoidably detained.

Instruction

3 --- A missionary program once every three months.

3 --- A peace program once every three months.

5 --- Subjects of study should include the following: Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a life work, Christian Citizenship, World Peace, Methods of Young People's work, Mennonite Principles, organization and enterprises of our General Conference.

3 --- Every member taking part in the meetings at least once in three months, aside from singing.

Organization

5 --- Written enrollment of every member of the Society.

5 --- Organization in every Society having a President, Vice-president, Secretary, Treasurer, and at least the following committees: Program, Look Out, Missionary and Social.

Service

5 --- A publicity department that keeps up a vital and immediate contact with the Editor of the "Mennonite" Young People's page, informing him of interesting activities or problems of the society.

8 --- A contribution to the work of the Young People's Committee of the General Conference once in six months.

5 --- New members won for the church, Young People's Society and the Sunday School.

5 --- A definite piece of service for the church, pastor, or the community each month.

5 --- At least 50% of the members tithing their incomes.

5 --- Programs for shut-ins.

10 --- A definite contribution to missions

Fellowship

5 --- At least one social gathering held each year under the direction of the society to foster wholesome and uplifting social life.

5 --- Co-operation with other young people of our denomination. Attendance at conventions and retreats.

3 --- Co-operation with the inter-denominational and inter-national C. E. Movements.

THE COOKIE JAR

The day was long; the burden I had borne
Seemed heavier than I could longer bear.
And then it lifted—but I did not know
Some one had knelt in prayer.
—*Grace Noll Crowell.*

God's Help on Problems

Dan. 6:10; Mark 14:32-39

Young People's Topic for Oct. 23, 1938

Meditations:

M., Oct. 17. Paul's lifelong problem. 2 Cor. 12: 7-10.
T., Oct. 18. Peter's problem. Acts 4:19, 20.
W., Oct. 19. A soul in distress. Ps. 22:1-15.
T., Oct. 20. Telling God his need. Ps. 31:1-15.
F., Oct. 21. Jesus' prayer in need. Matt. 11:16-30.
S., Oct. 22. Problems of living. Isa. 46:3, 4.

Suggested Hymns

"God is our Helper Ever Near," "Just for Today"

Let us thank God for the glorious witness of people all around us who live beautiful and useful lives, who achieve noble character and serve the common good. These souls are God's noblemen among us. Many of us that falter along the way wonder how it is that the lives of some can be as fruitful as they are and have been.

The reason for triumphant living is *God's help!* All of us ought to learn the lesson that Paul learned in dealing with his "thorn in the flesh"—the lesson of higher dependence. Paul felt that his own powers were insufficient, but the spirit of God spoke to him saying: "My grace is sufficient for thee."

Program suggestions:

A. Assigns stories out of the Old Testament in which God definitely helped various leaders in Israelite history.
  1. The story of Daniel. God's help is interpretting the king's dream, God's protection in the den of lions.
  2. The story of David showing God's help to him from youth to later manhood.
  3. The story of Jonah telling God's commission to him and His protection for him.
  4. Others that may be used are: Noah, Gideon, Samson, Joseph and Job.

B. Have someone collect present-day incidents of miraculous help to missionaries on the foreign field.

C. Present the topic of "Prayer" as the means by which we can tap the unlimited resources of God's help. In this connection it would be well to study the model prayer.

D. Discuss the advisability of a prayer calendar list. Have your program committee make a daily prayer calendar for the various missionaries on the home and foreign field. You could write to the secretary of the home and foreign mission board for information.

E. Discuss practical ways of cooperating with your local pastor in a real revival of "prayer week," so that a program of prayerful living the year around will result.

INTERMEDIATE DEPARTMENT

Youth's Emeny

Intermediate C. E. Topic, Oct. 30, 1938

For Daily Study

Oct. 24 Alcohol, creator of poverty. Prov. 21:17; 23:20, 21
Oct. 25 Alcohol cheers to destroy. Amos 6:1-7
Oct. 26 Alcohol and its slaves. Isa. 5:11-16, 22
Oct. 27 Alcoholic sleep and tears. Joel 1:1-8
Oct. 28 Alcohol and is dangetrs. Luke 21:34-38
Oct. 29 Alcohol kills the soul. I Cor. 6:10; Gal. 5:21
Oct. 30 Topic—Alcohol: Enemy of Youth. Prov. 20:1, 23:29-35

Pre-prayer Circle

Read I Cor. 6:19, 20. Pray that the meeting may help each one who comes to have a deeper understanding of his responsibility toward his own body as God's temple to keep it pure and clean.

Suggested Songs: "True-Hearted, Whole-Hearted," "Who Is On the Lord's Side," Holy Ghost, with Light Divine."

Society Announcements

Quiet Worship

Announce the topic of meeting.
Leader: "Who shall ascend into the hill of the Lord, Or who shall stand in his holy place?"
Response: (printed on blackboard) "He that hath clean hands and a pure heart."
Scripture reading: Prov. 20:1; 23:29-35.
Song: "Yield not to Temptation."
Ps. 1 (repeated in unison)
Prayer by three members asked before the meeting.
Song: "In the Hour of Trial."

Thoughts for the Leader

Compare what is being done to fight such enemies of youth as disease, ignorance, unemployment with the attitude of people in responsible positions toward the alcoholic enemy. Enumerate different ways in which alcohol attacks youth. How do you account for the indifferene of such people? Is it eonomic, social or entirely selfish reason or all three?

Discussion of Topic (Assign in advance)

To fortify ourselves we need the educational and the spiritual angle of the problem.

What Alcohol Does to Us.

1. How does alcohol become a mocker? Prov. 20:1. What is a mocker? No one likes to be fooled or be made a fool. "A drunken man in a trolley car by his absurd remarks was setting all the passengers in a roar, except one small boy and a minister. The small boy seeing that the minister did not laugh, went over to him and said, 'If they knew what drink had done to our home they would not laugh'." Give your illustrations of the truth of this proverb.
2. How does alcohol affect our efficiency? From what activities are you barred if you drink? How does it affect your chances of employment. Yost, our great football and athletic coach says, "I know the evil effects of alcohol on the moral and physical life of anyone who uses it. I have never observed any good from the use of it. I would not waste my time trying to train or develop one who uses alcohol."
3. How does alcohol destroy life. Mention as many ways as you can. Alcohol has become destructive in the driver of automobiles. How many deaths can you count in your vicinity that were caused by the influence of alcohol since January 1, 1938? New York City reports that forty per cent of the automobile fatalities in 1937—pedestrian and driver—were due to drinking. Would the percentage be lower in your city or state. What attempts are being made to combat this evil and how successful are they?

4. Alcohol breeds disease. The habit forming character of alcohol is without question its worst effect upon the human system. How does it differ from other habits? What are some of the diseases caused by the use of alcohol? Some of the worst diseases known to man are caused by the use of alcohol, others are spread while people are under its influence. Dr. Howard Kelly, noted physician and scientist says: There is no diseases for which alcohol is a cure . . . It does undeniably cause thousands of cases of disease.

The Christian Attitude Toward Alcohol

1. What is Christian temperence? II Peter 1:5-8. Some one has defined temperance as, total absistence from the use of things harmful, and moderation in everything else. Is this Christian? Where would alcohol fall under this definition.
2. On what basis should a Christian refuse to drink intoxicating liquors? I Cor. 3:16, 17. What would you think of a person who deliberately defaced a church building, broke windows, or destroyed the furnishings? Our bodies are more sacred to God than any temple made with our hands.
3. What is our responsibility towards others in regard to drinking? "No man liveth unto himself." 1 Cor. 8:13. How may our example be the downfall of another?
4. When is the temptation to drink most difficult to resist? I Cor. 15:33. How can you escape yielding to it?

Closing Moments

Leader: "I will remember that my body is God's house, and will try to be a good housekeeper."—Cecil Trout Blancke.

Song: "O Jesus, I Have Promised."

Benediction: "Bethany Blessing."

JUNIOR CORNER

"Who Am I That I Should Go?"

Ex. 3:11

Leaders' heart preparation: Moses answered God: "Who am I that I should go?" Saul's reaction to the call unto kingship was: "Am not I of the smallest of the tribes of Israel and my family the least of all the families of the tribe of Benjamin?" Jeremiah answered his call with: "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child."

Surely you have thought of the future of your group. Surely you believe that God has a definite plan for each human life. He said to Jeremiah: "Before I found thee, I knew thee; before thou camest forth, I sanctified thee; I have appointed thee." Have you taken time to *dream* about your group?—to dream even greater things than Faith Baldwin's school teacher in the October issue of Good Housekeeping? What has little shy Ann been appointed to and the ever-disturbing-Robert-who-cannot-sit-still? Oh! How great is our task! To be used of God in the preparation of future "tools" in the work of His kingdom. Should this not lead us to much more prayer and to more willingness to give time and strength in the preparation of each program. Someday we shall see the fruit of our labor and then "the sower and the reaper will rejoice together." Though *we* feel weak, God *is* strong.

Before meeting your group on this evening, think of the future that may be, bring each child before the heart of God and let your own soul be kindled with love for it. With this preparation, in the heart-talk period, take the children with you into this "land of dreams." Show them the possibility of their appointment to one task or the other and challenge them to the opportunity of the preparation time: that they must do all tasks assigned them with joy, that they must obey parents and teachers who are helping to prepare them for the task to which, someday, they will be called.

Program Suggestions for October 30, 1938

Call to Worship: Quiet music

Worship Service

1. Sing in unison: "I Will Sing the Wondrous Story." Verses 1, 2, 3, 5
2. Responsive reading: Matt. 25: 34-45
3. Leader's prayer
4. Prayer in unison: "More Love to Thee, O Christ." Verse one

Mission Minutes: Select the two children participating in extreme of front pews. One could be dressed in foreign costume. When mission minutes have been announced, let the one in costume rise and walk to the front singing, "Tell Me the Old, Old Story" verse one. When finished, the second one rises and walks toward the first singer, singing, "I Love to Tell the Story" verse one. Facing each other, let the one in costume sing verse two of "Tell Me the Old, Old Story" and the other answer with verse two of "I Love to Tell the Story." A third junior then rises and steps between the two reading Isa. 6:8.

Study Period. Aim: To teach readiness for service

1. Chairman's introduction of the study with Psalm 16:11
2. The Need of a Helper: by a junior giving the picture of Israel in bondage and the need of a deliverer. Ex. 1:7-14. Let this junior close with 2:24, 25 and with the question, "Whom did God choose to be the deliverer?" Let one of the group give the answer.

3. The Helper Moses by four juniors
    a. God saves Moses who, someday, is to be His helper. Ex. 2:1-9
    b. God prepares Moses at Pharaoh's palace. Ex. 2:10; Acts 7:22.
    c. God prepares Moses. Moses sees his people. Ex. 2:11-15.
    d. God prepares Moses in the wilderness. Ex. 2:16-25.
4. Special music: "Have Thine Own Way, Lord." Verses 1 and 2.
5. God calls Moses: Retold by a junior. Ex. 3:1-12.
6. Heart-talks: "Who am I, that I should go?" (See leader's preparation notes above) Jer. 1:4-5.
7. Sing in unison: "Take My Life and Let It Be." Verses 1 and 4.
8. Leader's closing prayer

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PACIFIC DIST. Y. P. MISSIONARY PROJECT

The Young People of the Pacific District Conference have joined in an effort to supply the funds for the passage of Kathryn and Aron Janzen to India. This calls for a sum of about $700. Up to the present time $177.78 has been sent in for this purpose. Other churches have funds started. If you have a contribution to make, please send it to John B. Jantzen, Paso Robles, Calif., or the foreign mission treasurer, designating it for "Aaron Jantzen passage to India."

Why not have a KATHRYN and AARON JANTZEN SUNDAY in your S. S. at which time a special offering is taken for this purpose. When you read this paper they will be on their way. It would be gratifying if the full sum could be in the treasury by the time they land in India on Nov. 1. We count it a privilege to thus share in taking the Gospel to India.—*Worker's Exchange.*

CORRESPONDENCE

Bluffton College News Letter

Bluffton, Ohio

Acting upon the advice of his physician Rev. Arthur S. Rosenberger, president of Bluffton college, resigned as head of the institution at the board of trustees' meeting held on the campus September 26.

The board, realizing the urgency of Rev. Rosenberger's request, released him from the responsibilities involved in the presidency of Bluffton college. It was with sincere regret that the resolution was accepted. Appreciation for his high devotion to and sacrifice for the cause, and his whole-hearted service was expressed by the board.

Special recognition was paid for President Rosenberger's contribution to the college in the form of increased confidence by the church people in the institution. The resolution further stated that the board expresses the sincere wish for a rapid and complete restoration to health and richest blessing for the future.

After the resignation of Rev. Rosenberger was accepted, the board named a committee of three to take over the duties of the president until a successor can be chosen, probably at the next board meeting, November 4. Members of this committee are: Chairman, Dr. J. S. Schultz, dean of the college, Mr. D. W. Bixler, financial agent of the college, and Prof. J. H. Loganbill, college treasurer and dean of men.

A committee named from the trustees to submit nominations for the office of president consisted of Dr. J. S. Slabaugh, Mr. William Mohr, Mr. E. W. Baumgartner, Mr. C. H. Sprunger, Rev. Earl Salzman, Rev. Jerry Sauder and Dr. J. S. Schultz.

Board members attending the meeting were: Mr. Wm. H. Mohr, Bethlehem, Pa., Dr. J. S. Slabaugh, Nappanee, Ind., Rev. Jerry Sauder, Grabill, Ind., Rev. Wilmer Shelley, Wadsworth, Ohio, Mr. O. F. Gilliom, Mr. E. W. Baumgardner, Berne, Ind., Mr. J. R. Fretz, Lansdale, Pa., Rev. Earl Salzman, Topeka, Ind., Dr. B. F. Thutt, Elida, Ohio, Rev. I. R. Detweiler, Bloomington, Ill., Rev. H. T. Unruh and Prof. J. H. Loganbill, Bluffton, Ohio.

* * *

Second Menn. Church, Philadelphia, Pa.

God has been good to us at Second Church, Philadelphia. The prayers of this congregation that have gone up to Him asking his guidance in the matter of selecting a successor to Dr. S. M. Grubb have been answered in a most abundant way. Rev. Erland Waltner of Hurley, South Dakota, has answered our call to the pastorate of our little church and preached his first sermon on Sunday, September 11th.

On the afternoon of September 18th, Rev. Waltner was ordained as Elder of our congregation. The visiting speakers were Rev. A. J. Neuenschwander of Quakertown, and Rev. J. J. Plenert of First Church, Phila. Rev. Neuenschwander instructed the congregation in its responsibility to the pastor, and Rev. Plenert the responsibility of the pastor to the congregation. The installation was in charge of Rev. J. J. Plenert, president of the Eastern District Conference, who was assisted by all the visiting ministers of the Conference. Responses were made by Walter M. Landis, Deacon, and Rev. Waltner. The service was a most inspiring occasion, and one which those present will long remember. The many visitors, together with our own members, filled the church to its capacity.

On Wednesday evening, September 28th, a reception for the new pastor was held in connection with our Bible Study and Prayer Service. The members of the First Church, Phila., and the Germantown Church accepted our invitation and helped us give Rev. Waltner a merry welcome. The leaders of each department expressed their felicitations to him, and pledged themselves to cooperate with him in the furtherance of God's Kingdom in our Church. The members of the Ladies' Aid Society distinguished themselves in the way that they prepared the refreshments and decorations for the occasion.

Rally Sunday was observed at all services on October 2nd. The theme for the day was "Like a Tree," Psalm 1:3. The sub-theme for the Sunday School was "Planting;" for the Morning Worship, "Growing;" for the young people's C. E. service, "Spreading," and the Evening Verspers, "Harvesting." Following the evening service an old fashioned Hymn Sing was conducted which closed a busy but very enjoyable day of Rallying.

We are now planning a "Neighborhood Canvas" in the hope that the neighbors of the community may consider our church one in which they may come to worship with us, enjoying the good things that God has in store. Our slogan, "NEIGHBORHOOD CHURCH FOR NEIGHBORHOOD PEOPLE."—Correspondent.

* * *

West Swamp Church, Quakertown, Pa.

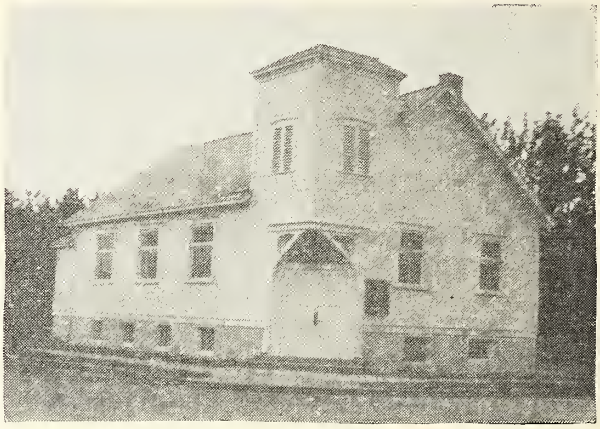
At the close of the summer months it is well to look back and refresh our memories as to the happenings of those months. On Pentecostal Sunday, twelve young boys and girls were baptized as unto the Lord. Two weeks prior six small children were consecrated to the Lord. These services were a real inspirition to the church. These young people will be the future workers of our congregation which can be a great help to them in leading them and guiding their work which they undertake, and helping them to walk justly and rightly in the steps of the Master. Many of these young people attended the Young People's Retreat this summer. This summer our church was represented by more young people at the retreat than at any prior retreat. We feel sure that each one came home with new zeal and vigor to begin and help in the work in the church and its various organizations.

Quite a few of our members were in the Lantz chorus this summer and helped in the success of the concert which was held in the Perkasie Park on July 24th.—Six of our members motored to the General Conference in Canada in August. Everyone came back with wonderful reports of the Conference and everyone enjoyed the trip to the Northwestern part of our continent.

With the beginning of the fall months we naturally think of the gathering in of the harvest and the Harvest Home service, which was held in our church on Sept. 11th. Many gifts were received, mostly canned fruits and vegetables, which were given to the Home for the Aged. A part of our share in the budget for the Home was also given in connection with this service.

On Sunday, Sept. 18th., our neighboring pastor, Rev. Burkholder, gave the message of the afternoon in the absence of our pastor, who had a part in the installation service of Rev. Waltner, in the Second Church, Phila.—The following Sunday, Fall Communion services were held, at which time two new members were admitted to the church and the twelve young boys and girls partook of the sacraments for the first time—Correspondent.

Portland Mission Has Dedication



Alberta Community Church, Portland, Oregon
Recently remodeled

A summer's work was climaxed on Sept. 25 when the Portland Mission, known as the Alberta Community Church, was dedicated to God for worship and service. To see what has been done in one short summer by the small group of members and friends makes one rejoice with the Psalmist when he says, "Oh sing unto the Lord a new song; for He hath done marvelous things!"

The day was one of great blessing. The church was well-filled at each service and Rev. Phil Wedel's message added much to the spiritual blessing of the occasion. We only hope he can come again.

The dedication proper took place at the afternoon session. Five minute talks were given by Edward Leisy, speaking for the Alberta Community Church; Rev. J. M. Franz, chairman of the Evangelization Board of the Pacific District Conference; Rev. Orville Covault, representing the churches of the Alberta district; and Rev. S. S. Baumgartner, member of the Home Mission Board. Rev. Wedel preached the dedicatory sermon and took charge of the dedication ceremony. The choir from the Pratum, Oregon, Church, and William Bartel of Portland furnished the special music.

In the evening Prof. Hollman, prominent soloist and choir director, and head of the music department of the Portland Bible Institute gave us a program of sacred song and testimony, Rev. Wedel again bringing a splendid message.

Our prayer for the Portland Mission Church is expressed in the following hymn of dedication by E. E. Scantlebury:

Father, here a temple in Thy name we build;
Ever may Thy purpose in it be fulfilled.
Circled by Thy kindness, and Thy smile above,
May it stand for worship, service, faith and love.

Here may all who enter, feel Thy presence near,
Here Thy Holy Spirit bring a message clear,
Of Thy Son, beloved, child and youth be taught;
Measured by His standard, character be wrought.

May the sad find comfort, weary ones find rest,
Here the sick and lonely be with friendship blest;
Strength for those who falter, faith for all who doubt,
May Thy love, O Father, bind this place about.

C. O. Miller,, Corr.

DEATHS

ELMER CARL EWY was born Sept. 19, 1907, in Harvey Co., Kansas and departed this life Sept. 2nd, 1938 at the age of 30 years, 11 months and 14 days.—He lived with his parents 5 miles south of Moundridge, Kansas, until 15 years old, graduated from Belmont High school, and attended Bible School at John Brown College in Siloan Springs, Ark.

Elmer was baptized April 11, 1926. While a child he was always interested in church and Christian Endeavor work. He not only attended church all his life but was an active worker. He taught Sunday School classes willingly, and was not ashamed but glad to confess publicly, *Jesus as his personal Savior.*

July 18, 1934, he was united in marriage with Tillie Albright. To this happy union two children were born. Virgil Ray, three years, and Kerren Marlane three months old.—The family had been residing at their home in Kingman, Kansas, at the time of his fatal accident.

He leaves to mourn his departure his beloved wife and his two small children; his parents, Mr. and Mrs. John Ewy; and his sister, Mrs. Alvin Albright; four brothers, Melvin, Nolan, Arlo and Clemens; his wife's parents, Mr. and Mrs. G. G. Albright; 11 sisters and brothers-in-law; 10 nephews and nieces; his grand parents, Mr. and Mrs. Jacob Kaufman; uncles; aunts; cousins; and many other relatives and friends, who loved him dearly.

BERNARD REMPEL, son of Jacob and Augusta Rempel, was born July 3, 1883 at Brudertal, Hillsboro, Kans. He died Sept. 16, 1938 at Nipawin, Sask., at the age of 55 years, 3 months and 13 days.

His childhood was spent at home with his parents, where he attended the rural school and also attended the Hillsboro Bible Academy for several years.—June 4, 1900 he was baptized on his confession by Rev. Wm. J. Ewert and received into membership, of the Brudertal church. He was married to Agnetha Funk, Nov. 19, 1903. In 1908 they moved to Drake, Sask., where he joined in 1911 the North Star church.—After several years they moved to Montana, where they lived about seven years. Then moved back to Drake.—When a new settlement was opened at Nipawin, Sask., they took a claim and made it their home.—Two years ago Sept. 16, he was taken sick. They took him to Prince Albert hospital, where he stayed 9 months. Then was taken home, but could not regain his health.—He loved music and liked to sing, even while he was on his sick bed.

Seven children were born to them, one daughter and one son preceded him in death. They were married 34 years, 10 mo. and 27 days. He leaves to mourn his wife, 5 sons, 3 daughters-in-law, 3 grandchildren, 4 brothers, 6 sisters, many relatives and friends.

I am but a stranger here. Heaven is my home.
Only a so-journer. Heaven is my home.
Danger and sorrow stand, 'Round me on every hand.
Heaven is my Fatherland. Heaven is my home.

* * *

JOHN T. GOERING, member of the Hoffnungsfeld church, died at the age of 75 years, 5 months and 26 days in the Bethel hospital at Newton, Kansas, on Sept. 27, 1938. He leaves to mourn, his bereaved wife, five sons and three daughters, 2 daughters-in-law. One daughter-in-law and two children preceded him in death. Besides he leaves 26 grandchildren and two great-grandchildren, one sister, five brothers and many relatives and friends. Words of comfort were spoken at the funeral by Dr. A. Warkentin, Rev. P. P. Tschetter and his pastor, Rev. J. C. Kaufman.

THE MENNONITE

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« » JOTTINGS » »

—*Mission Mennonite Church, Enid, Okla.*—"It may interest the churches to know, especially since the appeal has gone out for funds for a new church in Enid, that the Mennonite Mission of Enid has organized. We have adopted a constitution and elected officers. They are: Deacon, C. B. Schmidt; Trustee, Simon Unruh; Clerk, A. Theodore Mueller. The new name is: Grace Mennonite Church of Enid, Oklahoma. God willing, we shall ask the Western District Conference to receive this church into the Conference.—H. N. Harder.

—*Bluffton College.*—"Student feeling is extended to President A. S. Rosenberger who was suddenly taken ill last Saturday (Sept. 17) in his home. His absence is being felt on the campus and united hope for a rapid and complete recuperation is sent by the student body and faculty."—In this connection kindly read the letter under CORRESPONDENCE headed, BLUFFTON COLLEGE NEWS BUREAU. May we not unite in prayers of intercession that God may spare the life of this good brother, if it be His holy will.—Editor.—The bookshop, the first of the commercial projects to be installed under the direction of Mr. W. V. Snow of Toledo is now a reality. Ten students do a total of 106 hours of work per week. A second project is soon to be put under way.—A student loan fund has been created by a person who wishes his name withheld. Juniors and seniors may share in this. In addition, 109 students are returning to work as secretaries, assistants, janitors, library, kitchen and campus helpers.—The total registration on Sept. 23 was 270, 195 being regular students. The freshmen number 70.

—*Bethel College Campus.*—Extensive preparations are in progress for the celebration of the Fiftieth Anniversary of the Corner Stone Laying of the school, Oct. 9-12. *See Program in MENNONITE of Oct. 4.*—The dwellers on the College Campus have now completed their incorporation into a "third class city." As soon as the Post Office Department in Washington has OK'd the change, Bethel College post office will be North Newton, Kansas. The officers of the new town are: J. E. Regier, mayor, L. C. Kreider, clerk; J. H. Doell, police judge; Paul Baumgartner, E. L. Harshbarger, S. J. Goering, J. J. Voth, J. F. Moyer, councilmen; A. Bartel, marshal.

—*Bulletin, St. John Church, Pandora, O.*—"If you were offered $1000.00 for every soul you brought to know God through Jesus Christ, would you try? If your church offered $5.00 to some *lucky* person at every prayer meeting, would you be there? If every church member were just like me, what kind of a church would my church be? Prayer? Missionary? Bible-honoring? Christ-loving? Loving one another?

—*Dr. S. K. Mosiman,* who lay seriously ill in the Huron Road Hospital in Cleveland several weeks, returned to his home in Bluffton Sept. 22. His many friends will be glad to hear this, in the hope of his complete recovery.

—*Geary Mennonite Church, Okla.*—"Just recently this church acquired a parsonage conveniently located across the street from the church. It is the former home of Rev. J. S. Krehbiel, first pastor and founder of the Geary church. On Oct. 2, three new members were received into the church by the hand of fellowship, two from the Methodist and one from the Christian denomination. The Ladies' Aid is preparing articles to be sent to Canada.

MARRIED.—On September 7th, at the home of the bride's parents, Mr. and Mrs. John Wedel, Peabody, Kansas, *Miss Anna Wedel* and *Mr. Frank Klein,* by the bride's pastor, John C. Kaufman.

—*Emmanuel Church, Los Angeles, Calif.*—Mrs. D. C. Welty passed away Sept. 30, after many months of severe suffering. Funeral services were in Highland Park, Oct. 3, and she was laid to rest in the cemetery at Upland.

—*First Menn. Church, Aberdeen, Idaho.*—Rev. P. A. Wedel has recently returned from Portland, Oregon, where he gave the dedicatory address and assisted in the program of the dedication of the fine new (remodelled) church.—Missionary and Mrs. H. J. Brown and son Roland visited Aberdeen enroute to Vancouver, where they took the Empress of Canada to China. They took with them a 1938 Plymouth auto. This was loaded on the top-deck of the ship.

—*Brotherhood Meetings.*—At a meeting held for that purpose the men of the First Menn. Church, Bluffton, Ohio, organized a brotherhood on Sunday, Oct. 2.—Brother Leo Brandt, secretary of the Bethel College Church Brotherhood invites all men to the fall meeting of this organization and a dinner at the College dining hall on Oct. 13, at 6:30 p. m.

—*Rev. D. D. Eitzens* have moved to 3023 South Hoover St., Los Angeles, Calif., near the University campus. He writes: "I am teaching eight hours and continuing work toward the Ph. D., working hard on French. You will rejoice with me in an easy victory in German."

—*First Church, Philadelphia, Pa.*—"HOLY COMMUNION PRAYER.—*Dear Lord, as we worship with Thee this holy, sacramental hour, may we be devoutly mindful of Him who offered Himself for us that He might redeem us from all lawlessness and purify unto Himself a people peculiarly His, zealous of good works. Draw us away with infinite constraint of love from the foolish delusion that we could have saved ourselves: bind us with ever-deepening and ever-purifying loyalty to Jesus Christ, our Saviour, infinite in His redeeming power. We ask this in His name, Amen.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

A NEW KIND OF ARMAMENT NEEDED

By the treaty of Versailles the nations of the Central powers had to agree to complete disarmament and the Allied nations half heartedly agreed to follow suite. But they didn't. When Germany's reminder to them to do their duty fell on deaf ears, she started to rearm. This led to that terrible rearmament race which recently brought us to the brink of another war. So the theory advanced by the militarists that the way to keep out of war is to be well armed is a plain falsehood. Agreements, such as the Kellog Pact, or treaties do not check the craze to arm, do not stop wars. Crises, such as the one just passed through, may recur any time. And the world cannot continue plunging from crisis to crisis. It will wear itself out, its inhabitants will become nervous wrecks. To save it we must be subjected to the treatment proposed by the leader of a great nation, "An entirely new spirit must be acquired and enthroned." Yes, a spirit that brings life instead of destroying it, that manifests itself in "all lowliness and meekness, long suffering and forebearing one another in love—forgiving each other if any man have a complaint against any."—Eph. 4:1, Col. 3:13.—*The real need of today is spiritual rearmament.* Leaders, statesmen and their followers must accept into their lives Jesus Christ, must experience a rebirth, and learn to live lives of honesty, truth, faith and love. Serious minded people everywhere see the need of this more and more. In this work the members of all Christian churches must unite in one great, heroic effort. If these forces were to put the zeal, energy and resourcefulness into this task that we are now compelled to expend on rearmaments and national defense, the dove of peace would soon find many, many places everywhere for its abode.

* * *

ONE DAY AT A TIME

"Sufficient unto the day is the evil thereof."—Matt. 6:34.—"Es ist genug, dass ein jeglicher Tag seine eigene Plage habe" ("It is enough that *each day* have its own vexations," as the German puts it, conveys an added meaning.) In these clouded days with their forbodings of evil from so many directions, this admonition of Jesus should bring comfort to many. Why worry about the YESTERDAY, with all of its cares and troubles, all of its follies and mistakes, which cannot be undone. As some one has aptly said, "All that the *yesterday* holds of my life—of wrong, of regret, and sorrow—is in the hands of the Mighty Love that can bring honey out of the rock and sweetest water out of the bitterest desert." The best we can do, about it, is to ask God's mercy and forgiveness and forget about it.—As to the TOMORROW, only God knows what it will bring. Before its dawn we may be ushered into His presence. We can be sure of only one thing, that we will fall short of any expectations we may have of things to be accomplished. The day may hold in its grasp perils, adversities, large promises and, more than likely, also failures and poor performances. But worrying about what it may bring, is not likely to change the plan that God has in view for us, except that we may spoil it and make a mess of it. Yesterday is gone beyond recall, tomorrow is not yet, it is wrapt in mystery. The day that is really mine, ours, is TODAY. A man can handle the struggles and resist the temptations of the ensuing day; a woman can carry the burdens for just one day; a child can stand the worries of the passing day. It is only when we thoughtlessly or even willfully add the burdens of the eternities of the yesterday and the tomorrow, forgetting the fact that they are in God's hands, that we are apt to break down. It is the remorse over faults committed yesterday and the fear of what untoward things may happen tomorrow that may haunt us like evil spirits. Therefore it is well to pass through life's journey *step by step, one day at a time,* and *let our merciful heavenly Father take care of yesterday and tomorrow.*

* * *

The Story of Naaman, the Syrian leper—2 Kings v.—is a beautiful illustration: 1. Of the impartiality of grace, treating alike the great and the small. 2. Of the simplicity of the way of salvation. Whatever mystery there be in the process, the duty is plain. 3. Of the efficacy of Divine ordinances. No inherent power, but all dependent on a divine arrangement. 4. Of the necessity for a complete compliance. No blessing until the seventh immersion. 5. Of the awful contrasts of life. Naaman, the Syrian, healed; Gehazi, the prophet's servant, smitten.

Address of Dr. Theodore O. Wedel

DELIVERED AT THE GOLDEN ANNIVERSARY OF THE CORNERSTONE LAYING OF BETHEL COLLEGE, ON OCTOBER 12, 1938

Dr. Wedel is the son of Prof. C. H. Wedel, the first president of Bethel College

On October 12, in the year of our Lord 1888, a corner stone is laid on a bit of virgin Kansas prairie. It is laid with solemn ceremonies, with prayers and hymns, with spoken hopes and dreams for the far-distant future. This stone is the symbol of many things. A peculiar people called the Mennonites, arrived from Europe only a half generation since, are here setting up a Bethel, a House of God, a landmark symbolizing their trust in a new fatherland, their rootage in a new Canaan, reached after many wanderings. The stone symbolizes sacrifices, the bringing of gifts won by pioneers in the midst of a hard life of breaking sod. The stone symbolizes faith—faith in the God of their fathers who has led them to their new promised land, faith in themselves and their communal loyalties, faith in America and its blessings of freedom and opportunity, faith in their children who are to be inheritors of their sacrifices as pioneers.

Those who laid this stone fifty years ago were humble people. They made little claim to importance in the eyes of the great world. They had no ambition even in founding a college to rival the mighty universities of the land of their adoption. Yet they were a proud people, too, conscious of a glorious tradition which they felt justified in preserving as a sacred trust. The college which they were founding was to be their own Bethel, their own House of God, a school and college where that tradition should find a local habitation, where it could be taught to the generations to come, and from which it could spread its influence out into the surrounding American environment.

I presume, to be sure, that the last mentioned purpose was not yet much to the fore in the minds of those who gathered at this spot fifty years ago. Preservation, nurture, and guarding of their tradition seemed at the moment more important than sharing it with a friendly outside world. The Mennonite people in their difficult course across the four hundred years of their history had rarely met a friendly world. From the first they had been aliens in the land. They had suffered terrible persecutions. They had fled from this persecution from one country to another. They were, and are today in many parts of the world, a nomad folk. Loyalty to Church and conscience as over against loyalty to State had been one of the cardinal tenets of their faith. For this faith they had paid a heavy price—the price not merely of wandering and persecution, but the price of isolation, of lack of fellowship with other streams of Christian life, the price of a feeling of suspicion toward other traditions. As a band of pilgrims in foreign lands they had maintained their integrity only by severe disciplines and by maintaining walls of separation between themselves and their surroundings. Fifty years ago those walls were still standing, largely intact. Their language even here in America was still that which they had brought with them from across the seas. Their leaders had been educated in the European homeland and drew continued inspiration from the thought-world of their past. They were still aliens in a strange new land.

Fifty years have come and gone since the laying of that corner stone. They have been fifty years of change and development such as the Mennonite people have not undergone in any other similar period of their history. Those of riper years who can recall fully this space of time must look back upon it with amazement. The German language has gone or nearly gone. That fact alone is one of profound consequence. No break with tradition can be much more startling than a change in one's mother tongue. A new generation prays to God in new words; it sings new hyms; it reads new books. Traditions have to be translated or else are lost. Isolation, furthermore, has ceased to be a necessity for the Mennonite folk in America. Persecution is nowhere in sight—at least for a while. Here, for the first time in their strange history, they are in the midst of a friendly world. Their American neighbors are astoundingly kind to them. At first, to be sure, there was a period of painful adjustment. I can still recall my first day in the Newton public schools. There were four of us from the Bethel campus, lads seven years old, marching over non-sidewalked roads to the, to us, still strange and alien city. We could speak no English. We felt very queer. I can recall blanching with shame at the epithets hurled at us on the school playing grounds—epithets like "Dutchies" or "Roossians." But embarrassments melted almost overnight. Today they would be absolutely inconceivable. The Mennonites are at home in America. Strive as they may to preserve walls of suspicion and isolation, such walls are melted down in the warm sun of courtesy and mutual appreciation. I travel continuously over the American continent. I mention with pride my Mennonite heritage. Without exception, reference to it is met with tokens of respect.

Yet it is not altogether surprising that members of an older generation are troubled in mind over the changes of these fifty years. The Mennonite genius is one which has thrived hitherto only under persecution. Isolation has been an inseparable condition of preserving its solidarity, its witness to a Christian community life different from that of a secular and worldly society. Success in escaping persecution, so those of an older generation probably feel, may have proved a mixed blessing. Friendliness shown by the surrounding environment may mean loss of identity for the Mennonite people themselves. They have been successful in living within walls. Can they be equally successful when those walls are broken down?

But mere sentiment never determines history. It will not determine the history of the Mennonites in America. I will not determine the history of this college. God surely loves the present as well as the past. Nor does He always limit his blessings to those who are persecuted.

The Mennonites in America are not living any longer under persecution and in isolation. This is simply a fact. Persecution cannot be artifically produced. Nor does it seem to be quite courteous to continue to guard a fortress in times of peace. Separateness will not, of course, entirely vanish, as it does not vanish when a wall is torn down between neighbors. A Mennonite can still remain a Mennonite, with full appreciation of his distinct heritage. But the virtues of isolation will have to give way before the virtues of neighborly sharing. Many peculiarities of custom or of doctrine which served.a useful purpose in the years of alien wandering will seem meaningless to a new generation which lives in settled security. Customs and doctrines which are central to the Mennonite wall of life are being subjected to criticism in America as they were not in the separatist colonies of Russia or Switzerland or Bavaria — a criticism all the more searching because it is kindly and understanding.

In short, the Mennonites, like many another Christian communion are adjusting themselves to a new scene, and a new day. All Church communions in America are passing through great changes, which will inevitably alter their respective views of the future. Isolation has become impossible. The whole Christian world is groping toward a united Christian Church—one in which the ancient warfare of sects is slowly giving way before the vision of the "ecclesia una sancta," the One Holy Apostolic universal Church of the New Testament. We are in the midst of an ecumenical movement. Pathways toward union are beset with many difficulties. Every communion, small and large, will undergo great searchings of heart. What, so it must ask itself, is the fraction of truth for which it is called upon to witness and if necessary to suffer for conscience sake? To what extent must it, too, take its share of blame for the torn and disunited Body of Christ? How can it learn to lay aside the pride of isolation, see the beam in its own eye and join with other communions in a common penitence before the Cross of Christ? The day is surely at hand when no body of Christians, however self-righteous or however convinced of divine sanction for its peculiarities will escape the judgment of God and the call to share its inheritance with brother Christians. New battle-lines are being drawn. Christianity is facing a pagan and hostile world. A united Christendom is once more a necessity. We in America see this battle only on a distant horizon, but we, too, can not escape it. Indeed, it is with us already, could we but open our eyes. And as that battle comes close, all of us will find ourselves fighting shoulder to shoulder with Christian brothers whom we had once looked upon with suspicion. We shall learn to share with them our precious insights into divine truth, nurtured through centuries of isolation. And, in turn, we shall partake of their treasures of God's wondrous grace.

I trust I am not painting an altogether fanciful picture. For myself I am sure that I am not. Nor do I hesitate to assert that in the years of change which lie ahead of us, the Mennonites of America have a burden laid upon them also to share with their Christian brothers the portion of Christian truth which they have soberly nurtured and for which they have borne heroic testimony. It is a burden laid upon this college, this Bethel and Mennonite House of God. Through the years it has been the home of Mennonite education. It has witnessed to the Mennonite tradition and has won a place of honor in the Commonwealth of Kansas. Struggles have beset it as it ventured to adjust the tradition of the founding fathers to the American scene. Further struggles certainly lie ahead. But let it go forward with courage. It, too, cannot belie its vocation——that of being an interpreter of Christian truth to the world.

And as one looks into the future to a time when there shall be again a united Church of Christ in the world, what is the contribution to be offered by the Mennonites? No two replies might agree. I venture mine as that of one who is a minister in another communion, yet also a son of the Mennonite Church, loyal I hope even in apparent exile to its deepest convictions, and proud of his inheritance.

To repeat my question: What is the chief contribution which the Mennonite tradition can bring to an ecumenical Church of Christ. Most superficial observers would point at once to its pacafism, its refusal to share in the guilt of war. I may surprise you when I say that I do not find in this the first thing to boast of in the Mennonit eheritage. To be sure, pacifism, rightly understood, is a noble thing. For want of witnesses to it the Christian Church has committed very great sins. Yet pacifism, divorced from its proper setting, can become meaningless, even a vicious and unchristian thing. We are told in the Gospel to love our enemies. A mere refusal to fight an enemy, however, is no guarantee that we have fulfilled that heart-searching law. I may refuse to fight out of purely selfish motives—love of pleasure and of ease, indifference toward right and wrong. Much of the pacifism current in America in recent years will stand condemned before God at Judgment Day. I venture to suggest that even some of the pacifism of the Mennonites has been guilty of Pharisaic pride. We have not ceased to be sinners simply because we have somehow escaped, be it through legal exemption or through emigration, the awful burden of serving the nation in time of war. We may merely have permitted some one else to carry this burden in our place. Many a Christian soldier, dying on a battlefield with a prayer of penitence and forgiveness in his heart will sit higher in the kingdom of heaven than any of us. Nor must it be forgotten that the pacifism of the Mennonites was not an isolated tenet of faith. It was a by-product of a much more fundamental doctrine—that of a radical separation between the Church and the State, or between the Church and the world. Taking arms was wrong, but so was serving the worldly State in other ways. The Mennonite of tradition was afraid of worldliness in all its forms. He was afraid of wealth, of the life of commerce which might lead to wealth, of the pleasures which were the lures of wealth. The typical Mennonite of the past four hundred years was a countryman, simple and sober in manner and dress, church going, God fearing at home and abroad, avoiding the evils of city life by not living in cities, avoiding the entanglements of secular society by refusing to share the responsibility of ruling secular society as the State of necessity must. As a Mennonite he could not be a soldier, nor even a policeman. His rule of life, theoretically and partly at least in practice, was the Sermon on the Mount. To be sure, he ran into difficulties, as did his religious cousin the Quaker. He was thrifty, and wealth came to him despite himself. His children did not always want to be farmers. Worldliness could be kept at bay in outward forms, but worldly thoughts and desires could not. Original sin is a pretty stubborn enemy in the human heart. Gossip flourished on the farm as in the neighboring town. I do not wish to belittle in the least the virtues of my forefathers, but I do not wish to exaggerate their saintly qualities either. They gave heroic testimony to a portion of Christian truth. But other Christian traditions have given heroic testimony also. Some day these will all, we hope, be woven as strands into the whole garment of Christ.

But if pacifism, at least when divorced from its setting, is not the chief glory of the Mennonite tradition, just what is? I shall come to it in a moment. But before I do, let me point to a parallel to it in earlier Church history. More than one historian has pointed out that the Mennonites, the Quakers, the Moravians and similar Church bodies correspond in the Protestant world to the monastic orders of medievil and so-called Catholic Christianity. There has always been in the Christian tradition a tension between those who have felt themselves called upon in the service of Christ to flee the world, and those who felt themselves called to serve Christ in the world. You can find the tension in the New Testament. St. Paul refused to marry and urged his early converts not to marry. Yet he did not condemn those who did marry. The monk and the nun through long centuries of Church life witnessed to a similar vocation to a full dedication to Church and God. They, too, were complete pacifists, completely cut off from the life of secular society. The medieval monastery was in theory at least, a living example to the Church itself of her own real vocation, that of being a divine society on earth, living by standards other than those of the world. Property was communal. Worship of God and service to the community replaced the competitive life of trade and of gain going on outside its walls. Nor can any student of history deny that during the dark and barbarous centuries of the Middle Ages the great monastic communities did keep alive the concept of the Church and of the Christian life as something dedicated to God and not to the rulers of this world. The Church always has been a thing set apart in the world as something other than the world. The Church, whenever it has kept a sense of its mission, has never permitted itself to be confused with secular society or the secular State—not even the Christian State.

Now, of course, a parallel between medieval monasticism and the group of Protestant communions to which the Mennonites belong must not be pressed too far. The typical Mennonite colony of the past four hundred years was very different from a medieval abbey or a convent. Yet its function has often been quite similar. For here, too, was a group of people dedicating their communal life to God rather than to the State. They, too, were pacifists. They, too, were self-denying as regards worldly wealth and worldly pleasure. They, too, were a brotherhood attempting to live according to the Sermon on the Mount rather than the ruthless laws of commercial competition. They, too, were conscious of a vocation to assert the rights of the Church as against the world.

One danger, of course, has lurked in the Mennonite tradition, as it did in the ascetic life of the Middle Ages—the danger of assuming that its way of serving God was the only right way, that escape from the world and from secular service to the State was demanded of all who have the right of being called Christians. This danger is not easy to avoid so long as a communion is a sect, not united to the Christian whole. The universal Church of the earlier centuries corrected this danger by accepting an inevitable tension. The Church as we find it in New Testament times, for example, included both those who accepted a calling to renounce life in secular society, even in marriage, and also those who accepted a calling to remain in that secular society itself. Neither calling was permitted to condemn the other, just as the Jew was not permitted to condemn the Gentile, nor the Gentile the Jew. The Church of the New Testament included St. Paul but also many married Christians, yes even centurions of the Roman army. The Christian Church has had need of both types of callings. It needs both now—Christian pacifists who will suffer for Church against world, Christian statesmen and even soldiers, who conscious of the stern judgments of God, yet serve Him in the station of life to which God's guidance, to the best of their stumbling insight, has led them.

I return to the vocation of the Mennonites, as I see it. In America they will, as I have already indicated, lose many of their inherited customs. They will lose their traditional isolated way of life. They can no longer escape contact with the secular world. Alien Mennonite colonies, living a life of communal brotherhood, such as existed in Europe, will probably become impossible. Mennonites will here have to learn how to live, like countless Chritians through the ages have lived, in the world instead of apart from the world. This will mean for those of an older generation a painful, and for those of a younger generation a dangerous adjustment. It is an adjustment which, if my observations are at all correct, many Mennonite young people are not making successfully today. For it means entrance into the market-place yet not being corrupted by the market-place. It means going to the movies, yet looking at them through Christian eyes. It means listening to the radio, yet remaining pure in heart. It may mean going to a party, yet doing it for the glory of God. Nevertheless, have we not an example in the life of our Lord? He was spoken of as a wine-bibber and a consorter with sinners. He mingled with men in city as well as country-side. He did not take his discpiles apart to found a Mennonite colony in an alien desert. Yet he spoke of His kingdom as not of this world.

A difficult process of adjustment clearly lies ahead for the Mennonite youth of this and coming generations. As they go forth, however, into a world which their grandfathers would have shunned, as they face its lures and its worldly entanglements may they carry their inheritance with them. For that inheritance is a precious possession. It consists in the conviction that to be a Christian (let alone a Mennonite) is still to be a pilgrim in an alien land. To be members of the Christian Church is today, as it was in the time of their forefathers to be members of a peculiar people, not of this world. It means being a citizen of heaven, owing an allegiance to the Lord of heaven above all the rulers of this world. If they are true to their Mennonite heritage, they will have this concept of the Church burned into their very hearts. Four hundred years of ancestral history have witnessed to the impotence of secular power to break the will of even small colonies of Christian people who are loyal to conscience and to God.

Indeed, the concept of the Christian Church as a divine society, differing from all other social patterns, with a power which not even the State can challenge —is not this the chief glory of the Mennonite tradition? I would insist that it is, in very fact, a great glory. To be sure, I do not want to idealize it. There are, as I see things now, many things lacking in the Mennonite tradition which it will, I trust, rediscover in God's good time. The majority of the Protestant communions will have to rediscover them. I refer to such things as the institutional safeguards of Christian life—the sacraments, the historic creeds of universal Christendom, contact also with its historic liturgical worship life, its age-old prayers, its beauty of architecture, its escape from the narrow confines of a sect, But what the Mennonite tradition does possess of the gracious gifts of God as He has revealed Himself in Mennonite history, let it guard and keep and finally share.

To put it quite concretely: The glory of the Mennonite tradition is its Christian parish life. The glory of that tradition is its Christian communism, the witness it has given as to what communal life can be like when it is lived, on a small scale though it be, as the New Testament itself describes it. A community living by the Sermon on the Mount! This has been rare in Christian history. With all their errors and sins, the Mennonite communities of the past four hundred years have at least attempted such a life. And they have not altogether failed.

Indeed, as we think back at this historic moment to our fathers and fathers' fathers whose sacrifices have made our presence here possible, are we not stirred with memories of a beauteous Christian social life? I at least am so stirred. Mennonites knew of no lawsuits in their midst, no divorces, no crime. Poverty was the concern of all. Misfortune was shared. We hear much these days of Communism. Communism—not according to the Gospel of Karl Marx, but instead according to the gospel of St. Matthew—has been known to the Mennonite tradition for hundreds of years. This Christian communal life knew nothing of class war or dictatorship of proletariat. It was a communal life of brotherhood under the awesome eye of a Father in heaven. Even its forms of worship witnessed to it. The Holy Communion was a sacrament of holy brotherhood. No one dared to share in that sacred meal of fellowship with a quarrel against his Christian brother unrepented and unconfessed. The Mennonites could witness to pacifism because pacifism began at home—in family and parish. Where else, indeed, can it well begin, if it is not to be an empty word. No Mennonite parish was perfect, of course, but can you readily find in Christian history more beautiful examples of the Christian community, of the New Testament vision of the Christian parish as a colony of heaven, a cell of the kingdom of God? "I beseech you," says St. Paul, "to walk worthily of the calling wherewith ye were called with all lowliness and meekness, with longsuffering, forebearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. Let all bitterness, and wrath, and clamor, and railing, be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you." Our Mennonite fathers actually tried to live by precepts such as these.

The Christian community as the family of God, as a colony of heaven, as a living cell of the kingdom of God on earth. I have rung changes on phrases such as these. To have witnessed to this vision of the Christian Church is the glory of the Mennonite tradition. And the whole of Christendom is hungry for a rediscovery of that same vision. It is fast becoming a Christianity in exile, beleagured in fortress. From the Mennonites it can learn how to exist as a persecuted Church, a nomad Church, a Church once again defying the ruthless power of the secular State, a pacifist Church, not because it denies the Christian vocation of the soldier, but because it must bear witness to a primary loyalty to God.

We live in America, not in Germany or Russia. The Mennonites have reason to give thanks for the blessings of American freedom as few people within the borders of this land of opportunity. Yet the ancient witness of the Mennonite communion to the primacy of the Church as over against the secular rule of a worldly world is not out of place even here. The Christian Churches of America will not escape the call to battle against a pagan world. May God grant to us and to our children, to this college with its sacred trust, not to be found wanting in our day of trial, but to be found instead faithful stewards of his wondrous grace.

Peace does not mean the end of all striving;
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the height where God himself appears.

Bread of thy Body give me for my fighting;
Give me to drink of thy sacred Blood for wine,
While there are wrongs that need me for the righting
While there is warfare, splendid and divine.

Give me for light the sunshine of thy sorrow;
Give me for shelter the shadow of thy Cross;
Bid me to share in the glory of the morrow,
And gone are the sense of bitterness and loss.

THE MENNONITE

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FOREIGN MISSIONS

P. H. Richert, Sec.

There is a question in one of the late copies of the Bundesbote, asking if Mennonite ministers ever married people who were divorced. Yes, I know of one case. One of our Indians returned from France in 1918 and not long after got married. Later he was awarded a monthly pension because he was "gassed." One day I read in the paper that he sued his wife for a divorce. A few days later he came to see me about something and also told me about his trouble. I told him I did not know the real reason but I did know that he was in too much of a hurry about it. He should wait at least six months. He was staying with his parents and she and the little boy with her parents, so I told him why not wait till they had quieted down and knew if they really wanted a divorce. Nothing doing!

Later I learned that the real cause for the divorce suit was that his parents wanted the children to live with his parents and she and the little boy with her live with them, on account of the monthly pension money. I plead again not to be in a hurry about the divorce, but he jumped up and left. Soon after the divorce was granted. She kept the child and lived with her parents and he, with the monthly pension check, lived with his parents. After about six months another baby was born.

One day in town, I saw her with the baby in her arms looking west, and a half block east he was playing with the little boy looking east. The next Saturday I saw them again playing with the children, with their backs towards each other. Some time after that while at dinner, we heard a car coming into the yard. I recognized the man and said to Mrs. Ediger, C. is coming and has a woman with him, he will want to get married. She said: "He is divorced." And I said: "That is not all, the woman with him is divorced also." It was his divorced wife. They came in. He said they had seen their mistake and wanted to be married again. I was glad to do it. Both thanked me afterwards and he said all that I had said was true, they wanted to profit by it and he wished that he had listened to me instead of the lawyer.—Four times we stood with these two as parents at the open grave of a beloved child and listened to words of comfort from the Bible, and a year ago he died after a lingering illness, leaving his widow and a little girl.

Could relate yet about two other couples, both members of our church. In one case the troubled couple followed advice, waited, and then decided not to get the divorce. In the other case, where the woman would not listen to advice, the judge did not grant the divorce, and they came here to ask if they had to be married again because they decided to live together again.—J. B. Ediger.

Sunday School Lesson

A. S. Bechtel

October 23, 1938

OUR DAY OF REST

Ex. 20:8-11; Luke 13:10-17

Introduction

The commandment concerning the Sabbath day states primarily a duty we owe to God. However, the breaking of it is detrimental in its effects on society and the nation. The law of nature calls for rest on one day in seven. Body and mind need rest and the soul needs commuion with God.

The Fourth Commandment Ex. 20:8-11

This commandment requires the faithful observance of the Sabbath which word in the Hebrew means "cessation" or to cease from work, to rest. It is to be different from other days and devoted to other purposes. One day of the seven has been appointed of God to be a holy day, different from all others. How to keep it holy is much disputed. In our day of many problems, each one must decide some things personally. Christians will make it a day of religious activity.

This commandment requires work as well as rest—six days work, one of rest. God has so ordained human life that work is a necessary part. It contributes to character and bodily upbuilding; idleness demoralizes both. All work was forbidden but Christ interpreted this in the light of God's Word. The Lord's day of rest should be observed that we do not make another do work that we would feel we could not do. The Sabbath is a constant reminder that man is a spiritual being, and needs the day for cessation from work, for worship, for spiritual study. It is to be observed as a gracious privilege. God himself set aside this day of rest after completing His work of creation. He hallowed it—separated it for man's necessity. God designed the day for a blessing and richly blessed are men and nations who keep it holy and sacred.

Jesus Keeping the Sabbath Day. Luke 13:10-17

Jesus changed the Day from a do nothing observance to a day of doing good. He used it for the Lord's work, doing necessary things. He used it as a day of worship (v10) and as was His custom, He was in the synagogue and teaching. He was giving not merely receiving. Among the worshippers was a greatly afflicted woman (v11) who attracted his attention. He saw her desperate need and healed her—His healing touch (vs 12, 13). Jesus' compassion was aroused, there was power in His touch and words. In severe contrast appears the self-righteous ruler of the synagogue (v14), who exhorted the people to come on other days than the Sabbath to be healed, a direct thrust at the poor woman who had come to worship God in true sincerity and there met the Christ and received healing. The ruler was a very religious man, but his was an unmerciful religion—very legalistic—the kind that will save no one. Better to be a friend of man than a stickler for ceremonies.

Jesus unsparingly denounced him (v15) and exposed the mockery of such Sabbath-keeping which permitted watering the ox and the ass—his personal property—but shows no mercy to human affliction and suffering. Jesus shows a vivid contrast between the animal and a person and healed the woman without hesitation. Jesus set the needs of the person above the legal regulations for Sabbath-keeping. He vindicates the woman (v16) and his critics were filled with shame. The Sabbath Day is a day of golden opportunity. Our high motive for keeping it is our love for God. We are to "remember" it, keep it *holy* and *wholly*. Its two primary purposes are rest and worship.

Home Coming Day at Lorraine Ave. Mennonite Church

Wichita, Kansas

Our annual Homecoming will be held Sunday, Oct. 23rd, at the Church

PROGRAM — *FORENOON*

9:45—Sunday School
11:00—Morning Worship. Sermon by Prof. A. E. Kreider of Bethel College.
12:30—Basket Dinner

AFTERNOON

2:00—Tour through southwest part of Wichita where we are carrying on a relief work and soon expect to commence with an educational program. Anyone wishing to visit this area is requested to be on time. We leave from the church at 2:00.
3:30—Afternoon service: Two brief messages, one by a layman, Mr. H. R. Schmidt, and the other by our pastor, Edward D. Schmidt.

EVENING

6:30—Christian Endeavor both Intermediate and Junior
7:00—Musical program in charge of the local choir.

The board of deacons extend an invitation to all who are interested in the work of our Wichita Church. Bring a basket dinner, and we shall eat at the church.

J. B. Muller, Chm., Board of Deacons.

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view:—
The orchard, the meadow, the deep-tangled wildwood,
And every lov'd spot which my infancy knew.
—Woodworth.

Notes from the General Conference

FOREIGN MISSIONS — AMERICA

In *Montana* we have the following mission stations: Busby, with outstation; Lame Deer, Birney and Ashland. *Busby* is manned by Bro. and Sister Alfred Habegger and the native workers Chas. Yellowrobe and Robert Littlewolf; *Lame Deer* by Bro. and Sister Rodolphe Petter and the native helpers M. L. Whitman and E. King; *Birney* by native helper Frank Littlewolf; *Ashland* by Sister Valdo Petter and Miss Marian Gibbs. The four stations have 250 living members, regular services are held Sundays at all four places, weekly and Sunday prayer meetings at three, Sunday Schools and Daily Vacation Bible Schools at Lame Deer and Busby. The total valuation of mission property on the four stations is $20,340.00.

The *Busby station* was established in 1904 by Bro. and Sister G. A. Linscheid. In 1920 they were succeeded by the Habeggers. Until now 168 Cheyennes have joined the church at this place, 104 are alive today. Bro. Habeggar reports, "It takes continual admonishing, encouraging and teaching to keep up regular attendance at service and faithfulness."

In 1908 Bro. P. A. Kliewer started mission work at *Lame Deer*. Bro. Alfred Wiebe succeeded him and built the station there, but poor health compelled him to leave in 1915. In 1916 Missionaries Petter were sent there from the Oklahoma field. Lame Deer is the seat of the Government Agency. This makes the work among children more difficult than at Busby, where there is an Indian Boarding school and children come to S. S. and Daily Vacation Bible School. The evil one has hindered the work here, but of late there has come a turn for the better. Of the 201 Indians who joined here 65 have died.

The *Birney station* was started by P. A. Kliewer in 1910 and worked by him until 1920. From 1920-23 workers from the other stations substituted. From 1923-26 Bro. Otto Pankratz labored there, and since then the native helper Frank Littlewolf from Lame Deer. Of the 52 Indians won here through the years, 15 have passed away.

Ashland station was started in 1917 by Missionary P. A. Kliewer who would visit the Indians there from his Birney station. He then occupied Ashland in 1924, when Valdo Petter assumed charge and continued until his untimely death in 1935. At present Sister Valdo Petter and Miss Gibbs do devoted work at Ashland, bent on getting a reading knowledge of the Bible in the Cheyenne language. Because of the nearby Catholic mission the work here has proved the hardest of the four stations. But of late there has been improvement, so that an Indian leader, heretofore unfriendly to our mission, observing the work of our missionaries, was constrained to remark, that they were not "Of the devil and enemies of the Indians," as had been reported.

Pertaining to the outlook on the Montana field Missionary Petter writes, "We read in Isaiah 2:11-12: "Watchman what time of the night is it? Dawn cometh, but *together with the night!*" It means, the present is twilight, the full view is still obscured. Conditions are indistinct, mixed, uncertain, like a shadowy fog, before a decided separation of night and light take place. This God's statement through the prophet characterizes in a nutshell the present state of our Montana field and outlook."

Oklahoma, formerly Indian territory, is our oldest mission field. It covers about 5000 square miles containing a population of 1500, among which we have six places of worship. Through the years our Conference has had over 600 accessions from this field, with 321 living members at close of 1937. Besides these other Christians have joined our groups, coming and going as populations do. From five missionary families in the horse and buggy days, our mission force has dwindled down to two families who with six native helpers carry on the work. In 1937 Missionaries H. J. Kliewer retired from the field, after 40 years of service there, with no one else to take their place. The Deer Creek field near Thomas was added to Bro. J. B. Ediger's charge and the Arapaho field near Canton to Bro. G. A. Linscheid, leaving each of these two families in charge of three stations.

Bro. Linscheid writes, "Two major phases affect these people adversely, one religious, the other mainly economic, but affecting the social and religious life very strongly as well. The former is the peyote cult, the latter the new policy of the Administration by which it endeavors to have the various Indian tribes constitute themselves into legal corporations with which the Government will then deal, leaving it to each corporation to work out its weal and woe with its individuals. This in the end will mean self-government for the Indians, with the right to revert to their pagan rites and customs. . . For three years this spirit has been in operation. . . Drinking and immorality have increased to an appalling extent; legal marriages have become rare; promiscuous cohabitation is in vogue; meeting just obligations is largely a thing of the past; individual initiative and the ambition to build and keep up a home . . . has receded in a marked degree among this people in these three years. .. . Taking it all in all there has been a very deplorable retrogession not only economically but also morally and spiritually, due, largely, to the effects of this "new deal" administration policy.

In the *Arizona field* similar observations are made. "Let the Indian live his own life." "The Hopi religion is a beautiful religion. Why should the missionary come and spoil it?" are remarks frequently made by indifferent observers. The work on this field was started in 1893 by Rev. H. R. Voth. The first station was at Oraibi, then the largest village among the Hopi Indians. Later our missionaries followed moving groups of the tribe to Hotevilla and Moeneopi. It took long to win the confidence of this people, so the work has progressed slowly, which was due also in a measure to the rather frequent changes of the missionaries working there, during the 45 years of endeavor.

At *Oraibi* Bro. and Sister J. P. Suderman have been serving faithfully for a number of years. At present there is a membership of 38 there, with an average church attendance of 70 in the morning and 50 in the evening. A good Sunday School is in progress, street meetings are being held and ladies' sewing classes once a week; besides Vacation Bible School has been started. Some of the hindrances to the work on this field are: The ceremonial life of the heathen, moral weakness, ancestral pride, gossip. On the other hand there appears to be a growing desire to know God's word.

At *Hotevilla* Miss Mary Schirmer has for 28 years, been devoting her life to mission service. Daniel Schirmer, a Hopi, whom she adopted when a little boy, now, after finishing high school at a Mission and graduation from a Bible Institute, has been made a full time mission worker. These two, with Daniel's wife, formerly Amy Talas, a Hopi Christian, are now working among the Hopi tribe. At *Moeneopi* Fred Johnson, another native worker, with his wife are holding the fort. There, too, the work has been slow and difficult. The hearts of the people are hard. In the face of these difficulties, Bro. Suderman says, "All children of God should unite more in prayer to Him that these people might be delivered from the clutches of Satan," and makes reference to Ez. 22:30, and Chron. 16:9a.

Eastern District S. S. Convention

The 64th annual convention of the Eastern District Sunday School Union was held on Sept. 24, 1938, in Zion Mennonite Church, Souderton, Pa., with all but three of the 21 Sunday schools in the district represented.

The theme of the convention was "Learn—Then Serve." The meeting opened with singing, with Ralph Rosenberger of Souderton, Ba., directing. The devotional service was conducted by Rev. E. J. Bohn pastor of the host church. The address of welcome was given by Lloyd Yoder, superintendent of the Zion Sunday school, who commented briefly upon the right of freedom of worship in this country. Following this special music was rendered by the Sunday school of Eden Mennonite Church, Schwenksville, Pa.

The speakers at the convention were two young men who recently were installed as ministers in the Eastern District. Rev. Erland Waltner, who had just become pastor of the Second Mennonite Church of Philadelphia, Pa., was the speaker of the afternoon. He spoke on the convention theme, "Learn—then Serve." In part Rev. Waltner said: "We find that many of those who sit under our instruction as Sunday school teachers do not carry out the things they hear. They are hearers and not doers. Learning and serving on the part of the teacher must go together. Learning is more than acquiring knowledge. It is the experience of life. The teacher must be a Christian, consecrated and creative or have natural ability. The teacher must study and set the example. The pupil must give attention. The subject matter or curriculum must be of the right type and it must be the Bible. The teacher must always have a definite goal and must know how to present the lesson material. He should be regarded as a shepherd. He must lead the pupil to have a desire to study the Scripture. Do not feed the child apple sauce, but plant apple trees. Finally, the teacher must know, live and teach the truth."

The afternoon session was brought to a close with five group conferences, conducted by Mrs. Wilbur Smith, Walter H. Temple, Wilbur Lauer, Miss Huldah Myers and Jacob Solt.

The evening session opened with singing directed by Rev. Olin Krehbiel, pastor of Grace Mennonite Church, Lansdale, Pa., devotional service by the Flatland Mennonite Sunday school. During the roll call the 18 Sunday schools represented, quoted verses of Scriptures. Sunday schools not represented were Napier, Mechanics Grove and Richfield.

Installation of newly elected officers, an address and special music were the main features of the evening session. The new officers were installed by the Rev. J. J. Plenert, pastor of the First Mennonite Church, Phila., Pa. They were as follows: Pres., William Shelly, Phila.; Vice Pres., Walter M. Nace, Phila.; Sec., Mrs. Florence Schultz, Collegeville, Pa.; Treas., Raymond Stauffer, Palm, Pa.; Mission Sec., Miss Huldah Myers, Quakertown, Pa.; and Field Sec., Walter H. Temple, Wilkes Barre, Pa.

This was followed by a very splendid quartet by members of the East Swamp Sunday school, a moment of silent prayer for the maintenance of peace abroad and at home, with close by John E. Fretz in a fervent appeal for the continuation of peace.

The main address of the evening was delivered by Rev. Harold Burkholder, recently installed pastor of the East Swamp Church, who delivered an excellent discourse on the convention theme.

The convention was brought to a close with singing of "Wait on the Lord."—Nora Moyer, Sec'y of Eastern District Mennonite S. S. Union.

EDITORIAL
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke,
Secretary
McPherson, Kans.

Concerning a Young People's Paper

Have you sent in your questionnaire!

The Young People's Committee two weeks ago published a questionnaire, hoping to gather information about what young people desire in the way of a Youth Paper. The more questionnaires that are returned. the better a cross section we will get.

If you have not yet sent it in, reach for your pen now—check your answers, and mail it to the editor of "Our Youth Says,"—TODAY.

* * *

Stone tablets in the masonry of old Pennsylvania houses, with religious inscriptions, were common. One of them reads:

Jesus, komm in mein Haus
Weiche nimmer heraus.
Komm mit deiner Gnad und Guet
Und stelle meine Seel' zu Fried'.

Translated this means: Jesus, come into my house and never more depart. Come with your grace and mercy and set my soul at peace.—*Vine Press.*

* * *

A certain business man required all of his employees to be prepared without notice to give 10 suggestions for the improvement of the business. Failing in this they were likely to be dropped from the payroll. It kept them alert to the possibilities for growth in their work. What could not be accomplished if our minds were as keen to the possibilities for the improvement of the business of our King. Why not have a Sunday school workers conference or a C. E. executive meeting at which each one is challenged to bring 10 SUGGESTIONS for the IMPROVEMENT of the work.—*Workers' Exchange.*

Social Suggestions for October

Decorations are a simple matter in the month of October. The leaves this year are especially lovely and the weather is inviting for an outdoor event. From the following list you will get suggestions, which will suit your special group.

1. Hallowe'en Party
2. The Black Cat Frolic
3. Harvest Home
4. American Night (Oct. 12)
5. Neighborhood Night
6. Discovery Night
7. Hunter's Moon Treasure
8. Candle-light Fellowship Hour

Make use of the out-of-doors. Here is an opportunity which you do not want to miss. Have a very strong leader in charge of the entertainment around the campfire.

Lead the singing from semi-popular and old fashioned songs to the hymns we all love to sing. The evening can end with the feeling that each one is nearer God. Such an atmosphere will carry over into the days that follow.

Some games that could be used to make this party a success:

Rabbit's Nest

Any number may play this game. The rabbit's nest is formed by two players who stand facing each other, holding hands. A third player stands between these two in the nest. As many of these nests may be set up irregularly in the field, as desired. One player is a dog whose duty it is to chase a rabbit, another extra player who has no nest. This rabbit may elude the dog by taking shelter in one of the nests, and as there may be only on rabbit in each nest, the rabbit already in the nest must quickly run out, and the dog will follow it. In the case of a large group of players, there may be several nestless rabbits and several dogs.

Graded I Spy

In this form of the game the one who is It covers his eyes and counts ten (at a moderate rate), the other players meanwhile running to find hiding places. As soon as the one who is It calls "Ten," all the others must stand rigid wherever they are. If anyone is seen to move by the one who is It, he calls him back to the starting point, and begins there again on the next grade. "It" once more covers his eyes and again counts ten, the other players seeking hiding-places as before, and, of course, running farther afield to find them. On the word "ten" they stop, as before. This is done five times, by which time, probably, all the players will have disappeared. Then the one who is It must seek them out as in the regular game I Spy.

Jack-O'-Lantern Relay

Use four Jack-O-Lanterns in which are lighted candles. The group is divided into four parts. These groups may be called Cats, Bats, Owls, and Ghosts.

They stand in parallel lines and face a goal. At the signal the first one runs to the goal and back holding the face of the lantern so that the draft will blow through. When the first one returns he hands the lantern to the one in front of the line and takes his place at the back. If the Jack-O'Lantern goes out, it must be relighted. The leader should provide matches for this purpose and be prepared to supply them as soon as the lantern is out.

Ghosts and Witches

The players are divided into two teams of ghosts who line up on opposite sides. Each team has its witch, who, blindfolded, is in the center, listening for the wandering ghosts. The object of the game is to see which team is lightest on its feet. The players take turns walking around the two witches, and, if perchance a witch thinks she hears a ghost she calls out. "I hear a ghost." If she is correct, the player loses a point for his side. If a witch detects one of her own team, it scores two points for the opposite side. If a witch's guess is incorrect, her team loses a point. Needless to say, the keyynote of the game is "caution."

Finding Help in Public Worship

Neh. 8:1-3, 5, 6; Matt. 18:19, 20

Young People's Topic for Oct. 30, 1938

Meditations:

M., Oct. 24. Worship and inner vision. Isa. 6:1-8.
T., Oct. 25. The uplift of worship. Ps. 84:1-12
W., Oct. 26. The uplift of music. Ps. 150:1-6.
T., Oct. 27. Help in the synagogue. Luke 4:16-21
F., Oct. 28. Worship in church. Rom. 12:1-9.
S., Oct. 29. Courage in worship. Ps. 27:1-14.

Suggested Hymns:

"Come Ye Disconsolate," "Come Thou Almighty King"

The term worship is not to be confused with going to church. The former term deals with matters within; the latter deals with outward form. There are many thousands of unfortunate people who, though they cannot go to church, are more worshipful than many of us who attend church regularly. Some of these people, "gems of God" let us call them, are aged mothers and fathers. Still others are bedfast due to physical sickness. So let us not hastily conclude that to be a worshipping Christian all one needs to do is to have his name on the church roll, attend church and pay church dues.

Let it be made clear, however, that the Church and church worship is necessary. The Christian Endeavor movement has wisely had as its motto since the very beginning of its organization the slogan FOR CHRIST AND THE CHURCH!

Let every Mennonite Christian endeavor society, let every Mennonite Christian endeavorer renew this pledge, this clear statement of the object of high loyalty. Let us go further than this! Let us carry this resolve into action!

Suggested Topics:

Helps of Public Worship

1. In worship we receive visions of the Lord. Is. 6:1-7.
2. Prayerful meditation will make it possible for us to hear the voice of the Lord. Is. 6:8.
3. It will give us faith to overcome. Matt. 18:19, 20.
4. "Blessed are they that dwell in thy house." Ps. 84:4.
5. Church music is uplifting. Ps. 150:1-6.
6. Jesus helped in the synagogue. Luke 4:16-21.
7. Worship helps people to gain a vivid sense of reality of God and a wholesome conception of what God is like.
8. Worship can lead to a freedom from a sense of guilt, to a feeling that one's sins are forgiven.
9. Worship frequently stimulates aesthetic appreciation.
10. Worship fosters devotion and loyalty to the church.
11. Worship strengthens the motive to share one's faith with others.
12. Worship can make the Bible more meaningful.
13. Worship stimulates social imagination and sympathy, strengthens social ideals.
14. Worship can lead to a renewal and revitalization of religious and moral convictions.
15. Worship often affords a profitable escape from the immediate reality with all its problems and pains.

INTERMEDIATE DEPARTMENT

Workers for Peace

Intermediate C. E. Topic, Nov. 6, 1938

For Daily Study

Oct. 31. Christian principle of peace. Heb. 12:14
Nov. 1. Jesus' word on peace. Matt. 5:43-48
Nov. 2. Solomon, maker of peace. I Chron. 22:6-10
Nov. 3. A poet foresaw peace. Isa. 2:1-5
Nov. 4. God on the side of peace. Ps. 147:12-20
Nov. 5. The spirit of peace. Matt. 5:5
Nov. 6. Topic—Workers for Peace. Jas. 3:13-18

Preprayer Circle

Isa. 26:3. Pray that this meeting may give the members a new understanding of what "peace" means, and how we can contribute to it through our own lives. Pray that the love of Christ may dominate each one more and more.

Songs of Praise

"Love Divine All Love Excelling," "More Love to Thee," "Christ for the World We Sing"

Announcements. Announce your next Sunday's topic and leader.

Quiet Worship

Topic—Workers for Peace

Prelude—Worshipful instrumental music

Leader: "A new commandment I give unto you, That ye love one another . . . By this shall all men know that ye are my disciples, if ye have love one to another."

Response: "Behold, how good it is when brothers dwell together in love."

Scripture reading: Jas. 3:13-18

Song: "A Hymn of Love"

A Reading. (Explain that the following is the description given by the Greek philosopher, Aristides of Athens, to the Emperor Hadrian of the character and spirit of the people known as Christian in the second century. Ask your group to think whether these things could be said of your own church members.) The Spirit of Peace at work. "They placate those who oppress them, and make them their friends. They do good to their enemies . . . If any of them have bondwomen or children, they persuade these to become Christians for the love that they have towards them; and when they become they call them, without distinction, brothers . . . They love one another. They do not refuse to help widows. He who has, gives ungrudgingly to him who has not . . . If they see a stranger, they take him to their dwellings, and rejoice over him as over a real brother; for they do not call themselves brothers after the flesh, but after the spirit and in God . . . If any one among them is poor and needy, and they do not have food to spare him, they fast two or three days that they may supply the necessary food . . . As men who know God, they ask Him what is proper for Him to give and for them to receive. Thus they do throughout their entire life . . . The good deeds which they do, they never proclaim in the ears of the multitude, but even take care that none shall perceive them . . . Truly this is a new people and there is something divine in them."

Sentence Prayers

Song: "O Master Let Me Walk with Thee"

Presenting the Topic:

1. What the leader might say. Point out the fact that there are two approaches to peace—the inner and the outer. One says, "Put the love of Christ in the hearts of men, and you will solve the problem." The other says, "Perfect such instruments of peace as the League of Nations, the World Court and hold peace conferences and you will establish Lasting peace." Both are necessary, but it is certain that the outer cannot last without the inner, and will be in vain unless it is the outgrowth or expression of the inner peace which is created by the love of Christ in the human heart. Give example of the failure of treaties and conferences in modern times because of the lack of the peace of Christ in the hearts of those concerned. It would seem particularly important that as Christians we should be concerned about how to find and maintain this inner peace.

2. Some Questions to Answer

(1) What stirs up strife and enmity? What method does Jesus suggest for conquering it? Matt. 5:43-48. Has this method been tried? Give examples.

(2) What blessing did Jesus pronounce upon the peacemakers? Matt. 5:9. Why are they called "sons of God." Refer to James 3:13-18

(3) What was the attitude of the early Christian toward war? Referring to the reading given in the worship service, why is it hard to imagine these people going to war?

(4) How did the first Mennonites come to be Pacifists? Consult your pastor. What was their motive? To escape suffering, or was it a higher motive? Does their reason hold for Christians today?

(5) What would be the effect if Christian people everywhere began to practice love intensely toward their fellowmen? What difference would it make in your school? In your community? In our nation? In the world?

Closing Consecration Service

(Ask each member to come prepared to give a verse of Scripture, which would make it impossible for a Christian to take part in war. Or prepare such verses, writing them out on slips of paper, to give to each one for his participation. The following are suggested: Matt. 5:9; Matt. 5:44; Matt. 5:39; Matt. 5:40, 41; Mark 11:44; Mark 12:31; Rom. 12:17; Rom. 12:20; Rom. 12:21; Phil. 2:2, 3. Add others.) After singing, "Dear Lord and Father of Mankind," stanzas 1 and 2, call for the consecration verses.

Close with the singing of the last three stanzas and Benediction.

JUNIOR CORNER

Suggestive Outline for November
(Exodus — Joshua)

November 6: God wants to deliver me from the enemy. Exodus 14:10; 15:1
November 13: God wants to teach me His Word. Exodus 24:12, 13; 31:16; 32:15, 16
November 20: God wants to lead me to the new home. Deut. 8:1-10; Joshua 3:5
November 27: I want to thank God. Joshua 24:1-28; Psalm 103

Verse for the month: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm 103:1 and 2

Song for the month. "Praise Him! Praise Him!"

Project for the month: It is Thanksgiving month with its simple meaning, thanks-giving, but in its deeper sense it is the soul's outpouring of self and substance unto God whose mercy and love throws me down to worship Him. So in this month there should be giving, giving out of thanks. Last year we built a "pyramid" out of cans decorated in black and white tissue. This year, could it be a "Happy-Home" month? Ask the children to make their homes happy. There is happiness when there is love and peace and unselfishness. Let it be a week by week project. When, during the week or at the close of it, the child feels the happiness of the home, then ask him to look for something in mother's cellar or pantry that he can set aside as a thanks-giving sign for a happy home that day or that week. If you meet each week, ask your children to bring the happy-home-thanksgiving-signs to the Sunday night meeting. This would mean one gift per week. If you meet only twice during the month, it would mean two articles per child for each meeting. These thanks-giving signs could be in the form of canned foods, potatoes, onions, soap—anything that makes a home happy because it has these necessities. At the beginning of each meeting throughout this month, use the second opening song for this offering. With leader standing to receive these gifts, let the children bring them, filing by and, as leader, build the things brought into the shape of a house. Articles that cannot be built into this "home," can be put inside. There should only be one house built for the month, if then you have weekly meetings, you would build only part of a wall on the first night. This would be taken into safe keeping until next meeting when it should be rebuilt before the opening of the program and the additional contributions "built" on. At the last meeting the home is completed. When introducing the project, have a specific home in mind that could be made a happy home by gifts such as the children would bring. Keep this home near to the children all through the month. Pray for it with the children. Ask them to remember it during evening prayers. Perhaps there are children in this chosen home. Acquaint the group with them. It may be that there will be added joy in the homes your group represents because they have been reminded of the little things that can make a home happy. To introduce this project, you could draw on the blackboard a happy-home scene and underneath the two verses for this month.

God Wants to Deliver Me from the Enemy

Program Suggestions for November 6, 1938

Exodus 14:10; 15:1

Prelude

Opening Service

1. Song in unison: "Come Ye that Love the Lord"
2. Happy-Home Thanksgiving offering while singing a happy song such as "There is Sunshine in My Soul" or "Jesus Wants Me for a Sunbeam"
3. Leader's prayer asking for blessing upon each offering and upon the one that gave it and upon those that shall receive it.
4. Scripture reading by a junior: Mat. 25:34-40
5. Prayer in unison: Psalm 51:10

Mission Minutes: "Happy-Home" across the seas. Let a junior find (in our publications) a related incident of a changed home where happiness has entered because Jesus has been accepted.

Study Period. Aim: to teach the truth that God delivers us from the enemy.

1. Introduction of subject by a statement of the truth that there is no happiness in a nation or home when its enemies have not been conquered.
2. The children of Israel before the enemy was conquered. Pictured by junior using Ex. 14:10-14
3. God conquers the enemy. Ex. 14:15-30. Retold by a junior.
4. The children of Israel after the enemy was conquered. Ex. 14:31; 15:1
5. Special music: "He Is Able to Deliver Thee" verses 1 and 3
6. Heart-talk: "What of My Enemies?" Tell the children of the enemies of our lives and the enemy, Satan, and how from all these God wants to deliver us through Jesus, our Savior. Close with the thought that we, too, will sing praises when we see how God has delivered us from all our enemies and has washed away our sins as He washed away the army of Egypt.
7. Sing in unison: "Praise Him! Praise Him!
8. Speak in unison verse of the month
9. Closing prayer by leader

◆

Next in merit to not sinning is confessing sin. A very learned man has said: "The three hardest words in the English language are, 'I was mistaken.'" Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." Goldsmith says "This confession displayed more greatness than all his victories." Such a prompt acknowledgement of his fault recalls Bacon's course in more trying circumstances. "I do plainly and ingenuously confess," said the great chancellor, "that I am guilty of corruption, and so renounce all defense." "I beseech your lordships to be merciful to a broken reed."

Churches Called To Observe Temperance Sunday

The need for a revival of temperance education has led the Federal Council of the Churches of Christ in America to issue a call for the observance of "Temperance Sunday" on October 30 throughout the country. The day was included in the Calendar for the Christian Year as prepared by the Federal Council's Committee on Worship last year, the suggested date being the last Sunday in October, which is already recognized in some quarters, both in this country and abroad, as "World Temperance Sunday." The designation of this Sunday was followed up by the Federal Council's Executive Committee at its meeting last month by a special call for a widespread observance of the day. The suggestion was made that in churches that are accustomed to recognize October 30 as Reformation Sunday the following Sunday, November 6, might well be observed as Temperance Sunday—or any other Sunday which in certain denominations might be found to be more satisfactory.

As a means for providing ministers and leaders in religious education with helpful materials for the observance of the day, the Federal Council of Churches has prepared a packet of ten pamphlets, selected from the best material published by various denominational and interdenominational agencies, on the liquor problem and the relation of the Church to it. The pamphlets have been chosen from the particlular standpoint of their educational value in the local church. The packet of ten publications is available at 70 cents, including postage, from the Council's headquarters, 297 Fourth Avenue, New York. Among the materials included in the packet are:

"The Liquor Traffic: Its Cost." (Congregational Council of Social Action)

"Children and the Alcohol Problem." (American Baptist Publication Society)

"Young People and the Liquor Problem." (Methodist Episcopal Board of Temperance, Prohibition and Public Morals)

"The Sensational Rise in Liquor Consumption." (Methodist Episcopal Board of Temperance, Prohibition and Public Morals)

"Christian Education and the Alcohol Problem." (International Council of Religious Education)

"Liquor and Modern Life." (Presbyterian Board of Christian Education)

If thou well observe
The rule of—not too much—by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may's thou live, till like ripe fruit thou drop,
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd; in death mature.

Tentative Itinerary of the Field Secretary

(This itinerary is subject to modification)

Wolf Point, Mont.	Sun. to Tues.	Oct. 23-25
Peace River District Alberta, Canada	Sun. to. Fri.	Oct. 30-Nov. 4
Tofield, Alberta	Sunday	Nov. 6
Ryley, Alberta	Monday	Nov. 7
Irma, Alberta	Tuesday	Nov. 8
Lacombe, Alberta	Wednesday	Nov. 9
Didsbury and Borne Ranch, Alberta	Thurs. to Fri.	Nov. 10-11
Rosemary, Alberta	Sunday morning	Nov. 13
Countess, Alberta	Sunday afternoon	Nov. 13
Gem, Alberta	Monday	Nov. 14
Hussar, Alberta	Tuesday	Nov. 15
Rosemary, Alberta	Wed. to Thurs.	Nov. 16-17
Vauxhall, Alberta	Fri. to Sun.	Nov. 18-20
Coaldale, Alberta	Monday	Nov. 21
Springridge, Alberta	Tuesday	Nov. 22
Churches of British Columbia		Nov. 23 to Dec. 4
Bellingham, Wash.		Dec. 5

(The itinerary for other groups in Montana and Minnesota will be worked out later.)

Pacific Dist. Conference News

The 35th Annual session was held in the First Menn. Church of Saskatoon, Canada, Aug. 2, 1938, at 7 P.M. The delegates met for "fellowship dinner" at the dining hall on the Exhibition grounds, then drove to the church for the meeting. Rev. P. A. Wedel, president, presided. The conference theme was, "Be strong and of good courage." Rev. Albert Claassen led devotion. Delegates certificates revealed 31 delegates present, all but 2 churches were represented. The minutes of previous conference as well as the treasurer's report were read and adopted.

The field secretary, Miss Emma Ruth, made a report of her visit to the churches in Oregon, Washington. She reported good interest and progress among those visited.

The Evangelistic committee gave a very interesting as well as encouraging report. Rev. P. D. Unruh was placed in charge of the Newport work some time ago at $10 per month assistance from conference—this was doubled . . . Deer Park group has been organized . . . .At Portland Rev. and Mrs. Edmund Miller were placed and Miss Niswander, who has labored faithfully, transferred to Philadelphia. The church building was purchased for $650.00 and alterations and repairs are under way . . . Rev. Widmer at Dallas was allowed $35 per month. . . . Four churches have been built or re-built in the Pac. Dist.

An Education Committee was created with Rev. Hostetler as chairman, Rev. Langenwalter and Rev.

Edmund Miller are the other two members. These are instructed to prepare an amendment for our new constitution so it will include the Education Committee.

All officers and legislative bodies were carried over until next year. The same budget as the previous year was adopted. The invitation for next year's conference at MONROE was accepted. . . . We expressed our appreciation to the friends and brethren at Saskatoon for the use of their building.—Homer Leisy, Sec., in *Worker's Exchange.*

CORRESPONDENCE

MENNONITE CHURCH, WAYLAND, IOWA

Dear Readers of the Mennonite:

We are glad to report that Rev. Wm. Penner and family of Taftville, Conn. expect to be with us Dec. 1. May God richly bless his ministry in our midst.

July 31, we were privileged to listen to a splendid address when Prof. Willis Rich of Bethel college was with us. He was making a tour in the interest of the college. His sister Mrs. F. L. Platt also visited relatives here.

Aug. 20, Rev. Ted Voth, student from the Chicago Theological Seminary, brought us a message while here working in the interest of the Mennonite Peace Society. We also enjoyed a visit from our former workers in the church and Sunday School, the Misses Marie and Louise Imhof from Santa Cruz, Calif. The evening of Sept. 25, the pageant, *"Life's Cross Road"* was well presented to a full house. The pageant was sponsored by the Delta Alpha class.

—Corr. Mrs. C. K. Schultz.

DEATHS

ELMA WOELK FREY was born Feb. 25, 1913 near Goessel, Kansas. She received her education in the rural schools and the Goessel High School, from which she was graduated in 1932.—She was baptised upon confession of her faith on June 8, 1930 by Rev. P. H. Richert and received into the Tabor church in which she remained faithful to the end. She was a willing worker in the church, taught Sunday School a number of years and was an active member in the sewing society of which she was secretary at the present time.

On Sept. 20, 1934 she was united in holy matrimony with John W. Frey. On their fourth wedding anniversary she took sick and was taken to the Bethesda hospital the following day, where all that medical and loving care could offer was given her. Although many prayers were offered all seemed to be in vain for the Lord's will was to take her to her eternal home. After nine days of serious illness she passed away on Sept. 28 to meet her Savior whom she in all simplicity served and loved. Her death followed complications arising following an operation for appendicitis.

She was a loving wife, willing to serve whenever possible. She was always concerned about the welfare of the home, often forgetting her own well-being. She leaves to mourn her too early departure, me, her husband, John W. Frey, her parents, Mr. and Mrs. P. B. Woelk, her mother-in-law, Mrs. Peter Frey; her prandparents, Mr. and Mrs. P. W. Schroeder; two sisters, Dora and Mrs. Olga Franz, two brothers Rudolph and Herbert; nine sisters-in-law; seven brothers-in-law and a host of relatives and friends. — She reached the age of 25 years, 7 months and 3 days.

I cannot say, and I will not say that she is dead,—she is just away with a cheery smile, and a wave of the hand. She has wandered into an unknown land, and left us dreaming how very fair it needs must be, since she lingers there.

The largely attended funeral services were held Sunday afternoon, Oct. 2, at the Tabor church. The Rev. P. H. Richert gave a German sermon, based on Romans 14, 7-8 and the Rev. P. H. Unruh in the English language, based on II Cor. 5, 8 and Acts 2, 38. A male quartette sang two numbers "God's loving Hand" and "With Me all the Way." She was laid to rest in the church cemetery.

* * *

H. P. HARMS, son of Peter Harms and Helena nee Klaassen Harms, was born in Michalin, near Machnovska, Russia, Dec. 23, 1867. In 1874 the family and the larger part of the community came to this country, landing in Philadelphia, Nov. 27, and arriving at Peabody, Kan. Dec. 5. Henry was baptized upon confession of his faith April 23, 1889. He was joined in marriage with Susanna Ewert, February 5, 1893. Nine children were born to this union, two of whom preceded their father in death.—After the youngest son's marriage the parents moved to Newton from where they still attended the services of the Gnadenberg church. They also lent a helping hand to their children wherever possible. On Tuesday the deceased went to his old home to do some painting. He had the bad luck that the ladder slipped away and he fell, fracturing his thigh bone and receiving other injuries. He died Friday at one p. m., his age being 70 years, 9 months and 7 days. He leaves to mourn his passing his wife, with whom he lived more than 45 years in congenial wedlock, sharing joy and sorrow, four sons and three daughters with their families, to whom the remembrance of him shall and will be a blessed heritage.

He that always waits upon God is ready whenever He calls. Neglect not to set your account even. Happy is the man who so lives that death at all times may find him ready to die.—*Owen Feltham.*

« » JOTTINGS » »

—*Telegram from China:* "Peking, China, October 12—ARRIVED SAFELY. Albert Janzen." We thank God that He has protected them on their journey across the seas. To Him we give our thanks, praise and adoration.—John Lichti.

—"*The Armistice-day Peace Conference* will be November 11th, at the Zion Church, Souderton, Pa., with morning, afternoon and evening sessions. We are expecting to have Frederick Libby or Paul Harris Jr., from Washington, D. C. as one of the leaders. Certainly this is a time when Christians, and especially those of the 'Peace Churches' ought to pray and work for peace as never before. This is our '*Golden Opportunity.*' "—Carl J. Landis.

—*Clothing for Canada.*—Churches here and there are making up donations of clothing to be shipped to Rev. David Toews, Rosthern, Sask., for the needy in Canada. This is a very worthy cause, one in which all churches can and should cooperate.

—*Rev. A. S. Bechtel, Hanston, Kans.*, in commenting on the unfortunate condition of President A. S. Rosenberger of Bluffton College, now resigned, says, " 'Overwork brought on a nervous condition,' so the report says. It seems to me it is a grievous reflection on our Church that our people, at least many of them, so poorly support our schools that as a result the leaders of them seem to break down under the load, the needless load of worry and responsibility. Then in addition they are often criticized unjustly, unfairly and in an un-Christian way by those who do not try to help them and probably too frequently by those who could help but will not do so. Will the Church go unscathed because of this?"

—*On September 18, Mr. and Mrs. Linscheid* conducted services at the Concho school for the last time before retiring from direct mission work. They are now busy in between times packing and otherwise preparing to leave the field. Rev. and Mrs. Benno Toews from Rosthern, Sask., intend to arrive here on Oct. 31, to carry on the work at this place.—*Messenger*

—*Rev. and Mrs. H. T. Unruh* of Bluffton, Ohio, visited their parents here recently and attended the Golden Anniversary exercises of Bethel College. They like their work with the First Mennonite Church at Bluffton.

—*The Music Committee* charged with the duty of revising the Mennonite Hymn Book meets again these days. The members are: Prof. W. H. Hohmann of Bethel College, Prof. Russell Lantz, Bluffton, College, Rev. C. E. Krehbiel, Newton, Kansas, and Rev. Lester Hostetler, Upland, Calif. Mrs. Wilhelmina Bixel Fuller, another member, is unable to attend. The committee needs the prayers of all honest members of our conference.

—*Bethel Church, near Lustre, Mont.*—We had the privilege of having Rev. A. H. Leaman with us for evangelistic meetings, in July.—On Sept. 11 four young people were baptized and received into the church, followed by communion on the 18th.—Toby Unruh and Margaret Decker were married Sept. 30.—On Oct. 16, we are planning to have our Children's Day and Harvest Festival program.

—*Golden Anniversary of the Corner Stone Laying of Bethel College.*—With beautiful autumn weather all the way through, the four days' programs were carried out as published, with large crowds at each of them. For the overflow numbers, the dramatics lecture room and the large library were equipped with loud speakers, so that all visitors could find seats and hear. The speakers did themselves and the splendid audiences full justice. A surging sea of humanity witnessed the corner-stone laying ceremony near noon, the last day. Owing to lack of space, we are unable to say more about these memorable festivities at this time, but we are bringing the main address of the occasion that of Dr. Theodore O. Wedel, son of Prof. C. H. Wedel, first president of the College. Readers will find it on pp. 2-6 of this paper. It is a memorable address. One thing that was particularly noteworthy in the prayers and addresses made, God was given due praise for all He has done for Bethel College until it has become an institution known the country over for its splendid Christian work.

—*Honor Roll of Bluffton College for 1937-38:* Evelyn Burkhard, Anna Craig, Marco Cramer, Harriet Criblez, Emma Detweiler, Magdalene Geiger, John Gregg, Nedra Grubaugh, Donita Hartzler, Margaret Hobson, Christine Miller, Josephine Mohr, Irene Poe, Harleigh Rosenberger, Allen Schroeder, Karl Schultz, Andrew Shelly and Helene Stonehill.

—*The General Conference Board of Education* held several meetings on the Bethel Campus during the festive days. One of the main issues before them was to arrange for the preparation of more S. S. Literature. A quarterly for Intermediate classes will make its appearance with the new year. The Board is composed of E. G. Kaufman, Lester Hostetler, J. H. Langenwalter, P. R. Schroeder, J. D. Unruh, and J. S. Schultz of Bluffton College, who substituted for D. H. Richert, resigned.

—*MARRIED.*—On Friday, October 14, at the Emmaus Church, near Whitewater, Kansas, Jane E. Entz to Walter Claassen. Rev. J. E. Entz, uncle of the bride, performed the ceremony and preached a fitting sermon.

—*Rev. and Mrs. P. J. Friesen,* their son Arnold; Bro. J. John Friesen, son Willard and daughter Magdalene, all from Mountain Lake, Minn., visited the family of their brother, Rev. Gerhard Friesen, Bethel College farmer, during the Golden Anniversary festivities of the College.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, OCT. 25, 1938 NO. 42

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Training Children to Become Christians

Speaking about training children is there any reason why children should go to church? Yes, listen! no character is complete without the virtue of reverence, and it is a trait which needs training nowadays. But this is not a reverential age, nor are we a reverent people. The best method of development that we have is in the church. A little boy goes to church with a child's receptivity. He knows it is God's house, he knows there is talk about God and talk to God and that the hymns all refer to God. He knows because it is God's house he must set aside for a time his own impulses and desires and must be quiet like other people around him, and some way there grows into his consciousness a verse of the reality of God that has a lasting influence. If we wait till after our boy is ten we have lost one of our finest opportunities for character building.

Christian friends let us gather them into the fold, children of all ages, let us use every means in power to bring them to a knowledge of the truth and if we have the prayer and co-operation of God's people, we shall have the blessing and appreciation of Him whom we serve.—From "A Pastoral Letter," by J. E. Kaufman.

* * *

I WILL GIVE YOU REST. This is one of the Master's promises. (Matt. 11:28) Those who labor and are heavy laden shall have rest; not the rest of inaction, or the rest that comes after death, but rest here in the midst of our work. We need this for we are all too restless. We are impatient with God and His purposes and uncertain of His goodness. Jesus invites us to come to Him and learn the way of implicit confidence in God. The inner citadel of our soul is not at peace. We fret, we worry, we lose our temper, we are afraid. Our inner lives are anything but composed and at rest. Jesus asks us to come to Him and learn how calm and glad our hearts may be if we have but meek and humble spirits. Conditions in the outside world are not to our liking and that makes us restless. And so we push ourselves a little harder, we join another organization, we egg each other on to more activity, we become interested in "big movements." Again the Master invites us to Him, to take His yoke upon us, and see how light the burden may be. Less of meaningless, feverish activity, more time for silence, solitude, contemplation, worship—this is the secret of Christian rest. Incidentally, it enables us to accomplish more solid work.—L. H.

A TALENT FOR LIVING

There are too many people in the world who are under the impression that they have no talent for anything. Perhaps they have not much talent or aptitude for singing or painting or making poetry, or teaching. But even the most mediocre has talent for something, and how about *a talent for livnig?* Real living consists in knowing how to make a happy adjustment to one's environment, in discovering how to live peacefully and helpfully with our neighbors, in devising ways of spreading happiness in what we call the "simple every day things of life." To awaken or exercise this talent for living a person can take a hapless individual to some vantage point to watch with him and unfold to him the glories of a sunset. Another can spread cheer and good will by giving that word of encouragement and that handclasp that we all long for. These are God-given and often change the trend of a whole life. To share sincerity, kindness, love and sympathetic understanding with other people is one of the most beautiful talents. — Then there are individuals whose outstanding talent or peculiarities sort of ostracize them from the ordinary rank of men. Some of us have known such individuals. How their souls must yearn for the warmth of a cheery smile and the thrill of a handgrasp by some one who makes use of the talent for living. It is a most desirable talent to be able to keep from one's mind all unkind, often unjust thoughts or prejudices against others, which will usually vanish upon closer acquaintanceship. Meeting a man or woman with a mind so expectant of the finest in them, with no room for the unworthy, will be reciprocated with similar attitudes. Each man and each woman will ordinarily give back to us the finest that is in them, and our hearts will be gladdened at the response. — J. R. T.

For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.—Matt. 16:25.—It is the spirit that giveth life.—John 6:63.

Things That Abide

Mrs. G. A. (Anna S.) Linscheid

There are many things that people strive to obtain in this world such as good homes, nice cars, wealth, honor, education, good positions and many more. These are very good in themselves and worthy to attain if they are used in the right way. We get a great deal of comfort and pleasure out of a neat, clean, well-kept home. A good education and a position worthy of it can be used for the uplifting of mankind and the furtherance of the Lord's kingdom. A person that has wealth can do a great deal of good in the world if he uses it aright; but anything that we misuse, anything that we put first, above everything else, will become a stumbling block, an idol, as it were, to us and that makes it harmful to us, instead of a help, as it should be. All things of this earth, however good and valuable they may be, are not lasting, sooner or later they must pass away.

The wise Solomon said in Prov. 22:1: "A good name is rather to be chosen than great riches." A good name is something that outlives us. Even after we are gone it still lives on in the memory of those that knew us. How do we attain to such a good name? If we are always perfectly honest in our dealings with those around us, if we are always truthful in our speech, if we are always sincere in our every thought, word and deed, we can attain to such a good name. Surely that is worth striving for.

Yet there are things of still greater and more lasting value. The Word of God says: "Heaven and earth shall pass away but my Word shall not pass away." This Word tells us of the things that shall not pass away. Among these are salvation in the Lord Jesus Christ, the resurrection of the body, the eternal home in the heavens and the joy of being with our Lord through all eternity, with all the sorrows and hardships and struggles of earth gone forever. These are abiding and worthy to attain.

Paul says in 1 Cor. 13:13: "Now abideth faith, hope, charity (love)"—some more things of lasting value. Faith in the Lord Jesus Christ, our Savior, hope of our eternal home and the love of God forever and ever the same, which if we accept enables us to love Him above all else and our fellow-men as ourselves—these are worthy striving to obtain.

In all these many years, practically a life time, that we have labored among the Indians, we have tried to bring these things of lasting value to you, in the work with the little folks in the Sunday-school, in the Sunday services in message and song, in our contact with you on week days in your homes, in health, in sickness, in death, at funerals—and now as our work among you is drawing to a close I wish to leave this parting message and thought with you (Mr. Linscheid will bring his next month): Strive for the things that are abiding, the things eternal; for the things of this earth, no matter how good and attractive they may be, are fleeting and of but short duration and will all sooner or later pass away. Only the things of God are eternal and will abide for ever.—*The Cheyenne and Arapaho Messenger.*

Thirtieth Anniversary Program of the Smith Corner Mennonite Church

SUNDAY MORNING SERVICE

October 23, 1938

9:30 Sunday School—Supt. Bernard Smith
10:30 *Anniversary Sermon—Rev. Sylvan Lehman*
11:30 *Dedication of New Basement*, Rev. A. J. Neuenschwander, Sec. Home Mission Board of Gen. Conference.
12:00 Dinner—Served by ladies of the church

AFTERNOON SERVICE

2.00 Song Service, Rev. Lehman
2:15 Devotions, Rev. Arthur Snyder, Roaring Spring
2:30 *Thirty Years History*, Foster Orr, first Supt., Rev. Lewis Shaw, Samuel Snyder and Rev. John Raugh
—Greetings from visiting Pastors
—Closing Prayer and Benediction. Rev. Emmerson Slotterback, Altoona.
4:15 Fellowship Hour; 5:15 Evening Meal

EVENING PROGRAM

6:45 Young People's Meeting,—Candle-light service "Helping My Church."
7:30 Sing Hymn
8:00 Address—"Understanding God's Work." Rev.

Following this Anniversary, there will be meetings through the week, with the Theme: STEPS IN THE WAY OF SPIRITUAL POWER AND EVANGELISM.

A. J. Neuenschwander

A Word of Thanks

Having safely arrived at home Saturday noon, Oct. 15, I would like to let the many friends who were my hosts, and also the churches I visited from Ontario to British Columbia as well as those in Washington, Oregon, and Idaho know that I am now happy at home in Newton, Kans. at 323 E. 4th. Street. The meeting of many old friends and the chance of making many new ones will remain with me as a precious memory treasury. Along with this I would also express once more my appreciation for all kindness shown me on this prolonged itinerary in the mission cause. The dear Lord kept me well those four and a half months and no speaking engagements had to be cancelled on account of ill health. Greetings with Matthew 25:35. Till we meet again. Your co-worker in the causes of missions, P. J. Wiens.

Publication

AN APPEAL

Dear Churches of the General Conference: May the Board of Publication ask each of you to take a generous offering for the work of publication before New Year? The Conference has a standing resolution requesting such an offering at least once each year. Our general treasury is in need of considerable cash to meet the expenses of new publications. A good many individuals have made contributions for the specific purpose of a printing plant fund for which we are truly grateful. But few of the churches have sent in offerings this year, for our general treasury.—Will pastors and church leaders kindly take this up with their churches and put this plea before them?

AN INTERMEDIATE S. S. QUARTERLY

We have our Christian Sunday School Quarterly for Senior and Adult student classes. In conformity with Conference action other needful Sunday School lesson material is to be prepared. The next step is the preparation and publication of a quarterly for use by students of high school age and possibly a year or two below that—an INTERMEDIATE QUARTERLY—publication of which is to begin in 1939. Editors for this work have been chosen and are already at work. Sample pages of this forthcoming quarterly should be ready for mailing to the different Sunday schools or churches within two or three weeks. The time is too short, though, to get the full quarterly ready for use with the first of the year, but supplies should be ready for the beginning of the second quarter, beginning April, 1939.

The Boards of Education and Publication would therefore kindly ask the Churches, not to place any orders for a 1939 Intermediate Quarterly, until they have seen and examined the samples mentioned. And if they like them well enough to use them, when ready, place an order for them for 2nd, 3rd and 4th quarters of 1939 and continue the use of the quarterly they now take just for the 1st quarter.

A NEW JUNIOR MESSENGER FOR CHILDREN

In conformity with the voice of the Conference the bilingual children's paper, long known as *Kinderbote* and during the last two years as *Kinderbote and Junior Messenger*, is now to be published in English entirely for the Sunday schools in the states. The paper will be called *Junior Messenger* and will continue as a bi-weekly, with the same space that the paper now has, but folded once more, so as to give it a handier format. Samples in this new format will soon be sent to all churches, and they, as well as individuals, are urgently requested to examine them, and if found acceptable, to order as many copies as possible for 1939. The old paper has a circulation of about 2400, and, if pastors will do a bit of advertising, orders for 3000 copies are entirely within the range of possibility. For the Board of Publication—J. R. Thierstein, Chm.

The Voice of Wisdom in the Street

Proverbs 1:30, "Wisdom crieth without; she uttereth her voice in the streets."

J. J. Balzer

We are all ready to listen to voices of nature; but how few of us learn from the voices of the noisy and dusty street? You go to your merchandise and your mechanic shop, you work in factory and school, and come back again; and often with an indifferent mind and heart you hurry through the streets: Is there nothing for us to learn from these pavements over which we pass? Are there no tufts of truth growing up between these cobblestones, beaten with the feet of evil, and pain, and pleasure, the slow tread of old age, and the quick step of childhood? Aye, there are great harvests to be reaped, and now I thrust in the sickle because the harvest is ripe. Wisdom crieth without; she uttereth her voice in the streets.

Life Is Full of Labor

In the first place, the street impresses me with the fact that this life is a scene of *toil* and *struggle*. By eight o'clock every day the city is jarring with wheels, and shuffling with feet, and humming with voices, and covered with the breath of smokestacks, and a rush with traffickers. Once in a while you find a man going along with folded arms and with leisurely step, as though he had nothing to do; but for the most part, as you find men going down these streets on the way to business, there is anxiety in their faces, as though they had some errand which must be executed at the first possible moment.

Up this ladder goes a man with a hod of bricks, out of this bank one with a role of bills, on this dray another with a load of goods. Here one digs a cellar, and there is one shingling a roof, or shoeing a horse, or building a wall, or mending a watch, or binding a book or printing a newspaper.

Industry with a thousand arms, and a thousand eyes, and a thousand feet goes on singing her song of work! work! work! while the mills drum it, and the steam whistles fife it. All this is not because men love toil. Some one remarked, *"Every man is as lazy as he can afford to be."*

It is because necessity, with a stern brow, and with uplifted whip, stands over them ready, whenever they relax their toil, to make their shoulders sting with the lash. Can it be that, passing up and down these streets on your way to work and business, you do not learn anything of the world's toil, and anxiety, and struggle? Oh, how many drooping hearts, how many eyes on the watch, how many miles traveled, how many burdens carried, how many losses incurred, how many battles fought, how many victories gained, how many defeats suffered, how many exasperations endured, what wretchedness, what decease, what agony, what despair!

Sometimes I have stopped at the corner of a street as the multitudes went hither and thither and it seemed to be a great drama. As I looked upon it my heart broke. This great tide of human life that goes down the street is a rapid, tossed and turned aside, and dashing ahead, and driven back—beautiful in its confusion, and confused in its beauty.—Here is the best place to study man,—man in his poverty, his wretchedness, his hunger, his sin, his sorrows—and as you go down through these streets, and come back through these streets, take up all the sorrows, all the losses, all the suffering, all the bereavements of those whom you pass, and present them in prayer before our all sympathtic, loving God.

All Classes Commingle

Again, the street impresses me with the fact that all classes and conditions of society must commingle. We sometimes cultivate a wicked exclusiveness. Intellect despises ignorance. Refinement will have nothing to do with boorishness. Gloves hate the sunburned hand, and the high forehead despises the flat.—Athens hates Nazareth. *This ought not to be.* The astronomer must come down from his stary sphere and help us in our navigation. The surgeon must come away from his study of the human organism and set our broken bones and dress our wounds. The chemist must come away from his laboratory and help us understand the nature of the soils. I bless God that all classes of people are compelled to meet on the street.—The glittering coach-wheel clashes against the scavenger's cart. Fine robes run against the peddler's pack. Robust health meets sickness and feebleness. Honesty confronts fraud. Every class of people meets every other class, they meet in the same city on the same street.

That is what King Solomon meant, when he said: "The rich and the poor meet together; the Lord is the maker of them all." I like this principle of our Lord Jesus Christ, which recognizes the fact that we stand before God on the same platform and thus be associated with all classes. Whatever position you have gained in society, you are nothing but a man, born of the same parent, regenerated by the same Spirit, cleansed by the same blood, to lie down in the same dust, get up in the same resurrection. It is high time that we all acknowledge *not only the Fatherhood of God, but also the Brotherhood of Man.*

Temptations

Again, the street impresses me with the fact, that it is a very hard thing for a man to keep his heart right and to get to heaven by God's grace. Infinite temptations spring upon us from these places of public concourse. Amid so much affluence, how much temptation to covetousness and to discontent with our humble lot. Amid so many opportunities for over-reaching, what temptation to vanity. In the maelstrom of the street, how many make quick and eternal shipwreck.

A man today seems to be a curiosity who has gone through thirty years of the sharp-shooting of business life, and yet sails on, victor over the temptations of the street. Oh, how many have gone down under the pressure, leaving not so much as a patch of canvas to tell where they perished. They never had any peace. Their dishonesty kept tolling in their ears. If I had an ax and could split open the beams of some fine houses in our cities, perhaps I would find in the very heart of it a skeleton. In its best wine there is a smack of the poor man's sweat. Oh, is it strange when a man has devoured widow's houses that he is disturbed with indigestion? All the forces of nature are against him. The floods are ready to drown him, and the earthquakes to swallow him, and the fire to consume him, and the lightnings to smite him.

But the children of God are on every street, and in the dav when the crowns of heaven are distributed, some of the brightest of them will be given to those men who stood the test of all the temptations of the street, and became the heroes of the street. Mighty were their temptation, mighty was their deliverance. and mighty shall be their triumph.

The Shams of Life

Again, the street impresses me with the fact, that life is full of pretension and sham. What double dealing, what two-facedness! Do all people who wish you "*good morning*" really hope for you a happy day? Do all people who shake hands love each other? Are all those anxious about your health who inquire concerning it? Do all want to see you who ask you to call? Does all the world know half as much as it pretends to know? Is there not many a wretched stock of goods with a brilliant show-window? Is not much of our society affairs very hollow with much pretension? Ehud came pretending to pay tax to King Eglon, and while he stands in front of the King, stabs him through with a dagger until the shaft goes in after the blade. Judas kissed Christ.

A Field for Charity

Again, the street impresses me with the fact, that it is a great field for Christian charity. There are hunger and suffering, want and wretchedness in the country; but these evils chiefly congregate in our great cities. On every street crime prowls. In spite of prohibition drunkedness staggers, shame winks, and pauperism thrusts out its hand asking for alms. Breadlines are formed and kitchens established for hungry people. Here want is most squalid and hunger most lean. A Christian man, going along a street in one of our great cities, saw a poor lad, he stopped and said: "*My boy do you know how to read and write?*" The boy made no answer. The man asked the question again, and the third time: "Can you read and write?" and then the boy answered, with tears splashing on the back of his hand, in a tone of defiance: "No sir, I can't read nor write, neither. God, sir, don't want me to read and write. Didn't he take away my father so long ago I never remember to have seen him? and haven't I had to go along the streets to get something to fetch home to eat for the folks? and didn't I, as soon as I could carry a basket, have to go out to pick up cinders, and never have any schooling, Sir? God don't want me to read, sir; I can't read nor write neither."

Oh, these poor wanderers! They have no chance. Born in degradation, as they get up from their hands and knees to walk, they take their first step on the road to despair. Let us go forth in the name of the Lord Jesus Christ to rescue them. If you cannot go forth yourself, then give of your means; and if you are too lazy to go and too stingy to give, then get out of the way like the Priest and the Levite on the way to Jerico, passing by on the other side, when they saw the suffering stranger. Yes, get out of the way of the good Samaritan who took care of him.

Notes From the General Conference Witmarsum Seminary

EDITOR'S NOTE: During the last few weeks we have been trying to bring our readers, particularly those who did not attend, a report of the most important things brought before the Conference at Saskatoon. There remains yet one report, that of the WITMARSUM SEMINARY. In bringing this we can do not better than presenting to our readers the following historical sketch by a former instructor of the Seminary, Rev. Paul E. Whitmer, now pastor of the Grace Church, Pandora, Ohio, as he prepared it for presentation before the Middle District Conference, held June 16-19 this year, with a financial statement by Dr. C. H. Smith.

BRIEF HISTORICAL SKETCH OF WITMARSUM THEOLOGICAL SEMINARY

Shortly after the first Mennonite church paper was founded by John H. Oberholzer, he as editor began to advocate the founding of a theological school for the proper training of prospective missionaries and religious leaders. He was soon joined in this effort by other forward looking men and by 1868 the Wadsworth school opened its doors. It was a small and weakly financed school but did an excellent piece of work for ten years when it closed. For more than a generation the former teachers and students of the Wadsworth school did a notable work in our Mennonite churches as pastors, missionaries, editors of church papers and lay leaders.

Since the demise of the Wadsworth school repeated efforts have been made to provide a school such as John H. Oberholzer had in mind. The three efforts which succeeded best resulted in the establishing of Bethel College, Bluffton College and Freeman College. Each one of these three colleges have done and and are now doing a splendid piece of service. But each one found its chief opportunity in the field of general collegiate education. A new need arose and these three institutions are devoting their efforts to meeting this need for large numbers of our young people.

After repeated efforts to provide theological training for our young people who are planning to devote their lives to distinctive full time Christian service we are still without such a school. For seven years from 1914 to 1921 Bluffton College maintained a theological department under the name of Mennonite Seminary. Three teachers devoted practically full time to this work. But it was felt that an institution with its own corporate organization, faculty, student body, plant and institutional life would be in a better position to serve the whole Mennonite Church than an equally good seminary under the control of one of our colleges.

For this reason in 1921, using Mennonite Seminary as nucleus, Witmarsum Theological Seminary was established at Bluffton, Ohio. Five full time teachers were secured and work was offered in graduate seminary, theological college (combination college and seminary) and Bible school fields. From the beginning the graduate seminary work received the largest student patronage, indicating that this was the greatest immediate need. The theological college work also attracted a considerable number of students. Many who started with the theological course later completed their college work and finished with a B. D. degree from the regular graduate seminary course. The Bible school courses were never much in demand although there were a number of students and a few graduates. It yet remains a question whether an ungraded Bible school without academic standards, can be maintained in an institution where the other departments maintain definite academic standards.

During the ten years while Witmarsum Theological Seminary was operated the financial burden of the Seminary was borne by three conferences in the eastern portion of the United States. Some congregations and individuals in other portions of the United States gave the Seminary some support, but this support was comparatively small and irregular. A considerable number of the graduates of our Mennonite colleges, who planned to take seminary courses, preferred to go to seminaries which could offer larger financial inducements, among other advantages, than to attend their own denominational seminary which could offer little by way of financial aid or money grants. But in spite of these handicaps Witmarsum Seminary at one time had twenty eight students, twenty-two of whom were college graduates. This large attendance could not be maintained and fluctuated greatly from year to year. After graduating large classes for a few years the attendance declined and reached a low ebb just before the seminary closed in May 1931.

In the ten years in which Witmarsum Seminary was in session there were graduated from its several courses forty-five men and women. Fifty diplomas were granted but five persons received two degrees for theological work. Of the forty-five men and women graduates fifteen men are now serving Mennonite churches as pastors, eight are now serving as missionaries under Mennonite boards, three are engaged in educational work in our Mennonite colleges, two are serving as general secretaries of major Mennonite bodies, two are ministers' wives and two have died. In addition to those who have graduated a number have studied at the Seminary for a time but did not complete courses and graduate. Some of these non-graduates hold places of responsibility as missionaries and ministers in our Mennonite churches.

The tangible, visible, concrete contribution of Witmarsum Theological Seminary today to our Mennonite churches is a band of thirty active Christian workers in various fields of trust and responsibility. Some hold places of major responsibility. All do an acceptable and appreciated piece of work for our Christ and his church in Mennonite circles. This is the record of the Witmarsum Seminary's contributions to the working forces of our Mennonite churches seven years after the Seminary closed. How much greater might its contributions have been had it never been necessary to close the institution? No one can tell what or how great a loss was sustained by the closing of our seminary.

Paul E. Whitmer,

Pandora, Ohio,
May 31, 1938.

Bluffton, Ohio
June 4, 1938

INVESTMENTS HELD BY WITMARSUM THEOLOGICAL SEMINARY

Certificate of Dep. Cit. Nat'l. Bank	$ 251.00	$ 251.00
U. S. Treasury Bonds 2½-53	2000.00	2000.00
Bluffton College Bonds		
1926 issue	700.00	700.00
1916 issue	4000.00	4000.00
Chicago Dist. Produce Bond 6-43	350.00	350.00
Hotel Lexington Bond		
Income collateral	800.00	400.00
Debenture	200.00	100.00
H. W. Althaus Mortgage	2800.00	2800.00
Cironado Hotel Bond 6½-34	1000.00	100.00
Belmont Hotel Bond 6½-45	1000.00	100.00
Cash in Cit. Nat'l. Bank	580.35	580.35
Althaus back interest	180.00	180.00
Total	$13961.35	$11561.35

Pledges still due Witmarsum Theological Seminary:
Face Value ---------------------$4445.00
Trust Value -------------------

Respectfully submitted,
C. Henry Smith, Acting Treasurer.

Report accepted.

Sunday School Lesson

A. S. Bechtel

PERSONAL RIGHTS AND WHERE THEY END

October 30, 1938

Eccl. 2:1-3, 10, 11; Rom. 6:17-23; 14:21

Introduction

If you were the only person living in a large area of country, your personal rights would be unlimited in that area. As soon as there is more than one person, each one's personal rights become limited by the rights of the others. We must always recognize the fact that others must have the same rights that we have.

Emptiness of Pleasure, Eccl. 2:1-3, 10, 11

Solomon is showing in Ecclesiastes, by a long list of experiences, that man cannot find any lasting good and happiness apart from the Lord. In the lesson passage he first tried to satisfy his heart with pleasure He is going to prove the value of it (v1), nothing is to stand in his way. He found it all vanity. Frolic and thrill are much sought today as things of true value. The heart may be satiated with pleasure, but never satisfied therewith. Solomon found that it contibruted nothing toward real contentment and satisfaction (v2).

Next he tries wine (v3), another experiment, however exercising self-control, hoping to find in it some real good for life, something worthy to seek after. He found this also a vain delusion. Thousands of young people are trying this experiment today and without Solomon's wisdom and with disastrous results. Solomon's experiences show us that Christ alone can satisfy the human heart.

In addition Solomon provided everything he desired (v10), lived in great luxury in beautiful palaces built in city and country. Much of time, money and labor was expended and seemingly he was a happy man. In his moments of serious thought, he saw that his life amid all these, was so empty; he learned that these can not satisfy the inner yearnings of the heart, the soul (v11b).

Power of a Fruitful Life. Rom. 6:17-23

Paul knew the Roman Christians well. They had been servants of sin but now by faith had been delivered from it and were free in Christ Jesus. An inner transformation had taken place (v18) and they were now servants of righteousness—a most marked contrast in their lives. Where they had served Satan wholeheartedly, they shall now go as far in serving God (v19). When we serve God thus, our works of righteousness will develop into holiness. The Romans are asked to compare the two kinds of living and see what good they received from their sinful lives. Such reflection can bring only shame. The joy of salvation lies *wholly* in being freed from overmastering sin. God's purpose is to deliver us from sin unto fruitful living (v22). Christian living is a holy service. Satan's WAGES to his servants is death; God's GIFT to HIS servants is eternal life. We earn death by sinning while everlasting life is God's gift (v23).

Beauty of a Good Example Rom. 14:21

The Christian will use his personal liberty as a Christian trust and will deny himsef many things which might harm his brother whom he regards highly and would not willfully harm. Brotherly love is a requisite among Christians. They can not be careless about their example influencing others harmfully. The principle of love is not bounded by rules, precepts and prohibitions. It is concerned entirely about what it can do to help another one in the right way of life, about making the way to God easier for the weak brother. It shapes conduct to this end. The Christian will exercise his personal rights only so far as he can be a good influence for others. He can do as he pleases *so long* as he *pleases* to *please* his *Lord* and *Christ*.

Contribution of the Rural Life to the Economic Structure

"The soil is the mother of us all. It produces not only our food, shelter, and clothing, but the basic character qualities on which a permanent economic society can be built. Farm environment is charged with religious values, such as the following:—Continuity of agricultural occupation developes perseverance and dependability. Variety of tasks develops many skills. Common interest develops mutual aid on the part of the farm family. Acceptance of the whims of nature develops humility. Uncertainty of superior forces like death, reproduction, drought, rain produces adaptation and subordination. Demands of winter cold, soil fertility, animal breeding, create forethought and industry. Natural law in the universe, as rains, seasons, pro-creation, require attitudes of learning, growth, and co-operation. Sunshine, hills, valleys, streams, sunsets, produce reverence and worship and identify the soul with the universe. The character values developed on the farm are fundamental to the economic structure. When the soul forces are destroyed the foundation of economic justice and the democratic process is also destroyed and the whole nation suffers accordingly."

(P. 47—Report of Lake Geneva Conference—July 9-14, 1937)—*"Church Messenger," Eden Church, Schwenksville ,Pa.*

The Mennonite Principle of the Simple Life

By Walter H. Temple

I. Introduction

Our principle of the simple life is not included in the Mennonite Articles of Faith as set forth by Cornelius Ris and adhered to by the General Conference. Neither is it listed by Smith in his book "The Mennonites" as among the Anabaptist doctrines later taught by Menno Simons, nor as a teaching or subject of emphasis by Menno himself. Smith also makes no reference in his book to "the simple life" in any other way than as a description of the Mennonite way of life and living.

Our frequent references to the simple life should be "as shown forth by the Mennonites" rather than "as taught by the Mennonites." The simple life is a description, a picture, an ideal, rather than a doctrine of faith. It is a product, an achievement, rather than a mere part of the structure of the Christian life.

Whitmer wrote in the "Mennonite Yearbook, 1924" as follows:

"Growing right out of the same source of Christian doctrine, the New Testament, the Mennonite church has for centuries held that the Christians should live the simple life. Since we are all brethren on the same common plain before our Lord, there is no place for distinctions. We are a great brotherhood, interested in the good of one another and in the good of all. We enjoy no blessing that is ours alone. We are debtors to one another. Consequently there can be no masters and servants, no lords and subjects, no high and low in the sense that there are gradations and orders in the Christian brotherhood. The Christian is to live simply, sincerely and honestly before his Lord for the greatest good for his fellow-men. If stewardship and service are the great objectives in our lives instead of preferences and selfish advantages over one another, we see clearly that THE SIMFLE LIFE and the Christian life are one and the same thing."

II. Scriptural Basis:

a. The Sermon on the Mount
b. Romans 12
c. I Cor. 3:11
d. The Johannine and Petrine Epistles.

III. Early Mennonite Background of the Simple Life. Life.

Persecution among the Anabaptists, and among the early Mennonites drove them from the centers of population into the more remote sections, scattering them, rather than allowing them to congregate in large numbers. Meetings were oftimes held under quite difficult circumstances, and in secret places.

Under such circumstances of home life and worship, only bare necessities were had. Frugality was practiced; and all were brought upon the same level of social life; toleration was exercised in spiritual matters; life itself was at stake; contact with the world was reduced to the minimum.

Because of the tenets of faith which prohibited them from holding public office (based largely upon the doctrine of opposition to the taking of life, as officials of the law must oftimes do) the early forefathers exercised obedience to the law, and gained the distinction of being a peacable and law-abiding people.

Humility was an outstanding virtue of the forefathers. It led them to simplicity of dress rather than personal adornment. Beauty of soul (the result of honesty, sincerety, faithfulness, brotherly love etc.,) was stressed by the ministry. A strict church discipline, including the practice of the ban, held them aloof from their fellowmen of other faiths as well as the world at large.

Theirs appeared to be a simple life indeed.

IV. Fruits of the Simple Life.

Perhaps the greatest fruits of the Christian life are those already indicated above. Surely the greatest fruits of the Christian life are always character building in their nature, and serve to develop a fine spiritual culture in the individual.

Collectively, such individuals impress a community. The community becomes known throughout the state, and the entire state is blessed by such a religious body. Like waves formed by a pebble thrown into water, their influence goes on and on.

The Mennonites have enjoyed such a reputation for 400 years. They have been a real salt in the life of the world. Such Mennonite communities as those in Harvey county, Kansas; McLean Co., Illinois; Adams Co., Indiana; Putnam, Allen and Wayne Co., Ohio; Lancaster, Montgomery, and Bucks Co., Pa., are well known for their frugality, industry, thriftiness and good farming, as also for their real religious life and atmosphere. Dosker concludes his book "The Dutch Anabaptist" with this paragraph: ". . .Are not these Anabaptists, of whom most of us knew so little, worth knowing?"

For better or for worse they have exerted an influence far wider and deeper than their numbers warranted.

Shaken, bruised, and broken by persecution; torn by inward schisms and division; animated by a spirit of courage and hope such as the world has but rarely seen; strong in their weakness not withstanding all their departures from the faith, like the Moravians, still centering their all in Christ—they stand till this day.

I may close with a word of Menno to the churches: "Hold fast continually to the spirit of Christ, to His doctrine and example, if you would not deceive yourselves. For every spirit which is not satisfied with Christ's spirit, doctrine, and example is not from God and will be robbed of the light of saving truth."

V. Modern Tendencies:

There may be reason for questioning what are the tendencies among Mennonites today, and what will the world say of them in 25, 50, 100 years hence. Two conflicting attitudes toward religion cast their influence upon us in regard to the historic simple life. One is the attitude that as a people we should stand aloof from everyone. The other is the attitude that we have not the spirit of Christ when we are clanish and refuse to associate ourselves freely with others. The former is the way of "Legalism"; the later is the way of fellowship. The first tends to set off a people as "a peculiar people" in the sense of "funny" rather than the sense of "a particular people." There is a middle of the road possibility—that of joining the two views in a sense of moderation, as a minority people who stand for the better and deeper things of life.

VI. Practical Suggestions:

Years ago Mennonites refused to carry life or fire insurance. When a member of the church died or had the misfortune of fire or storm, the brethren assisted the unfortunate one by personal help. It was a genuine practice of brotherliness and cooperation. Cannot these virtues be retained today, even through our mutual life and fire insurance policies? They are so basic to other phases of life.

"Majorities" are most frequently in search of those things which have not been tried by time and experience. They have tendencies to be frivolous. "Minorities" are naturally conservative, and more staid. There is depth of conviction to such. For 400 years we have been "minority" people; conservative and serious minded. We have not had the desire to be in the fore-front of all outward worldly changes. We have fed our souls upon the deeper things of faith and hope. Will we forsake that way today?

—*Roger Bacon Utters Some Plain Truths.*—In connection with the political campaigning this fall, Roger Bacon in a recent article says, among other things: "From the Atlantic to the Pacific the politicians will offer to save us and every conceivable solution for our national ills will be advanced—*except the true one.* For the saving of the nation depends, not upon politics, nor industry, nor economics, nor legislation, but primarily and basically upon *CHARACTER.*—THE CRYING NEED OF THIS HOUR IS FOR AN ACTIVE AND MILITANT CHURCH. THE CHOICE IS NOT BETWEEN "WASHINGTON STREET AND MAIN STREET". THE CHOICE IS BETWEEN "CHRIST AND COLLAPSE."

EDITORIAL
STAFF

Senior Department
B. Bargen

Intermediate
Department
Emma Ruth

Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke,
Secretary
McPherson, Kans.

Why Don't You Use it More?

Hans E. Regier

Little folk and big folk, thousands upon thousands of them have been entering school again these days. Many came eager to learn. There is so much they wish to know, there is so much they need to know. In the days that follow on through the term they will frequently be asked, "What have you learned?" But there is another question that they will face time and again possibly all through life. And that is this: *What did you do because of the things you have learned?*

A college student asked me a very direct question the other day. In answer to his questions he was informed about my being on the farm after having completed a full college course several years ago. "Why don't you use it more?" was his immediate question. Apparently he took for granted that on the farm there was little opportunity for making much use of a college education. That of course is a falacy that can easily be proven by any one who takes the trouble to do so. But it reminds me of the experience a good friend of mine had the past summer. He is a professor at Kansas State College and was doing research toward a higher degree at Purdue in Indiana. He said, "It's hard to convince folks out there that Kansas isn't just a desert." So its often hard to convince folks that you *can* make good use of a college education even on the farm.

In reality Mennonite colleges need a lot of graduates out on the farm in our rural communities. And our rural Mennonite churches need College graduates. Farm folk are by nature conservative. They always have been. It doesn't matter whether they are Mennonites or non-Mennonites. Conservatism is not primarily a Mennonite characteristic. But many Mennonites have been farmers; consequently folks are apt to think that conservative things are true to Mennonites. Let no one think that the teachings of Menno Simons were conservative in his day. Those teachings were new, they were radical, they were progressive. Those teachings were dynamic, they carried with them conviction and power. If we could get more college students' dynamic enthusiasm into our religion, into our rural churches, could we not be a greater influence for good with those not affiliated with Christian churches. Christ said something about salt having lost its flavor (savor). It had become useless. Its like rural folks who get into a rut, and there stay. And when Mennonite rural folk get into a rut they cease to be as wholesome a salt for Christian influence as they might be.

College folks on the other hand are by nature progressive, they are more open to things that are new, they are more willing to learn and to change. And every one who would grow in Christian love and the Christian virtues, must change. So it doesn't matter whether they are Mennonites or non-Mennonites, being progressive is a characteristic of college folk. But on the other hand, the conservatism of our rural churches can have a very valuable influence on our college folks. Those people who live close to the soil, close to nature often develop depth and firmness. This depth and firmness can act as a steadying influence on our college folks who are in danger at times of getting too theoretical, and too far away from reality. We need very much this steadying influence of our farm conservatism. There are times when it can act like the balance wheel of a clock. But how we do need a progressive spirit, a dynamic faith.

If we had more college graduates on our farms, in our rural Mennonite churches, it could work toward more harmony of purpose and more harmony in policy. If we knew each other better, if farm folk and the college made more use of one another there would be some wholesome results. There are those who boast of their conservatism, and are almost vehement in the criticism of others, and I wonder if that can after all be harmonized with the spirit of Jesus, with his NEW commandment. We need a religious firmness, a Christian surety that can not only withstand, but move and cast out into the sea the mountains of selfishness and hate and that great mountain of fear. We need a love that cannot be shaken. We need also a love that has the will and the enthusiasm to go out and do labor.

I have two ferns. The one is several years old and has always been in the house on the same spot. Its about the same size it has been for several years. The other I bought last spring and it was about the same size as the first. But this second one was planted out where it got new earth, the rain and the dew, the wind and the sunshine. After several months it has become much larger, it is more beautiful, and far more vigorous. It has absorbed and used nature's wholesome influence.

And so I say again, those who are entering school will be asked in years to come, "what did you do because of the things you have learned?" And when the reports are in, the Master's comment may be "Well done," Or "Why don't you use it more?"

Armistice Day Suggestions for Teachers

Heroes of Peace!

During Armistice week workers with children have a golden opportunity to develop an appreciation of real courage and heroism in their impressionable young lives. Too often Armistice means only marchnig men and waving flags. Children miss entirely its real significance, since war holds no memories for them. With proper emphases, children quickly recognize that the truest heroism is often unhonored, and that it has its roots in a complete forgetfulness of self, in a desire to meet some great need.

"Heroes of Peace," makes a good unit for either S. S. classes, or history study in the public school. It may be a series of stories told; or the stories may be hectographed, read, illustrated, and fastened into a booklet with an attractive cover, that becomes the child's own. Included in the project might be the making of a class poster illustrating the contributions made by "Heroes of Peace." A strip of wall paper (reversed) serves very well for a poster. Or small models, illustrating the various contributions, might be made, utilizing the desire for construction. The public library will yield pictures of the people studied and of the things done.

One unit which has been used in the third and fourth grades follows the outline:

The man who was not afraid—Wm. L. Garrison.

The man who wanted to help—Booker T. Washington.

The girl who wanted to help—Jane Adams

They wanted to help the sick—Florence Nightingale, Wilfred Grenfel.

They wanted to help everyone to have enough food —Cyrus McCormick, Sheldon Jackson.

Heroes of exploration—Admiral Byrd, David Livingstone.

Heroes in our city (by the time they are ready for the last page, the children will easily recognize the heroes about them.)

The poem, "Heroes We Never Name," is fine for the first page, if the booklet is made.

These characters were chosen because children do not readily meet them in their regular studies of history; and also because they offer opportunity for a study of the problems of race, economics, exploitation of weaker peoples, Americanization of immigrants, etc.

Copies of this unit, worked out for primary grades, with suggestions (seat work, related study, etc.,) may be had by addressing: Elva May Schrock, R.F.D. 2, Nappannee, Ind.

Forces That Make for War

James 4:1-11

Young People's Topic for Nov. 6, 1938

(Consecration Meeting)

Meditations:

M., Oct. 31. Racial forces. Deut. 7:1-6
T., Nov. 1. Religious forces. Deut. 12:1-5
W., Nov. 2. Loot. Gen. 14:1-12
T., Nov. 3. Ambition. Hab. 2:1-17
F., Nov. 4. Contempt of others. Acts 10:34, 35.
S., Nov. 5. Nationalism. Matt. 24:3-13

In the above Scripture references are listed many causes of war. Those references might be used as theme topics for your C. E. program. In the present day world, to all of the old causes of strife have been added many new causes. Peace loving people must eliminate the causes of war if they wish to live in a more peaceful world. In the next topic will be discussed what young people can do to help build a warless world.

In the modern world powerful army and navy establishments are a cause of war. Large armies and navies are built up on the theory recently stated: "It does not matter who is right. It matters only who will win!" This force theory is based on the idea that to fight is the innate nature of man. Smedly D. Butler stated not very long ago that if you take guns away from men they will still fight. Then he shouted: "Pacifists____! I'm a pacifist; but I always carry a club behind my back."

Jesus teaches that the exact opposite is true. He taught that war is sin. He taught that men love their enemies. He taught that whatsoever a man soweth, that shall he also reap. Hence if the seeds of peace are sown, shall we not reap peace in the community, in the state, in the nation?

Economic rivalries are another cause of war in the modern world. Instead of encouraging trade between the nations of the world, the governments are trying to raise their own produce and to manufacture substitutes for products which nations lack. This problem is made doubly difficult when nations erect high tariff walls around each other. To solve this cause of war with a personal religious approach totally ignoring the needs of new economic policies is impossible. If a patient is suffering from diphtheria, the doctor does not prescribe a remedy for typhoid fever. Economic causes of war must be met with economic remedies.

Another cause of war in the present day is superior or antagonistic feelings toward other nations.

Unfriendly attitudes are sometimes fostered in public and private schools, by newspapers, by political speakers and writers, by propagandists. Whenever and wherever hostile feelings toward a neighbor nation prevail in a land it is relatively easy for a war to brew.

Secret diplomacy is another cause of war. Diplomats of the world meet and make secret commitments to one another, pledging mutual assistance if war breaks out. Many historians agree that this was a major cause of the world war.

Program Suggestions:

I. Scripture references listed under *Meditations* may be assigned to various persons for brief three-minute reports.

2. A mature member of the group could discuss modern causes of war.

III. There is plenty of room for someone to trace more fully the history of the peace movement. One could begin to trace more fully the history of the peace movement. One could begin with Dante's *De Monarchia* in which he suggested a league of monarchs who were to preserve peace. Others in the story would be Emeric Cruce, William Penn, Immanuel Kant, Ghandi, etc.

IV. A good book to review on the topic is Norman Angell's *The Great Illusion.* Another H. P. Krehbiel's *War, Peace, Amity.*

INTERMEDIATE DEPARTMENT

Never Hold a Grudge

Intermediate C. E. Topic, Nov. 13, 1938

For Daily Study

Nov. 7. Forgive wrongs. Matt. 6:12
Nov. 8. A grudge and its consequences. Gen. 37:23-28; 45:1-5
Nov. 9. Leave wrongs to God. Rom. 12:17-21
Nov. 10. A non-Golden Rule. Prov. 24:29
Nov. 11. The Spirit of Jesus. I Pet. 3:8-12
Nov. 12. Big-hearted Moses. Num. 12:1-16
Nov. 13. Topic—Never Hold a Grudge! Matt. 18:21-35

Preprayer Circle

Read 1 John 3:21, 22. Bring out the fact that if our prayer is to be acceptable, our heart must be right toward God and toward our fellowmen.

Appropriate Songs

"Come Thou Fount," "Grace Greater Than Our Sins," "When Love Shines In"

Announcements:

Have them early in the meeting. Tell something of interest about your next meeting, but do not read the whole program. Keep them in suspense. Plan a meeting that is different.

Quiet Worship

Solo: "Dear Lord, Forgive." Stanza one.

Leader: "O give thanks unto the Lord; for he is good: For his mercy endureth forever."

Song: "There's a Wideness in God's Mercy"

Poem: "Our feet have wandered far and wide—
His mercy endureth forever!
From that straight path in which the Master died;
His mercy endureth forever!
Low have we fallen from our high estate;
Long have we lingered long and safe;
But the tenderness of God
Is from age to age the same,
And His mercy endureth forever!

There is no sin His love can not forgive—
His mercy endureth forever!
No soul so stained His love will not receive;
His mercy endureth forever!
No load of sorrow but His touch can move,
No hedge of thorns that can withstand His love;
For the tenderness of God
Is from age to age the same,
And His mercy endureth forever!
—John Oxenham

Scripture reading: Matt. 18:21-35

Sentence prayers. Remain with bowed heads while the song, "Dear Lord, Forgive" is finished.

Object Lesson

(Bottle or box with the poison mark on it and an antidote printed at the bottom). We are all afraid of the contents of this bottle. Only by mistake that we would take any of it into our system. Another poison just as deadly to our spiritual life that should also be labeled with a skeleton. That is a grudge. Sometimes when someone does us an injury we find that we are suddenly filled with the poison of hatred, bitterness, revenge and we carry a grudge. We will "get even" sometime. James 3:14-16.

Call attention to the antidote at the bottom of the bottle. So for the poison of revenge there is also an antidote. Eph. 4:31, 32; Rom. 12:21. "A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours."

What the Bible Teaches

1. Jesus forgave. Luke 23:24

2. Our forgiveness depends on our willingness to forgive. Matt. 6:12, 14, 15

3. Unforgiving spirit not acceptable in worship. Matt. 5:23, 24

4. Never hold a grudge. Matt. 18:21-35

5. Leave wrongs to God. Rom. 12:17-21

6. Follow Christ's example. 1 Pet. 2:20-23

7. Christ died that we might be forgiven. 1 John 4:10

For Discussion

1. A grudge is a thought. How may it express itself in the life of the one who harbors it? How does it affect those whom he meets daily?

2. What have you found helpful in conquering a grudge? Discuss the value of prayer; a consciousness of our own mistakes; our need of forgiveness of God and man.

Closing Moments

An Illustration

A gentleman once went to Sir Gardley Wilmot in great wrath and indignation at an injury he had received from a person high in power, and which he was meditating how to resent in the most effectual manner. Having related the particulars, he asked Sir Gardley if it would not be manly to resent it. "Yes," said the Christian knight, "it would be manly to resent it, but Godlike to forgive it."

"Life is too short to hold the grudge against one
Who may have been repentant all these years,
Too short for malice, silent or outspoken,
That brings thy brother to the fount of tears;
Let us forgive, as we would be forgiven,
Let us remember trivial things are nought,
Let not these clumsy hands rend quivering heartstrings
Life is too short." —Bernard Pitman.

Benediction: "Bethany Blessing"

JUNIOR CORNER

God Wants to Teach Me His Word

Ex. 24:12, 13; 31:18; 32:15, 16

Leader's Preparation: Dr. George Truett, pastor of the First Baptist Church, Dallas, said in a recent Sunday evening service: "It is better that we miss a meal in the course of a day than to miss the reading of God's Word." Reading Ex. 32:16, we wonder concerning God's thoughts toward us. He who had made us, knew that which we needed and He Himself, provided for our need. "The tables were the work of God, and the writing was the writing of God, graven upon the tables." What a beautiful verse for the child's imagery! Upon the reading of the Word and obedience unto it, *"If thou wilt keep my word,"* comes God's great *"then I will."*

If I can lead one child to love Thy Word
To hide within the heart its treasures rare,
To read with eager eyes the pages fair
And know the blessed joy that Thou art there,
Then take me for this task
I ask.

If I can lead some feet in quiet tread
To kneel beside a little trundle-bed
Where folded hands and heart, uplifted, say:
"Forgive me Lord and wash my sins away,"
Then take me for this task,
I ask.

If I can help a soul to find in Thee
Its every need, its Life abundant, free,
Its wondrous Savior of Mount Calvary;
Its joy and peace, its blessed hope to see,
Then take me for this task
I ask.—A.

Program Suggestions for November 13, 1938

Quiet Music

Worship Service

1. Opening Prayer by a duet singing "Break Thou the Bread of Life." Verses 1, 2, 3

2. Sing in unison "Wonderful Words of Life"

3. Scripture meditation on the Word by voices from the group rising in their seats.

Voice one: "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119:18

Voice two: "O how I love thy law! It is my meditation all the day." Ps. 119:97.

Voice three: "With my whole heart have I sought thee: O let me not wander from thy commandments." Psa. 119:10.

Voice four: "My lips shall utter praise when thou hast taught me thy statutes. Psa. 119:171

Chairman: "Blessed are they that keep his testimonies, that seek him with the whole heart." Psa. 119:2.

4. Prayer in unison (rise) "Open thou mine eyes, that I may behold wondrous things out of thy law." (seated).

5. Sing in unison "There Shall Be Showers of Blessing." Verses 1 and 3.

Mission Minutes: With quiet playing of a hymn, use these minutes for the offering toward the Thanksgiving project.

Study Period. Aim: to show the necessity of reading God's Word and so instill a deeper love for it.

1. Poem by a junior

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age."

2. How God gave His Word to us in the ten commandments: by a junior using Ex. 24:12, 13; Ex. 31:18; 32:15 and 16.

3. How God gave all the other words of the Bible to us: by a junior using 2 Peter 1:21.

4. Special music: "I am so glad that the Father in Heaven, Tells of His love in the Book He has given" etc.

5. Heart-talk by leader or guest speaker: "Thy word have I hid in my heart, that I might not sin against thee." The aim of this talk is to show the necessity of reading and listening to the words of God. If you have not yet begun a system of Bible reading for the year this would be a good time to begin.

6. Speak in unison verse for the month. This evening it could be an expression of Thanksgiving for the wondrous words of God.

7. Sing in unison hymn for the month, "Praise Him! Praise Him!"

8. Leader's closing prayer.

Impresstions of the General Conference

First, the trip going: The trip was rather uneventful until we came to Winnipeg, Manitoba. Here we met a committee of Mennonites at the station and the next morning they again met us at the Hotel. They had the day planned for us. The places visited were the Mennonite Church, the Girls' Home, the Concordia Hospital, which is a Mennonite Institution. We were also shown a Mennonite settlement within the city limits. The day will long be remembered.

We arrived in Saskatoon Saturday afternoon. Saturday evening a Get-Acquainted Meeting was held with an overflow capacity. The thrill of the evening was the inspiration of the German singing.

The Conference meetings were held in the Exposition Park Stadium. It was estimated that on Sunday from 3000 to 4000 people were present at each session.

A choir of 260 voices rendered a special music, yes, it was German, but it was inspiring.

There was a spirit of tolerance which to me was an evidence of sincere devotion and loyalty to the Conference and what the Conference hopes to accomplish and has accomplished. The discussions were sometimes spirited and emphatic but invariably the conclusions were amicably reached.

The reports of the different Boards were interesting and without exception showed a great deal of progress in the past three years.

I was greatly impressed with the seeming contentment of our German brethren who so recently came from Russia and established themselves in Canada. With many crop failures they are still suffering hardships and yet how truly grateful they are in their new environment. Distance, inconvenience and other handicaps were not obstacles to keep them from the Conference.

I wish every member of our Church could have caught the vision and inspiration and I am sure the results would be startling.—Signed: J. B. Bechtel.

The fear of God is a fountain of life, that one may depart from the snares of death.—Proverbs.

Golden Anniversary at Bethel College

As all things earthly, the festivities in commemoration of the corner stone laying of Bethel College fifty years ago, now belong to history. They were great days for the school, its friends and acquaintances, the days of October 9 to 12, as the panorama of the fifty-year history of the school was unfolded through addresses, and in other ways. It was a series of pictures starting with small beginnings, but with dreams and visions of a greater future, of reminiscences of ups and downs, of trials and struggles and successes and yet of steady development and progress toward a great goal, and all through evidences of the guiding hand of God, until the institution has come to be a great monument to the sacrifices of a people devoted to the upbuilding of God's kingdom and the cause of Christian education.

On Sunday morning of the festival week, many of our Mennonite churches remembered the Anniversary in their services. In the evening, at the College, leaders of two neighboring Mennonite colleges in well-worked-out, helpful addresses spoke on *Contributions of American Mennonite Colleges.* Following an introduction by Rev. C. C. Wedel, Dr. H. W. Lohrenz of Tabor College discoursed on "Contributions to Home and Society," and President Milo Kaufman of Hesston College on "Contributions to the Life of the Church."

On Monday evening the theme was, *Problems Facing Mennonite Higher Education.* After Rev. P. P. Wedel had made the introduction, Rev. C. E. Krehbiel of Newton, Kans., discussed "Problems—in the Light of the Needs of our Youth and our Church," and Dr. P. R. Schroeder of Freeman, South Dakota, answered the question "In How Far is the Service of our Mennonite Colleges Dependent on Conformity and Non-Conformity to Type?" Both addresses were very instructive.

Tuesday evening was *Bethel College Past Presidents' Meeting.* Of the five heads of Bethel College, through the years from 1893 to 1938, three were present. Prof. C. H. Wedel, the first president, and Dr. J. W. Kliewer of a later date, had already gone to their reward in the Home Beyond. Prof. C. H. Wedel served from 1893 to 1910; Dr. J. H. Langenwalter from 1910-11 and 1921-25; Dr. J. W. Kliewer from 1911-1920 and 1925-32; Dr. J. E. Hartzler from 1920-21; Dr. E. G. Kaufman from 1932 to date, and may we hope many more years. Dr. Langenwalter and Dr. Hartzler were present and gave worthwhile addresses. For Dr. Kliewer his son Paul Kliewer substituted worthily with a short address. Dr. Kaufman made the introduction to this meeting, and acted as chairman.

Wednesday October 12, the day on which fifty years ago the corner stone of Bethel College was laid, out on the bleak Kansas prairie, was given over to a series of programs from morning until ten in the evening. The forenoon program opened with reading of Psalm 96 and prayer by the veteran minister G. N. Harms, whereupon Dr. Langenwalter gave an interesting address on *People of Vision*. He was followed with a talk by Prof. P. J. Wedel, the oldest member of the College Faculty, who has served the school since 1902, on the subject, *Corner Stone Laying Fifty Years Ago*. He in turn was succeded by Dr. Theodore O. Wedel with the splendid address published in *THE MENNONITE* last week.

Near the noon hour an enormous crowd of people gathered around the front of the basement of the Memorial Hall building, to witness the laying of its corner stone. Upon reading of Psalm 24 and prayer by Rev. H. T. Unruh of Bluffton, Ohio, the Secretary of the Bethel College Board, Rev. Arnold Funk, spoke on *Significance of the Memorial Hall*. Dr. P. H. Richert offered the dedicatory prayer. Then Rev. P. K. Regier, President of the College Board, after a short, fitting talk, proceded to lay the corner stone. Before the opening of this program, the College Band played, and splendid music was also had at other programs, by the College Quartet, the A Cappella Choir, and others.

In the afternoon after invocation by Dr. A. H. Fast, short one-minute talks were given by representatives of the folllowing organizations: Alumni Association, Dr. Herman Jantzen; Bethel College Woman's Association, Mrs. Paul Baumgartner; Bethel College Fellowships, Mr. Oswald Krehbiel; Bethel Hospital, Sister Frieda Kaufman; Western District Conference, President P. P. Wedel; Pacific District Conference, Reverend Lester Hostetler; General Conference President C. E. Krehbiel; Newton Ministerial Alliance, Rev. Logan Martin; Newton Chamber of Commerce, President Carl Suderman. Then there was to be an address by Mr. Carl B. Warkentin, son of one of the early friends and supporters of Bethel College, Bernhard Warkentin, on *Reminiscences of Earlier Days*, but the speaker was unable to be present.

Greetings and felicitations by representatives from a dozen or more other colleges in Kansas, also from the State Board of Education, the State University, and the Kansas Council of Church Colleges were next in order. They all gave testimony to the splendid reputation that Bethel has and the fine work it does, as evidenced by the good showing made by its graduates and ex-students.

This over, Dr. Theodore O. Wedel, of New York, gave another soul-stirring address, as a fitting climax to the programs of the day.

In the evening, at spacious Lindley Hall in Newton, a pageant depicting the history of the Mennonites and Bethel College was given, before an audience of about 2500, under the direction of Prof. Thelma Dorothea Reinhard, instructor in dramatics. About 100 persons took part. The story began with the baptismal scene near Zuerich, Switzerland, then shifted to scenes in Holland with Menno Simons and others, and so on, briefly, down the four hundred years, and ended with scenes from Bethel College. Prof. A. E. Kreider and Mr. Ellis Graber were the readers for the parts in pantomine. The whole performance was very creditable to those who planned it, directed it and took part in it.

The thank offerings thus far received in connection with the Anniversary amount to about $5000.00, but donations are still coming in. Guests and visitors from twelve states and Canada were present during the festivities.

FOREIGN MISSION RECEIPTS FOR SEPTEMBER 1938

Christian S. S., Mdge., Kans., $48.12; Sr. Lena Mae Smith, Newton, Kans., $50; First Menn. Ch., Halstead, Kans., $27.67; First Menn. S. S., Mt. Lake, Minn., $300; San Marcos Ch., Paso Robles, Calif., $64.88; Menn. Ch., Allentown, Pa., $45.80; J. D. Nickel, Lymburn, Alberta, Can., $2.70; Menn. Ch., Odessa, Wash., $15.10; Cuckeau Ch., Can., $2; Friend, Rosthern, Sask., Can., $1; North Star Ch., Drake, Sask., $52.59; Peter Penner, Wasco, Cal., $100; Bethesda Ch., Langham, Sask., $9.91; Through P. H. Richert, $1.50; Y. P. Comm. of Gen. Conf., $80.07; Catharine Roth Pt. Legacy, Quakertown, Pa., $150; C. E. Soc., Butterfield, Minn., $25; Bethel C. E. Soc., Inman, Kans., $10.14; C. E. Soc., Arena, N. Dak. $5; Sr. Johanna Schroeder, Goderich, Ont., $10; Reesor Ch., N. Ont., $3.50; Gen. Conf. Miss. Festival, Saskatoon, Sask., $196.59.

West Zion Ch., Mdge., Kans., $35; Milford A. M. Ch., Milford, Nebr., $25; S. S. Class No. 2, Bethel Ch., Marion, S. Dak., $2.75; Gdn. Twp. Ch., Mdge., Kans., $22.25; Christian Ch., Mdge., Kans., $60.50; Bethany Ch., Kingman, Kans., $36.53; Friend, through H. Albert Claassen, Freeman, S. Dak., $10; I. I. Penner, Laird, Sask., $5; Bethel College Ch., Newton, Kans., $26.36; Swiss Ch., Whitewater, Kans., $7.25; Bethel Ch., Mt. Lake, Minn., $125; Menn. Ch., Buhler, Kans., $55.61; Sychar Ch., Cordell, Okla., $3.55; San Marcos Ch., Paso Robles, Calif., $13.72; C. I. Krahn, Warroad, Minn., $5; Hebron Ch., Buhler, Kans., $24.11; First Menn. Ch., Geary, Okla., $6.55; Gnadenberg Ch., Whitewater, Kans., $15.66; East, Dist Conf., Lansdale, Pa., $48; Johannestal S. S., Hillsboro, Kans., $28.86; Flatland Ch., Quakertown, Pa., $8; Rosenort Ch., Rosthern, Sask., $75.

Eigenheim Ch., Rosthern, Sask., $14.25; Eden Ch., Inola, Okla., $19.96; Brudertal S. S., Hillsboro, Kans., $62.31; B. F. Welty, Pt. Legacy, Tacoma, Wash., $14.75; Bethesda Ch., Henderson, Nebr., $57.45; First Menn. Ch., Bluffton, Ohio, $120; Zion Ch., Donnellson, Iowa, $75; Second Menn. S. S., Beatrice, Nebr., $125; Bethel Ch., Dolton, S. Dak., $12.79; East Swamp Ch., Quakertown, Pa., $25; Menn. Ch., Halstead, Kans., $30.05; First Menn. Ch., Berne, Ind., $498.43; Smith Family Reunion, $5; Refund, $12.50; Menn. Ch., Osler, Sask., $3.20; Y. P. Retreat, Camp Wood, Elmdale, Kans., $25; Y. P. Retreat, Freeman, S. Dak., $30.72; Bethel Ch., Inman, Kans., $7.50; Loyal Workers S. S. Class, Pawnee Rock, Kans., $10.

Friend, Marion, S. Dak., $25; Sidney S. Borneman, Bally, Pa., $75; Upland S. S., Upland, Calif., $13.40 Harold Ortmann Marion, S. Dak., $35; Refund, $33.55; Menn. S. S., Hillsboro, Kans., 111.42; Pulaski Ch., Bloomfield, Iowa, $8.32 Eden Ch., Mdge., Kans., $265; Salem Zion Ch., Freeman, S. Dak., $77.92; Menn. Ch. Pratum, Ore., $25.78; First Menn. Ch., Butterfield, Minn., $13.09; Mennonite Ch., Whitewater, Man., $40; Bethany Ch., Quakertown, Pa., $39.50; Mission Friends, Beatrice, Nebr., $5; First Menn. Ch., Aberdeen, Idaho, $62.42; Bethesda Ch., Marion, S. Dak., $25; Isaac Epp, Barnes Crossing, Sask., $1.20; Int. and Rents, $255.65. **Total, $4,101.43.**

Balance in Bank, Sept. 1, 1938		$2,410.92
Gifts for General	$3,663.14	
Gifts for Special Support	182.64	
Int. & Rents	255.65	4,101.43
		$6,512.35
Bills Payable		1,800.00
		$8,312.35
Paid out on Orders		7,580.55
Balance in Bank, Oct. 1, 1938		$ 731.80

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

September, 1938

Foreign Mission—General Treasury: Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., $30; Miss. Soc., First Ch., Lima, Ohio, $10; Sew. Soc., Boissevain, Man., $50; Miss. Soc., Monroe, Wash., $3.76; Coll. Women's Miss. Program Gen'l Conf., Saskatoon, Sask., $74.15; Bethel Miss. Soc., Mountain Lake, Minn., $50. **Total $217.91.**

Home Mission, Gen'l Treas.: Miss. Soc., Monroe, Wash., $1.88; Coll. Women's Miss. Program, Gen'l Conf., Saskatoon, Sask., $37.07. **Total, $38.95.**

For India: Miss. Soc., Avon, S. D., Native Worker, $20; Mrs. L. M. Ledig, Upland, Calif., Native Worker, $60; Bethesda Sr. Miss. Soc., Henderson, Nebr., Basna, St., $4.50; Bethel Mission Soc., Mountain Lake, Minn., $25; Primary "Sunshine" Class, 1st Ch., Wichita, Kans., Leper Work, $1.50. **Total $111.00.**

For China: Miss. Soc., Donnelson, Iowa, Biblewoman, $5.00; Bethel Miss. Soc., Mountain Lake, Minn., $25. **Total $30.00.**

Expenses of Ex. Com. and "Miss. News and Notes": Grace Miss. Soc., Pandora, Ohio, $8; Miss. Soc., Hutchinson, Kans., $2.60; Mission Friends Circle, Tabor Ch., Goessel, Kans., $3; Miss. Soc., Upland, California, $5.00; Salem Sewing Circle, Dolton, Ohio, $6.00; Mary Martha Circle, Lehigh, Kans., $1.70; Miss. Soc., West Swamp, Quakertown, Pa., $2.70; Mrs. B. P. Waltner, Freeman, S. D., 25c; Mrs. Harry Kaufman, Marion Jct., S. D., 25c; Mrs. Jacob P. Preheim Jr., Marion Jct., S. D., 25c; Mrs. Adolph Preheim, Hurley, S. D., 25c; Mrs. Mina Bohr, Pulaski, Iowa, $1; Mrs. S. T. Moyer, Berne, Ind., $1; Rev. and Mrs. George Dick, Lima, Ohio, 25c. **Total, $32.25.**

Miscellaneous: Brudertal Sew. Soc., Hillsboro, Kans., Bethel Hospital, Newton, Kans., $5.00; Same Soc., Bethesda Hospital, Goessel, Kans., $5; First Menn. Miss. Soc. Mountain Lake, Minn., Christmas Fund, $30; Mission Study Circle, 1st Ch., Newton, Kans., Mrs. August Ewert, $11.25; Same Soc., Rev. J. P. Suderman's work, Oraih, Ariz., $25; Same Soc., Miss Sarah Buller, Africa, $10.00. **Total, $86.25.**

Grand Total, $516.36.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION TREASURY REPORT FOR SEPTEMBER

Receipts

General Treasury: Emmanual, Canton, Kans., $9; San Marcos, Paso Robles, Calif., $13.67; Buhler, Buhler, Kans., $22.30; East Swamp, Quakertown, Pa., $25; Gen. Conf. Y. P. Com., $11.28; Immanuel, Pratum, Ore., $20; Bergtal, Pawnee Rock, Kans., $12.80; Bethesda, Henderson, Nebr., $51.38; First, Chicago, Ill., $8.97; New Hopedale, Meno, Okla., $21.67; Interest Home Mission Trust Fund, $50; Burrton, Burrton, Kans., $3; Home Mission Offering, Gen. Conf., Sask., $105.59; Hoffnungsau, Inman, Kans., $16.73; Flatland Quakertown, Pa., $5.50; S. S. Johannestal, Hillsboro, Kans., $14.43; Eden, Inola, Okla., $19.78; Deer Creek, Deer Creek, Oklahoma, $15.60; First Mennonite Church, Berne, Indiana, $116.15; Friend, (Thankoffering) Beatrice, Nebraska, $20; Pulaski, Pulaski Iowa, $8.32; Mennonite, Pratum, Ore., $26.70; Bethany, Quakertown, Pa., $23.70; Friend (Tither) Nebr., $15; Bethesda, Henderson, Nebr., $55.61; First, Berne, Ind., $124.07; Swiss, Alsen, N. Dak., $11.37; Emmaus, Whitewater, Kans., $91.25; West Swamp, Quakertown, Pa., $66. **Total $984.86.**

Special: Eastern District S. S. Union Mission Pledge, $122.52. **Grand Total for September, $1107.38.**

Disbursements

Paid out on orders—$3192.00.

All gifts thankfully received and acknowledged,
J. J. Plenert, Treas.
2442—N. 7th St.,
Philadelphia, Pa.

—*Shelter Belts.*—Many of our readers have read of the windswept dust bowls of western Dakotas, Nebraska, Kansas, Oklahoma and Texas. The United States Government, through its agricultural stations has made considerable effort to plant and grow rows of trees in belts, with which to stop the blowing of dirt dust, as soon as they are sufficiently grown. In a 16 page liberally illustrated brochure the *Department of Agriculture, Washington, D. C. (Forest Service)* shows some of the tangible results that have already been attained in this work. This Department or the Agricultural colleges of the states mentioned will gladly send this pamphlet to interested farmers and give further information about these shelter belts.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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« » JOTTINGS » »

SERIES OF MENNONITE RADIO PROGRAMS

The first of a weekly series of Mennonite radio broadcasts under the direction of the Western District Conference, over station KFH, Wichita, Kansas, is to be given from 9:30 to 9:45 A. M., Saturday, Oct. 29. Listeners everywhere are invited to tune in and also to pray earnestly that the messages presented may be a help in building the Kingdom of our Lord and Savior. The number of programs in the series will depend on the response received at the radio station. A postal card addressed, Radio Station KFH, Wichita, Kansas, will be a most valuable help in assuring their continuation. — Western District Conference Radio Committee: J. N. Smucker, D. C. Wedel and Menno Schrag.

A TELEGRAM TO HON. NEVILLE CHAMBERLAIN

To the Rt. Hon. Neville Chamberlain,
Prime Minister of Great Britain,
10 Downing Street, London, England.
Sir:

It is with heartfelt satisfaction that we, the bishops and ministers of the Mennonite Church, in meeting assembled in Winnipeg, wish to record our gratitude to Almighty God, for the answered prayers of millions of loyal subjects of His gracious Majesty, King George VI, and express our admiration for your successful efforts as a peacemaker, under most difficult circumstances. Stop.

We also praise the Lord for the wonderful grace He has displayed in using you as His instrument to avert the tragedy of another world war. Stop. It is our earnest prayer that you may long be spared to collaborate with other national leaders towards the preservation of peace for our empire and the welfare of mankind.

Benjamin Ewert, Chairman,
Julius G. Toews, Secretary.

—*Western District Conference, at Enid, Okla.*— Preceded by an interesting and well attended Minister's Conference, held at Meno, Okla., last Tuesday, the Western District Conference held its annual session in the commodious convention hall of the Education Building, at Enid, Okla., on Wednesday and Thursday, Oct. 19-20. Blessed with charming fall weather, delegates an dvisitors to the number of about 1100-1200 attended the sessions. Of the 58 churches, 53 were represented by 385 delegates. Under the circumspect presidentship of Rev. P. P. Wedel, the program proceded smoothly and peacefully from beginning to end. The reports showed that the different committees had been trying to d otheir duty and that God had given his blessing to the work.— More will be said in later issues.

CENTRALIZATION OF OUR PUBLICATION

Beginning with January 1939, all General Conference publications will be mailed from one and the same place at Newton, Kansas, and all subscriptions will be handled at that place. The exact address with street number will be given out later. Rev. J. M. Suderman of Buhler, Kansas, has been engaged as subscription manager at Newton and other services pertaining thereto. The Book Concern at Berne, Indiana, will continue in the book and stationary business.—J. R. Thierstein.

—*Second Mennonite Church, Beatrice, Nebr.*— "Wednesday, Oct. 12, 1938:*Henry Linsenmeyer was married to Alona H. Wiebe* by Rev. M. Horsch, at our church. The Lord bless them abundantly.—We fell that we are indebted to our Lord so much, and our souls and minds are filled with the love of God, that He has averted the war that stared us in the face lately. He has graciously answered our prayers and has given us peace.—Farmers are busy filling their silos and husking corn while the weather lasts. —Much love to all readers of *the Mennonite*."— Yours, John Wiebe.

—*Zion Mennonite Church, Souderton, Pa.*—"One of the great needs of the Sunday school today is better trained teachers, and a greater knowledge of God, so that the S. S. teacher can speak with just as great authority to his class as a public school teacher to a class in the school room. We will be offering such a course of study to our teacher and all others interested, beginning, Friday, Oct. 14."—Would that all pastors and church boards have the same vision and conviction that Rev. Bohn has, and do likewise!—Editor.

—*At the Eastern District Sunday School Convention* held recently the following project was adopted: $120.00 for Rev. J. H. Janzen, Waterloo, Ontario, to send out his weekly messages to German speaking Mennonites in Canada, $300.00 for an Electrolux refridgerator for Dr. Harvey Bauman, Champa, India, and the balance of the $750.00 project to go toward the returning of missionaries Moyer to India. Bulletin Menn. Ch., at Allentown, Pa.

—McPherson College, a Dunkard School, at McPherson, Kansas, is giving a course in the study of Christian Peace. The class numbers thirty students, and they are using H. P. Krehbiel's book: WAR—PEACE—AMITY, as a text, which is splendidly adapted for work of this kind. If the Brethren can make such use of this book, why is it that our Mennonite churches and schools are not using it? For terms write the Mennonite Book Concern, Berne, Ind.

—*Freeman, South Dakota and Community.*— The *Messiah* Oratorio, is being prepared by a large community Chorus, to be sung to the public on November 27. Much enthusiasm is shown by the singers. The next rehearsal will be in the Marion Presbyterian Church.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Gift of God

God has given us the Bible, the church, the Sabbath, a blessed land to live in, where we may enjoy religious and civil liberty, God fearing parents, Christian teachers and surroundings, all of which are of immeasurable value. But the gift, way above all other gifts, which alone makes all the other gifts efficient to the great end for which they were given, and without which none of them could avail, is the infinite gift of the Savior, the expression of God's immeasurable love, so that all who believe on Him shall not perish, but may have everlasting life. What unbounded riches are ours through Him! Compared with them all the riches of this world are as nothing! In this gift, in our Christ, lies the only source of true happiness for all that are earthborn. People may chase after earthly possessions, positions of affluence, preferment, honor and power, but they will never be satisfied, never be truly happy, never come to rest until their lives are anchord in Jesus Christ, the world's Redeemer. With this great gift that any one may have for the taking, with its provisions for nurture, for instruction, for guidance, for earthly and eternal happiness, men have no need for going astray, for ignorance, for failure, or for any possible disaster, but a clear course is before them for a bright, blessed and eternal future.

* * *

Are We Thankful?

"When thou hast eaten and art full, then thou shalt bless the Lord thy God."—Deut. 8:10—This is a very natural request. For should not all thinking people feel an urge to thank anyone who gives them something of value. Most of us dislike ungrateful people. Are we as thankful as our fathers and grandfathers used to be? How about prayer at table? It can probably be taken for granted that in most of our Mennonite families "thanks are returned," or "grace asked," at the beginning of a meal. But our text says, *when you have eaten, you shall bless the Lord.* Do we still do that? Are we treating God right, if we neglect to do what the people of the Old Testament did? Are not table prayers and family devotions visible signs of our inner attitude toward God? If God is truly great in our estimation and if we realize that we are absolutely dependent on him, then we will receive even the smallest gift as coming from His hand, and we will not only thank but *praise* God. —Who should pray or offer thanks at table? As evident as it is that there should be prayer at the table in the Christian home, so clear is it that the father of the home should exercise this prerogative, as God's representative in the house. And his prayers should be expressions of felt needs and gratitudes at each occasion, not stereotyped. It is a question whether it is a wise thing for parents to delegate the table prayer to children, as they are apt to taper out into mere form. But as children become grown up why shouldn't they and their parents often take turns about to say grace. They need to learn to pray openly, and where is there a better place to get practice than the home?

* * *

Should There Be A Change?

As we Mennonites of the General Conference are quite democratic in handling the affairs of church and conference, it is natural that each conference district feels that it should be represented on the different boards and committees. But it seems hard to put that into practice. Sometimes the Nominating Committee may not use quite sufficient foresight in selecting candidates, and then again some district conferences have larger delegations and have larger voting power than others, which is nearly always the case with the large Western district. Thus the apportionment of offices may become quite lopsided, as is shown in the following table:

Conference District	Foreign Missions	Home Missions	Publication	Education	Relief	Trustees	Business Committee	Peace Committee	Placement Committee	Totals
Eastern Dist.	1	2			1			1	1	6
Middle Dist.		1	1	1				1	1	5
Western Dist.	4	1	2	1	3	5	1	1	1	19
Northern Dist.	1		1	2	1			1		6
Pacific Dist.		1	1	2		1	1	1	1	8
Canada Dist.		1	1		1		1	1	2	7

From this table it can be seen that the Western District has all but two members of the Foreign Mission Board, which is hardly fair, but has its advantage in the fact that the four Mission members in the district are close enough together to be able to meet readily and do a great deal of work for the Board, without the necessity of calling the whole group together. The Home Mission Board again is so widely scattered that it takes much time and travel to meet. That difficulty is a great handicap to any board. Doing business, discussing action on any problem by correspondence is not satisfactory. Really satisfactory work can be done only, when a board can meet around a table and talk things over. Would it be better then, to elect the members of each of the six standing boards, for instance, all from the same district? While on the one hand it would probably insure more intelligent and more efficient action, would it not on the other hand tend to center the interest of such a district in the branch of work alloted to it, to the loss of interest and support of the work of other branches? These are interesting problems, and it might not be amiss to take them up for discussion at a coming conference.

FOREIGN MISSIONS

P. H. Richert, Sec.

K'ai Chow, Hopei, N. China
Sept. 15, 1938

Dear Ones in the Homeland:

This is the first letter to you since I arrived safely at the mission station. I have not much time to write, so will you please excuse any mistakes.

I left Seattle, Washington, on the 13th of April, on the President Jackson of the Dollar S. S. Co. There were only two passengers on that trip, Miss Margaret Atkinson, traveling to Manila, P. I. and myself. We had the great big ship all to ourselves, occupied first class cabins, with all its conveniences, the weather was not rough, only very cloudy and rainy, so that we were out on our deck-chairs, only two days.

Our boat docked at Kobe, Japan, on April 28. I stayed in that city until May 2 and sailed on a Japanese boat to Tientsin, China, where I arrived at the National Holiness Association Mission, May 7. There I met our former Missionary worker, Miss Talitha Neufeld, who was teaching music in the Bible Seminary of that Mission. On May 12, Miss Fast of our Mission arrived in Tienstsin from Hongkong, and we both remained at that place until July 4. Then we started inland, stopping at Peiping for a day. We travelled in a group of 13 of the National Holiness Mission, together with Mr. W. C. Voth of our Mission. All along the railroad we saw remains of the conflict—trenches for guns, sandbags stacked up for barricades, wire entanglements, buildings all shot to pieces, etc. At one place was a newly erected tombstone marking the fall of a Japanese general. Telephone poles and wires were cut. At one station our train stopped unusually long and we heard some one say, that the railroad officials were expecting trouble ahead and sent troops to find out, before we could proceed. We arrived at Hantan on the second day, stayed in the Nazarene Mission, and arranged for the next day's trip across the country on rickshaws and mule carts. What ordinarily took four hours by auto, now took two days of slow, rough travel on wooden carts. We walked much of the way, and in our hearts we prayed and sang, looking forward to another term of service, in whatever situation and condition it may be.

Saturday evening, July 9, we arrived at our Taming Mission station. Just as we pulled up into the yard, we saw a large group of people near the gate. Some one came to tell us that one dear young couple of our group of mission workers was just taking their little first-born son out of the burial ground. The thought came to me, how much sorrow lies ahead of me and how much of it will I be able to help to either cure or alleviate?! The next day I met the young mother, suffering with her breasts. I was able to relieve her with simple home remedies and she seemed so grateful. Already I felt I would be needed.

Next day was Sunday, we rested and attended the meetings held in the missionary's home. On Monday came Rev. S. F. and Dr. C. L. Pannabecker and our headnurse, Mr. Wang, from K'ai Chow to see the new "Arrival"! I was glad to see them. They reported all was quiet at K'ai Chow, after a very eventful spring season. They did not look so hard-worked, for they said they had had a month's time to catch up in spirit and body. Later I saw a picture taken at the time of invasion and they did look quite well "frazzled." It was hard to meet the enemy of the people whom we have come to serve.

With two days' rest and becoming reacquainted, we all started to go back to K'ai Chow, the last hop of the long journey for me—how happy to be nearing "home"! It had rained several days and the roads did not allow travelling on carts, so we got a rickshaw for the few necessary things, myself riding part of the way. The two brothers rode on ahead, to get back to K'ai Chow as soon as possible. The Chinese nurse on his bicycle travelled slowly, part of the time walking and wading through water and mud, keeping me company. I too waded at intervals those three days and finally reached K'ai Chow on Saturday noon, having been on the way from America since April 13, and now it was July 16, three months and three days! This is to prove to many friends and interested folks at home that I was careful not to move into danger unnecessarily, as I promised before I left. Whenever I felt God opened the door, I went forward, and when I was advised not to travel alone into the interior in China, I waited at Tientsin until there was a group of missionaries going to the field. Along the way I did not meet with any inconvenience or danger, whatsoever, praise the Lord! who now wants me here again at the hospital. Formerly we had 15-20 patients every day, now we have 30 and more. And it is the same kind of suffering, intense and painful as I have known in past years. I am so happy to be back at my post. So many people here have told me they know it is God sending me, now when things are so unsettled. They tell me, they have prayed for my coming and I tell them there are many friends praying in the homeland for this land and its suffering people.

Since coming here, I have been busy almost day and night. First thing we did was to organize our nursing department. Then we looked for new students, since four of our trained men nurses went into military service in our town here. New people need a lot of supervision and teaching and that is why we have been so busy. Then too our patients are more numerous than formerly. I wish I had twice the strength of my present capacity!

War situation: There is fighting these days at our north station, Taming, 45 miles away.—May we ask our churches to pray that "God will bring a speedy and righteous settlement of the frightful conflict."

With sincere greetings to the churches,

Yours sincerely, Elizabeth D. Goertz.

Peace Committee Reorganizes

The Peace Committee of the General Conference has recently reorganized as follows:—President, E. L. Harshbarger, Bethel College, Kansas; Secretary, E. J. Bohn, Souderton, Penna.; Treasurer, L. J. Horsch, Upland, California. Other members are H. T. Unruh, Bluffton, Ohio; Johann G. Rempel, Rosthern, Saskatchewan, and John J. Gering, Marion, South Dakota.

The committee is sadly in need of funds to carry on its work. All contributions should be sent to the treasurer, L. J. Horsch, Upland, California.

NEGATIVE RELIGION

There is a type of soul in the world which is noble in its struggles but futile in its achievements. Its religion is negative. It seeks to become sinless without becoming holy, or tries to rid itself of unrighteousness without becoming Christlike.

It was for this type of character which seeks to be rid of sin by a negative process that Jesus told the story of a man who mismanaged his spiritual life. He expelled the evil spirit, swept and garnished the house, and then left it empty. Shortly, it was filled with more evil spirits than before. Jesus means there is no such thing as the empty house. The souls of men are always inhabited. The empty soul, sinless and nothing more, is impossible.—Wesleyan Christian Advocate.

Distorted Religiosity

He was a man of somber creeds,
Of dogmas all his own,
And all his philosophic needs
Were in this crevice grown:

All sons of man are full of wrath;
Grim judgments lie ahead;
God gives to him who amply hath;
Man's primal goodness, dead.

His views were sure — the Sovereign God
Had shown him he was right.
His own beliefs he would applaud;
All others he would smite.

The world, so loathsome, should be borne
For want of better spheres;
Humanity, estranged, was torn
And racked, and doomed to tears.

Thus stunned by little thoughts of Him
He lost the large and true,
Nor saw against his outlook dim
The light of God shine through.

To him the sun was but a sun
And called but forth to toil:
He did not see the Holy One
Alive on earthly soil.

He did not feel Him in the breeze,
Nor see Him in the sky;
God's growing love upon the trees
Escaped his roving eye.

He did not find Him at his feet,
Nor see Him close at hand;
The rose that made His kindness sweet
Was neither good nor grand.

He died at last, and back to earth
That which he took was given—
The loam that long before gave birth
To man belittling Heaven.

O sing a dirge, and toll the bells
(The fields accept a clod)
The saddest tragedy earth tells—
What man has made of God.

Edwin C. Graber

A New Venture.—Monroe Township, Adams County, Indiana, and the town of Berne, Indiana, recently voted on a proposed consolidation of their school systems, which would probably have been a good step Getting a large number of Amish who had never before exercised their right of franchise out to vote, the township defeated the proposal 592 against 89.

Bethel College Past President's Meeting

Tuesday Evening, October 11

Address given by Mr. Paul Kliewer, Son of former President J. W. Kliewer

This occasion is a privilege. It is also an embarrassment. It is a privilege to pay tribute, in a measure, to an individual so closely associated with Bethel College for more than two decades. It is embarrassing when it is done by one bearing so close a relationship, and in the presence of many who probably knew him better, at least from a professional standpoint.

My intention is to cover briefly the periods during which J. W. Kliewer served as President of Bethel College. This observation must of necessity be rather personal in nature, for it is my desire to point out a few observations centered around the tasks of a college administrator as observed mainly by a younger person in the home.

To that end I hope you will excuse certain evidences of what I consider justifiable filial tribute and pride which may appear, and the further realization that it is somewhat difficult to speak impassively of a home which no longer exists.

Our family moved from Berne, Indiana, to Newton, in 1911, and being only two years of age, that event is quite obscure in my memory. The first winter, we lived in town, and one definite recollection of that winter was a ride to the college campus in Prof. D. A. Hirschler's automobile, a thrilling journey of nearly a mile and a half. Until we moved to the campus, the college to me was merely a place where Prof. Hirschler's "auto" went.

Then came years of childhood activity spent in the busy atmosphere of the college campus. Presence of the college itself was little felt except on occasions which would impress a youngster most, such as the athletic events, and when it was "Public Literary Program" evening, etc. Other outstanding events during this period were: The accrediting of Bethel's four year college course by the Kansas State Board of Education in 1916; securing the Minneapolis Symphony Orchestra for the Oratorio rendition during Commencement week; the faculty-student Thanksgiving Day dinners; the exciting basketball games in the old gym, and other similar events.

We always had an abundance of company in the home; neighbors, students, and frequently visitors from near and far. This was always the occasion for meals at the "second table" and the admonition to keep quiet and behave, and no ball games in the parlor. As I look back now, I can realize that father and mother spent much time and effort in making visitors in the home feel welcome, and in making them comfortable.

I have in my possession a visitor's register which father and mother maintained from 1903 to more recent years, which bore the eleven hundredth name when discontinued. It might be interesting to mention that the names of the other three past Presidents of Bethel College appear in it. This register is prefaced with three biblical passages concerning Christian hospitality: Romans 12:13 "Given to Hospitality," I Peter 4:9, "Use hospitality one to another without grudging," and Hebrews 13:2 "Be not forgetful to entertain strangers." And truly, this spirit of Christian hospitality always existed.

The stirring years of 1917 and 1918, when war clouds fatefully enveloped this country, were days recalled by memories of unusual and dramatic incidents in the home, at the college, and in the community. Bearing the multiple duty of school, church, home, father was also busy at helping to solve the many problems which arose among our Mennonite people incident to the entrance of the United States into the World War. Of course I was still too young to fully feel the stress of the times. I remember especially hearing father tell of an interview at Washington, D. C., with wartime Sec. of War, Baker, in an effort to secure certain concessions for the Mennonite boys at the various camps.

The college during this time was facing a critical situation, for naturally there was a good deal of anti-German sentiment during the war period. A sane and uncompromising stand on peace was hard to maintain. Soon after the Armistice, father was asked to speak at a memorial service for those who had died in the war. Here was a ticklish situation, some pointing out that it was a trap set to catch him with his peace policy. Of this incident he said, "I spoke according to my convictions, realizing that there were many parents in my audience who wished they could have stopped the war before their sons had fallen victims of it." The audience proved sympathetic and later the address appeared in the local newspaper.

We children in the home soon discovered that we possessed no particular advantage because of father's connection with the college. In fact, it often seemed to be a disadvantage. We felt that our behavior was more or less under observation at all times, and were sometimes reminded that any problems of discipline arising in the student body must first be thoroughly settled at home. I fear that at times this constant responsibility was too great to be successfully borne.

One rather trivial incident may illustrate this. While still in grade school I had gone one evening to one of the men's dormitories and had caused certain annoyances to one of the men who was attempting to study. His patience at an end, he suddenly pursued me, and since my ability to retreat was not as great as my desire to do so, I was captured in short order and thoroughly drenched under a convenient water hydrant. The ceremony completed, I hurried home, convinced that father must know of the outrage and that quick punishment would surely be meted out to that particular student. My sudden entrance into father's study caused no great sensation, except for some evidence of mirth concerning my appearance. I quickly explained that I had been cruelly mistreated, but father merely laughed and said that I probably deserved it and he hoped I had been taught a lesson. I made my exit in confusion, with my hopes for a speedy justice considerably dampened.

In regard to the ever present disciplinary problems which arise in any institution of this type, we can see as we grow older the necessity for various actions which are taken, but while still in school, young people often fail to appreciate or understand this phase of their college activities. I believe that Father's approach to this question was as fair and broadminded as it could be under the existing circumstances.

His attitude toward youth may best be illustrated by quoting his own words when he wrote the following. "A school is a place for learning. But a school as a place of learning includes more than the mere work outlined in the curriculum. In the social function of the school the student learns how to behave without offending the better tastes of good society. In the athletic activities hardiness of body is acquired, and support of the team fosters the thought of community responsibility. Even the tricks played and the jokes cracked have their lesson for both perpetrator and victim. Work and play, seriousness and jolliness, sage sayings and flippant remarks may give a varicolored view of school life. Such however is the life where the exuberance of youth is not suppressed, but where an attempt is made to give it proper direction, educationally, socially and religiously."

When in 1925, after an absence of several years, father again became president of Bethel, I was a student in the Academy and old enough to begin noticing and feeling various problems as they appeared and were reflected in actions and remarks at home. Not that there was much of this, for those of you who knew him well realize that his quiet reticence and his ability to suppress his feelings would not leave much to notice in this regard. I have often felt that this tendency to suppress an outburst and remain calm and quiet was much more of an effort than it appeared, and possibly tended to hasten a physical breakdown. Yet this was a trait admired by all.

It was easy to observe that two of the major problems confronting the successful administration of Bethel College were: First, a sufficient financial income to operate properly; and second, the constant task of mediating between various factions of the constituency of the school.

How often I recall hearing remarks centered on these two problems. The exact words are gone, but their import remains. Father sometimes said that surely the founders of Bethel College had no idea what financial undertaking would be connected with the institution; and he never enjoyed the task of soliciting money for the financial support of the school.

I recall one evening in Chicago during the winter of 1931. He and I attended a meeting at which Robert Maynard Hutchins, President of the University of Chicago, gave a fine lecture on new educational methods. Afterwards, father made the following remark, "Yes, it must be pleasant to be able to speak with such assurance and interest in an educational undertaking, with a large endowment, unlimited resources, no financial worries; however, we are not all so fortunately situated."

On this occasion he also spoke of hopes for the accrediting of Bethel College by the North Central Association. For years he had advocated the attempt to meet these requirements, and was often met with unfriendly opposition. Yet he continued working toward the day when the hope would be realized. Unfortunately he failed by several months to see that task accomplished; a task on which he had spent much time and effort, and the achievement of which, could he have but known it, would have brought him great satisfaction.

I have mentioned that a major problem was that of "Mediating" between factions in the constituency of the school. I believe that this also has a direct bearing on the difficulty of obtaining adequate financial support. How much time and effort has been expended on meaningless and shallow opposition to the sincere effort to carry on a noble Christian institution. I need not repeat what his opposition has been, nor need I mention names or deal in personalities. You all perhaps know what they are. It is my personal opinion that this type of opposition is not only un-Christian, but reveals a smallness of character which is to be pitied. The serious and all important task of guiding and molding young lives into the proper Christian atmosphere is one which requires a full measure of cooperation and sincere help, rather than an opportunity to voice petty and often trivial opposition to individuals connected with, or methods employed by the school. If this misplaced activity could be directed into a program of help and cooperation, how much more worthwhile and effective it could be.

In closing, I might add that perhaps this has been too much of a tribute to one man. However, I feel that to recount some occurrences in the life of a man connected with an educational instiution like Bethel College for some two decades can be nothing short of a tribute, and I have attempted that with all due respect. I think also of others who have expressed this tribute in writing far better than I can—of a veteran faculty member of Bethel College who referred to the leadership of J. W. Kliewer as an influential factor in the "forward movement of Bethel," and who further stated, "as to his religious convictions, they were grounded in the great fundamentals of the Christian faith. And as to his personality, he was at all times a gentleman, using that term in its noblest sense."

Here then is a priceless heritage. It puts a challenge to those of us who remain, to exert that same full measure of Christian devotion to a great cause.

Bethel College stands today a living institution, attesting to the faith and devotion of those men and women who served her in the past. And with them may we say, God grant that her continued progress be ever forward and upward.

America's Miracle Broadcast

Within the last few years something wholly unprecedented, almost miraculous in some of its facts, has quietly come to pass in the field of radio broadcasting. THE SUNDAY SCHOOL TIMES (Philadelphia) will publish an exclusive story of this, written by the Editor, in the issue of October 22.

There is only one nation-wide coast-to-coast broadcast of Fundamental Christian Evangelism in the United States today. It is immense in its sweep and coverage, with 117 stations from California to Maine and Florida to Alaska, reaching also, by short wave, Alaska, Hawaii, and New Zealand.

Charles E. Fuller of Los Angeles began his broadcasting work in a very small way a few years ago. Little by little came larger demands for his message, until today he is on the air every Sunday night for a full hour, reaching millions of hearers, and the letters that pour into his office from all over North America bear amazing testimony to his ministry.

And how many souls are being saved; lives reclaimed; suicides prevented; and young people and older are being built up in the Christian faith. The Old Fashioned Revival Hour moves like clock-work through its sixty minutes of paid-for time; a well-trained choir, under a competent choir leader, sings the old hymns; one of the finest of male quartets, every member of which is a consecrated Christian, makes one think of the famous Revelers Quartet for beauty of tone and blending of voices; heart-breaking, tragic, or uplifting letters from listeners are read by Mrs. Fuller; and then the straightforward, evangelistic and Bible-teaching message of Mr. Fuller reaches hearts and souls in uncounted numbers.

Leading secular magazines are after his story now, but THE SUNDAY SCHOOL TIMES has the honor of publishing the first exclusive story of this amazing event in the religious life and radio sensations of North America. Charles Trumball, Editor of the TIMES, is an intimate personal friend of Mr. Fuller and has been able to get facts not otherwise accessible. There will be an edition of at least 105,000 copies of the issue of the TIMES containing this story.

Sunday School Lesson

A. S. Bechtel

November 6, 1938

HONORING OUR PARENTS

Ex. 20:12; Luke 2:46-52; John 19:26, 27; Eph. 6:1-4

Introduction

We know little of Jesus' conduct in the home. We are told that He was "subject to" his parents, that he grew and waxed strong and in favor with God and man. His parents were devout and regularly went to the Passover feast. Too many parents today do not regularly attend public worship nor practice religion in the home.

The Fifth Commandment v 12

The Decalogue accords a high position to parents. The duty toward them stands next to our duties toward God. Obedience and honor to parents is essential to one's welfare. Due regard is to be given those to whom we owe our being. "A well-ordered family life is basic to the peace, prosperity and stability of a people." A Christian home life is of supreme importance. Four things enter into obedience to this commandment: respect for parents, listening to them, obedience and support of them. Parents owe it to their children to so live and act as to make obedience to this commandment easy.

The Examples of Jesus Lk. 2:46-52; Jn. 19:26, 27

Jesus as a boy learned the scriptures and the Holy Spirit interpreted their innermost meaning to Him. He enjoyed being in the temple—the Father's House—and there he was found (v46). He set a worthy example for the youth of today. He sought the company of those—the doctors—from whom he might learn. His understanding astonished them. God's house is attractive to the true child of God. Jesus felt it his duty to be about His Father's business in His house (v49). Jesus respected the wishes of his parents and returned home with them and was obedient in all duty to them (v51). For nearly twenty years He remained in obscurity in the Nazareth home. He was growing into manhood and preparing for the work the Father gave him to do. He is a fine example for those who would rush immature and unprepared into the ministry of the Lord. Jesus grew physically, mentally and spiritually, pleasing both God and man (v52). Being pleasing to God, is the first necessity. He grew in wisdom, the right use of knowledge, practical common sense.

Jesus honored his mother to the end of his life (vs. 26, 27), even on the cross He thought of her needs and welfare. "Behold thy son," was the language of pure natural affection for his mother and He asked John to take her to his home and treat her as his own mother.

Parent-Child Relationship vs 1-4

Children are to obey their parents in the spirit of the Lord—Paul writing to Christians—this is the right attitude toward parents (v1). Parents are to be honored with due respect, kind words, defense of their good name. God has directly promised to reward such marks of honor. Parents also have their obligations to be reasonable in their demands of their children, provide the proper nurture for body, mind and spirit, "in the admonition of the Lord" (v4). Parental discipline is to be exercised in a Christian manner. It seems that in our day there is a decline in definite, organized home life and Christian training of children. A natural result follows when young people fail to honor such parents with proper filial devotion and love .

The Recent Western District Conference

The Western District, which embraces southern Nebraska, Kansas, Oklahoma, and fragments of northern Texas and eastern Colorado, usually holds its sessions in Kansas. But this year it went to Enid, and the Ministers' Conference preceding it to Meno, Oklahoma. Meno is a small village, the seat of Oklahoma Bible Academy. Enid is a city of about 35,000. Both conferences were well attended.

The Ministers' Conference was opened with a short address by its chairman, Rev. D. C. Wedel while Rev. H. U. Schmidt, pastor of the host church, (New Hopedale), preached the conference sermons.

Rev. J. M. Regier discussed the topic *The Minister as a Man of Faith*. He maintained that the minister must have faith in himself, faith in the word of God, and in the power of the Gospel today, faith in the ultimate triumph of right and justice. Rev. Franz Albrecht spoke on the topic, *The Minister as a Man of Obedience*. A minister must be obedient to God, to the church, to the leading of the Spirit, to the needs of his church.—At the afternoon session, two young ministers spoke. Rev. Arnold Funk treated the topic, *The Minister as a Citizen of his Community*, and Rev. Walter Dyck, *The Minister as a Citizen of his Country*. As the substance of both papers will be brought in the Mennonite. in due time, we will simply state here that they both showed careful study and thought. Near the close, Dr. H. C. Richert, a member of the Conference Peace Committee, brought up the question of our attitude toward those who are tempted to follow a new way to obtain citizenship. This question was passed on to the Conference in Enid. The local church gave the ministers and all guests a warm reception and furnished good free meals during the day.—The officers, Rev. D. C. Wedel, chairman, and Rev. Walter Goering, secretary, were reelected.

For the conference session at Enid, Rev. H. N. Harder, pastor of the mission church there, and the faithful members of his flock had made ample provisions for suitable quarters for the sessions and entertainment for the guests. Since the group of Mennonites in the city is small, lodging accommodations had been listed in hotels, cabins, and in non-Mennonite private homes, and good meals at reasonable prices could be had in cafes and restaurants. Many of the delegates and visitors took to the hotels and filled better types of them to capacity. The city gave the Conference a warm official welcome and furnished its splendid Convention Hall in the Education Building for the session.

The first day's session was opened with a worship service by the vice president, M. Horsch. Following this, the president, Rev. P. P. Wedel, preached the Conference sermon, on the theme, "Occupy till I come." It was a splendid effort well worthy of publication in our church papers. The *BUNDESBOTE* has already brought it in German and we shall soon bring it in English in the *MENNONITE*. This was succeeded by the routine of usual business matters, such as the reading of minutes of the previous session, reading of delegates' credentials, appointment of committees, etc. Since the old officers had served their alloted terms, a new set was elected: President, J. M. Regier; vice president, Abr. Warkentin; secretary, Henry Hege. The report of the statistician showed the Conference has 58 churches, 10,173 members, 3390 children below the age of 16, of whom apparently 897 receive religious instruction other than in the Sunday School. The financial contributions for 1937 were: For local church report, $73,569; for Foreign Mission, $25,589; for Home Missions, $9,367; for Relief, $9,367; for Education, conference, etc., $28,560; total for the year $144,903. It is the editor's maxim that Christian churches should spend as much for the support of missions, charity, education and other outside needs as they spend upon themselves, in other words, there should be a 50-50 division, according to the teachings of Jesus, Love thy neighbor as thyself. The Western District Churches have spent $73,569 upon themselves, and $71,336 to supply other needs.

The report of the *Home Mission Committee* showed that the city missions and small isolated groups scattered on the outskirts of the Conference territory are ministered to as well as can be expected. The Wichita church shows a healthy growth and the Enid Mission, now named Grace Church, is in dire need of a church building, which the Committee is to get started and built, as soon as the funds are available.

The Education Committee showed that the Conference Loan Library is now established. Nearly 900 books are housed in shelves, cataloged and made available for loan to churches or individuals. Churches may borrow 25 books at one time, individuals five. The books may be kept for two months. Orders should be addressed: *LOAN LIBRARY, BETHEL*

COLLEGE, KANSAS (after December 1, 1938, *North Newton, Kansas.* The committee urged strongly the maintenance of teacher training classes by all churches during the winter, and daily vacation Bible schools in spring.

The report of the *Trustees* showed careful stewardship of considerable assets.

Bethel College, Newton, Kansas, which is virtually the Conference school, reported an enrollment of 357 students, 20 more than last year, with much larger junior and senior classes than usual. President E. G. Kaufman read a paper *"What the Church and Its Colleges May Expect from Each Other"* which is so rich and convincing that it should be read and pondered by all General Conference members, and far beyond. It is booked for the next Mennonite.

In between, a professor of Theology from Phillips University, Enid, Oklahoma, gave an address. Then the *Deaconess Committee, the Hospitals and Charity Committee* were heard from. The *Peace Committee* showed that it had been active in spreading peace literature and maintaining a peace speaker bureau. And in conclusion they offered an important resolution of which we have no copy.

The Memorial Committee presented the names of the following departed workers for a few minutes of mourning and prayer: J. W. Kliewer, Peter Goertz, and S. M. Musselman.

For the usual morning worship programs, Rev. Harder had made arrangements with radio station KCRC. The brethren D. C. Wedel, C. E. Krehbiel, M. Horsch and P. P. Wedel each served one morning, while A. E. Kreider and Walter Goering gave programs toward evening.

At the *Young People's Program* Arthur Wenger, F. A. Mueller and Henry Hege spoke interestingly on different topics pertaining to young folks and the Bethel College quartet sang.

The *Mission Program,* by the Women's Missionary Society, on the evening of the second conference day, is said to have been good and well attended, but, unfortunately, this scribe could not be present.

Though the session was scheduled for three days, it was possible to finish all work in two days.

Having once begun to meet in a larger city, and with good results, the Conference voted to hold its next session in Wichita, a city with a population of 120,000.

We are sorry we do not have a copy of the final conference resolutions. They will appear in the printed conference report.

—*Rev. J. J. Plenert Reports Change of Address:* "As treasurer of the Home Mission Board of the General Conference, I wish you would inform the readers of *THE MENNONITE* of my change of address, from 2442 North Street, Philadelphia, to 429 Knorr Street, Philadelphia, Pa., after the first of November.—J. J. Plenert."

Early Settlers Memorial Festival

AT MOUNTAIN LAKE, MINNESOTA

Sunday, Oct. 23, was a day long to be remembered by the good people of Mountain Lake. It was *Old Settlers' Day.* Some of the aged leading Mennonite brethren of the community had arranged for afternoon and evening programs, in which to recount the early experiences and to give thanks to God for His blessings. In the afternoon at the Bethel Church, after a few familiar praise songs, Rev. John Bartel read Psalm 107:28-30, and added welcoming remarks. The Bethel male chorus sang "Lobe den Herren." I. I. Bargen, (80) chairman, in an opening address stated that the main reason for the festival was to give thanks to God, who directed the pioneers to this country and wrought wonders among them; another reason was to give valuable information to the present generation.

The M. B. male chorus sang, "Nun danket alle Gott," after which Rev. J. J. Balzer (78) discussed the reasons for the Mennonite movements, which was threat of military service, and how the privileges extended to the Mennonites by Empress Catherine of Russia were in due time also abrogated, so that the fathers had to bring their families to America. Mr. Bargen then gave an interesting picture of the departure from the adopted country to the Land of Promise—America. Upon the suggestion of F. W. Hiebert (73) of Bingham Lake, all those present who immigrated during the years 1773-1783 were requested to rise, and there were 71 of them.—The Hilty Brothers of Bluffton, Ohio, then rendered a beautiful duet, "The Lord is my Light and my Salvation."

In the evening a huge crowd gathered at the High School Auditorium. Following a song service, Rev. H. E. Wiens read Psalm 105:1-7 and prayed. Then H. J. Fast (78) described the hardships and limitations that the settlers had to cope with, the grasshopper plague, primitive transportation facilities, starting of the church, and Sunday School, etc. But how, through hard work and answered prayer things began to improve and progress was made.

A male quartet from the First Mennonite Church sang, "Faeden aus reinem Gold." F. W. Hiebert pictured the efforts put forth by the early settlers to adapt themselves to the new environment, and read a list of more than sixty early pioneers who died in this country within a year's time. After a song by the Bergfelder church, the Reverend J. J. Balzer closed with a challenge to the present generation to continue to build upon the foundation laid by their forefathers.—*Mountain Lake Observer.*

Russia.—Instruction in Atheism will be obligatory in all schools of Soviet Russia during 1939, according to recent reports. To prepare teachers a pedagogical institute for instruction in atheism is to be established.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke,
Secretary
McPherson, Kans.

To Tithe or Not to Tithe

(John, Jim, and Laura are gathered around the table on which are a world atlas and a checker board.)

John—That was a fine game of checkers we've just finished, Jim. It's much more fun than worrying if the poor heathen are going to have their old mission school open or closed next year.

Jim—That was a fine game all right. I enjoyed it, too. But I think our mission club is sort of fun too. I really get a lot of fun out of what you call worrying about the poor heathen.

Laura—Say, Jim, what fun can you get out of doing things for people we have never seen. I don't see why you're so interested in them.

Jim—Well, I have a letter here (shows letter) from one of the boys in that mission school, and he seems to be much the same sort of fella' you and I are, John. Only that he says before the mission school came they had never known about a kind and loving God, or that they were to be kind and loving among themselves, and so they were afraid that their God might be angry at them, and they also were often really mean among themselves, stealing and lying and not caring what happened to anybody who was sick or poor.

John—So you think the mission school did a lot of good? Is that why you always give part of your money for missions?

Jim—Why, yes, of course. That is one reason. I like to think of those boys being happier and, you know, being Christians because we did our share to help keep up the mission school.

Laura—What do you call doing our share? How much of your money do you give?

Jim—Why, for missions and church and whatever I give for the Kingdom purposes—such as relief and, oh, helping the negroes—I take one-tenth of my money.

Laura—Why do you take a tenth? Isn't that kind of—well—a lot sometimes, when you want to save for something you want to get for yourself?

John—Like when you want a bicycle, or a pony?

Jim—No, I take a tenth, because that is a good system as you will agree. Lots of people have tried it and found it so.

Laura—What people? Tell us about them.

Jim—Well, even in the Old Testament, as big a man as Abraham gave the tenth. Then under Moses' leadership the children of Israel started doing it, and they kept it up all through the centuries, and they were doing it when Christ came.

Laura—That was long ago; what I mean, is anybody doing it now?

Jim—Oh yes, quite a few people are, and they are among the finest and best. And they all like it and say they want to keep on doing it.

John—But why do they do it?

Jim—One reason why they do it is that Jesus said when the Jews were tithing their little things like mint and other garden herbs, that they should not pass judgment and the love of God, but he also added that they should not leave tithing undone.

Laura—Is that a law then for every Christian?

Jim—I don't think so, because Christ gave us no laws. He wanted our hearts to be ruled by love. But I think our love to Him should be big enough that we would want to give at least a tenth to Him.

John—Come to think of it, it seems that is not a bad idea; and it would put system into our giving, and help everybody do things in a business like way.

Jim—The great apostle, Paul, likes system, too. He said to take an offering every first day of the week and for people to give according to what they had, so they would have the money ready when it would be called for.

Laura—What I have been wondering is this: If Christians were tithing, would that bring in more money than what is being given now through all the collections and drives and other extra efforts.

Jim—Yes, it would; and a lot more. It has been figured out that if all Christians were tithing there would be plenty of money to take care of all the home expenses of the church, of all church schools, of all home and foreign mission work, of the relief and charity work such as hospitals, and there would be money in the treasury to enlarge the present work.

John—That sounds good, almost too good to be true; but would we like it, and would it pay?

(There is a knock at the door. John opens it and Eleanor comes in.)

John—How do you do, Eleanor? And what brings you here?

Eleanor—Oh, I'm so happy. I just had to come and tell you people.

Laura—You surely look it. What is it all about?

Eleanor—Well, you know I started tithing a year ago, and I have just gone over my accounts, and what do you think I found?

John—(ironically) That you could get along on less money, I suppose, and like it?

Eleanor—That is what I thought a year ago when I started. But what has actually happened is that somehow I have earned more this year, and besides I have been happier and have felt more joy than ever before.

John—You mean you actually had more money come in?

Eleanor—Yes, Just that. It has proved true what Malachi, the prophet, says, that God has opened the windows of heaven and blessed tithing bountifully even with earthly goods. But I would keep on doing it even if the blessing would not be in earthly goods next year, because I have found that there is such a rich spiritual blessing in it.

Laura—Do you think we would find it too if we would try tithing?

Eleanor—I'm sure you would. Oh, you have an Atlas here. Let's look up some of the places where we will be helping along with our tithe. You will be surprised how interesting this world gets to be if you know that your money goes to so many different places in it.

Jim—And how interesting the people are, that you get to know more about.

John—It sounds jolly, all right. I think I'll try tithing for a year.

Laura—So will I. If it makes anybody as happy as Eleanor seems to be, it should be a fine thing.

Eleanor—You will like it. But now, you bring the Atlas, John, and we'll go out on the porch to study it a little and see just where our mission schools are located.

Jim—I'm sure we shall all enjoy that. And I think Laura and John will be glad that they have joined our tithers' band. Come on, let's go.

—Mrs. Gerhard Friesen.

(*Editor's Note:* The above playlet was used at a county C. E. rally, and later at the State C. E. Convention in Kansas. How do you like it? Why not send us some of your good program materials; they will help others.)

How Young People Can Help to Build A Warless World

Mic. 4:2. Rom. 12:17-21

Young People's Topic for Sunday November 13

Meditations:

M., Nov. 7. By exposing the horrors of war. 2 Sam. 12:29-31.

T., Nov. 8. By rising above race differences. Gal. 3:27-29.

W., Nov. 9. By overcoming race hatred. Col. 3:10-17.

T., Nov. 10. By supporting international brotherhood. 1 John 3:11-18.

F., Nov. 11. By refusing to bow down to Mars. Dan. 3:8-18.

S., Nov. 12. By demanding peace. Heb. 12:14.

Suggested Hymns:

"Down in my Heart." "Sweet Peace the Gift of God's Love."

The above topic needs no introduction to Mennonites for they have championed the cause of peace for over four hundred years. In this time our forefathers believed in the cause of peace but, what is more important, they suffered great persecution for that belief. No one can estimate the full fruit of such suffering and such a testimony for today many other Church groups are pledging themselves to the cause of peace and are carrying with us the Christian pacifist peace testimony to the world.

But there is no reason to boast, for *war has not* been *removed! Hence the question*—What shall young people do to make their peace conviction a living reality? How shall young people help realize the prophecy of Mica that nations "shall beat their swords into plowshares and their spears into pruninghooks . ." (Ch. 4:3.)

In answer to the foregoing question the following list is submitted, not as the perfect and final answer to the question. Rather it is made as a suggested list which each young peorson, each Mennonite young people's committee, each Mennonite C. E. group might well consider as definite points of action.

1. C. E. Peace Rallys—such as are held in the Eastern District. For information write to Olin Krehbiel, Lansdale, Penna.

2. Peace lectures and discussions at retreats as several retreat committees are considering.

3. Peace Oratory. A very successful oratory was held in the Western District Y. P. Convention last year.

4. Keeping in contact with district peace committees and with General Conference peace committee.

5. Wider use of the traveling secretary, Rev. Fast, using him to get specific peace projects which are being taken up in our various C. E. areas.

6. Making a critical study of the peace message of the Bible. The Western District peace committee published (1935) a four-page leaflet giving the Scriptural basis for peace convictions. This gives numerous Biblical references and will be of help. Eg. Ex. 20:13: Ps. 34:14; Prov. 20:22; Prov. 25:21-22; Matt. 5:9; Matt. 5:40; Matt. 5:44; Mark 11:26; John 15:19, etc.

7. Studying the problem, making an effort to become intelligently acquainted with its various aspects. Some current books to use are: Milne, *Peace With Honor;* Nichols, *Cry Havoc;* Richards, *Christian's Alternative to War;* Gregg, *The Power of Non-Violence;* Van Kirk, *Religion Renounces War;* Curti, *Peace and War;* Allen, *The Fight for Peace;* Krehbiel, *War Peace Amity.*

8. Missionary Work. Each individual can be a personal ambassador of peace to those around him. Private and group prayer for peace is most necessary.

9. Peace pageants, plays and worship services could be planned. It is well to refer to Karl Baehr's paper, *Peace Program for Mennonite Young People, 1938,* for a good list of thorough suggestions for such program topics.

10. Education. Write up pageants and programs for the "Our Youth Says" so that they will serve a wider audience.

11. Everyday living. Live the peace principles at home and in the community.

12. Financial activity. The unchristian forces of the world are heavily subsidized; it is not so with the Christian forces. We must give financial endorsement to worthy individuals and groups who try to give the Christian peace testimony to others.

INTERMEDIATE DEPARTMENT

Saying "Thank You"

Intermediate C. E. Topic, Nov. 20, 1938

For Daily Study

Nov. 14. Praise and song. Heb. 13:14, 15
Nov. 15. Numberless mercies. Ps. 103:1-14
Nov. 16. Praising with God's people. Acts 2:46, 47
Nov. 17. Songs of deliverance. Ex. 15:1-14
Nov. 18. Jesus' prayer of thanksgiving. John 11:41-46
Nov. 19. Out of the depths. Ps. 40:1-9
Nov. 20. Topic—Expressing Our Gratitude. Ps. 147:1-9

A Thanksgiving Worship Service

(Decorate the platform to give it a harvest setting. Use two lanterns or candles for lighting. Persons required: quartet and reader behind the scenes. A young man and a young woman dressed in Pilgrim costume)

Song: "America The Beautiful" (Platform with harvest scene) (After the four stanzas have been sung let the quartet continue humming the tune, while the two young people dressed as Pilgrims advance slowly to the middle of the platform and kneel in prayer posture facing each other. They remain in pantomine to the close of the worship service.)

Reader: "To this primeval solitude
They came, the pilgrims of the Right.
Their axes bit into the wood;
They built their homes of brawn and might;
They reared their churches from the sod
Where they could safely worship God;"

Song: "Come, Ye Thankful People," stanza one.

Reader: "Where they could safely worship God;
Could worship him, unhindered, free—
For this they left their own loved land;
For this they crossed a strange, wild sea:
A small, brave, earnest-hearted band.
They set one day aside for prayer,
And God who loved them, blessed them there."

Song: "For the Beauty of the Earth"

Reader: "Ah, we who have grown soft through days
Of endless ease, have need to see
How wise they were, how sane their ways,
How staunch in their nobility;
Have need to find our father's God
Along the way their feet have trod."

Prayer: (reader continues)

"Let us like they bow heart and head in thanksgiving as each one silently expresses his gratitude." "O give thanks unto the Lord: for he is good." Give thanks for a land in which we may worship without being disturbed. (pause) For the church with all its opportunities for worship and service. (pause) For schools that train our minds and hands. (pause) For home and all that it providse for us. (pause) For Christian parents who have directed our steps Christ-ward. (pause) For Christ through whom we have forgiveness and life eternal, who is our saviour, friend and guide. (pause) "The Lord hath done great things for us, whereof we are glad. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

Amen: sung by quartet.

To Think About

Does gratitude exist that does not express itself in one way or another? Is there life in a seed that does not send forth a blade, when it is exposed to moisture and sunshine in the warm earth? Thanksgiving day is not kept by great crowds gathering in beautiful churches to listen to a pleasing service, nor yet by happy families gathering about tables laden with delicious food. Thanksgiving day is kept by the individual heart that says "Thank you" to God in word and in life. No one else can say "Thank you" for me. It is a personal response that carries with it a special blessing. If your mother says "thank you" to the hostess for John and Mary and all the rest, after you have eaten your Thanksgiving dinner, it cannot mean the same to her or to you as if you said your own "thank you" to her. So no one can give thanks to God for me. If I fail to do it I miss an opportunity and a blessing. It is ours to see that there is gratitude in our hearts and that it is expressed.

Some Questions

1. What gives one a feeling of gratitude? How much does it depend on the size and number of gifts received? Why is it that some people who have everything they wish for are most ungrateful, while others who have barely enough to exist are always grateful?

2. How can one cultivate the feeling and expression of gratitude? Can it be a habit without becoming mechanical?

3. What effect does saying "thank you" from the heart have on one? How does it affect the one who receives it?

4. How can gratitude be expressed other than in words? Plan in advance for the society to give a basket of cheer to some family or needy person.

Benediction: "Bethany Blessing"

"Accept our gratitude, Lord,
For all the blessing Thou dost give;
Direct and guide our daily paths,
And teach us how to live.
For Jesus' sake; Amen."

JUNIOR CORNER

God Wants to Lead Me to the New Home

Deut. 8:1-10; John 3:5; John 14:1-3, 6

Leader's heart preparation: Dr. Clarence Benson, speaking on the importance of life, says: "It is a very solemn thought that whereas every man has his beginning, he has no end. His eternity must be spent somewhere." Israel's travel through the desert is such a vivid picture of God's untiring love. He leads them in infinite patience into the holy land. So also He leads us through the desert of earth into the land of promise. He works with each individual soul for He has made it eternal. Christ said: "What shall it profit a man if he shall gain the whole world and lose his own soul?" Christ teaches, here, the value of a soul. If we could see with the eyes of Christ that look far down the halls of eternity, how much more tenderly, how much more earnestly would we labor with the human soul.

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.

Some are so young and so helpless;
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold."

Program Suggestions for November 20, 1938

Call to Service by Quiet Music

Opening Service

1. Sing in unison "Come, Ye That Love the Lord." Verses 1, 2, 4
2. Rise to speak in unison Psalm 23
3. Praise response: "Praise God from Whom All Blessings Flow" (seated)
4. Meditation on "He Leadeth": This could be a musical reading using the song "He Leadeth Me" or it could be an instrumental solo, allowing the group to sing the chorus refrain
5. Leader's prayer of thanksgiving for God's leadership

Mission Minutes: This could be again linked with the month's Happy-Home project by a three-minute prayer period for the homes on the mission fields or a specific home chosen to be remembered. The offering toward the Happy-Home could then be gathered in. (See suggestions for October 30th).

Study Period. Aim: To give a general view of Israel's journey through the wilderness and to teach the truth that we are pilgrims here within a foreign land"

1. Chairman's introduction of subject with Deut. 8:2
2. The Journey Through the Wilderness: A map could be drawn on the board for this study. Mark all the stops that are to be used. Let a group of juniors now take their turn at the map, draw a colored line from stop to stop and retell the incidents at "their" stop. There is a good and very simple map on the cover sheet of this quarter's Christian Sunday School leaflet.
    a. At the Red Sea: Ex. 15:19-21
    b. At Marah: Ex. 15:22-26
    c. Elim: Ex. 15:27
    d. Wilderness of Sin: Ex. 16:1-4, 13-14
    e. Rephidim: Ex. 17:1-7
    f. Mount Sinai: Ex. 19:1; Ex. 20:1-17; Ex. 25:8
    g. Wilderness of Paran: Numbers 13:17-21, 25-14:11, 30-38
    h. Edom: Numbers 21:4-9
    i. Mt. Nebo: Deut. 32:48-50; 34:1-7
    j. Across the Jordon: Joshua 3:5, 14-4:15

    Note: It should be mentioned that these are only a few stops along the wilderness journey.
3. Special music: "Lead Me, Saviour, Lest I Stray"
4. Discussion in charge of leader followed by a brief heart talk. Discussion: Deut. 8:3-7, God's dealing with us. Heart-talk: John 14:1-3, 6, God leads us to the heavenly home through Jesus our Saviour.
5. Speak in unison verse for month: Ps. 103:1, 2
6. Sing in unison song for month: Praise Him! Praise Him!
7. Leader's closing prayer

SERMON SKETCH

Shall We Take A Vacation?

by Newton L. Poling

"Walk as children of light, . . . and have no fellowship with the unfruitful works of darkness" (Eph. 5:8, 11).

People take vacations from work. How about a vacation from life? Can we take a vacation from life?

I. Some people try to take that kind of a vacation.

This is their philosophy: "I work hard all the time. I support my family and I'm faithful in discharging my duty. When I have spare time I can spend it any way I please. I can have a big time during my two weeks off, or I can get drunk over the week end, just so I am at my job when the time comes. It is all right to get away from life for awhile."

Is such a person fooling himself, or is there such a thing as escaping from life?

"It won't count this time," thought the young man as he stole his first money from his employer. But it did count; and when he had gone from bad to worse, he found himself in prison.

"It won't count this time," thought the girl who took her first cigarette. But it did count, and before she knew it she had the habit so bad that she did not want to give it up.

And so it goes. People only deceive themselves when they think they can take a vacation from life.

II. Now what is the principle involved?

It can be stated in several different ways, but it all boils down to this: life is a unit. The whole organism—mind, body and soul—acts as a unit. No part of life can be compartmentalized. Every thought, every feeling, every action comes out of the total personality and in turn has an effect on the whole being. No experience can be insulated so as to have no effect upon the rest of life. Just as a drop of bluing colors all the water in a pan, so every experience, no matter when or how, will color all of life. We can not have a rubbish room in our minds because our minds have no partitions. We must consider ourselves as a unit, and thus there is no way to take a vacation from ourselves.

III. What are we to do?

Paul has the advice we need. "Walk as children of light . . . and have no fellowship with the unfruitful works of darkness." Through Christ we are children of light, and we must have absolutely no fellowship with darkness. We must be 100% Christian. We must walk in the light twenty-four hours a day. Our job is a full-time job. We can not escape from it and still be children of light. We can take no vacations. There are three applications we need to consider.

First, we must not try to separate religion from life. Rather, we must find in religion great principles which can govern our lives all the time. We should not have two sets of standards: one for church and one for life.

Second, those things that are dominant in our lives are determining our destiny. If we like cheap literature better than good literature, the standards of cheap literature will dominate our lives. If popular music is our passion, we shall not gain an appreciation of or liking for better music. Those pursuits in life that claim the major portion of our time will largely determine the kind of persons we are becoming. What we are to be, we are already becoming.

Third, we need to be eternally watchful as to what ingredients we put into life. Everything has its effect. We must walk as children of light and have no fellowship with the unfruitful works of darkness. Our prayer may well be:

"O Jesus, come and dwell in me,
  Walk in my steps this day.
Live in my life, love in my love,
  And speak in all I say.
Think in my thoughts, let all my acts
  Thy very actions be.
So shall it be no longer I
  But Christ that lives in me."

Second Annual Meeting of Indiana Mennonite Missionary Society

at Berne, Indiana

October 13 was a red-letter day which was looked forward to for several weeks by the women's missionary societies in Mennonite churches in various parts of the state.

The neighboring societies of the Grace, Ebenezer, St. John and Bluffton First Mennonite in Ohio were invited to fellowship with us this year, and they responded in splendid numbers. Almost every organization of our own union was also well represented.

The topic for the devotional services for the three sessions was "Stewardship." The stewardship of time and prayer was discussed by Miss Frances Burkhalter and Mrs. N. J. Schmucker read David's words in I Chron. 29 and led in prayer. Several others also led in short prayers. "Jesus Calls Us o'er the Tumult" pleaded for Christians to take time for communion with their Lord.

At the opening of the afternoon meeting, Mrs. E. Salzman spoke on the *Stewardship of Money and Talent,* and Mrs. C. H. Suckau read from Deut. 8:11, 17, 18 and offered prayer. Mrs. Dorothy Lehman Losier, outging missionary to Africa, conducted the evening worship services, speaking briefly on the *Stewardship of Life.* Scripture passages used were Matt. 9:37, 38 and Rom. 12:1.

The morning session was given over largely to discussions on program helps, projects, and methods of organizing groups and conducting meetings. Many interesting and workable ideas were presented and exchanged. A report of the Winona School of Missions was also given, and a number of study books on home and foreign missions were presented and recommended.

At noon hour a sumptuous pot-luck dinner was served in the basement of the church. It was a time of enjoyable fellowship when old friends met and new acquaintances were made.

A short business session was held after the devotional service in the afternoon and the following were elected for the coming year: President, Mrs. Earl Salzman, Topeka; vice-president, Mrs. Mary Y. Burkhard, Goshen; corresponding secretary, Elva Schrock, Nappanee; recording secretary, Elma Sprunger, Berne; treasurer, Mrs. N. J. Schmucker, Berne. Then followed an interesting panel discussion concerning the "untouchables" of India. This was an imaginary conversation between native Christian workers, a foreign missionary, Mahatma Ghandi, and Dr. Ambedkar, concerning the lot of the outcastes of India and their need of Christ.

Mrs. Phoebe B. Snyder, missionary on the border of Tibet, China, for thirty-four years, gave a stirring address concerning the work of Christ in that war-torn country. She and Mr. Snyder, as other missionaries, have found that when, humanly speaking, the work was hindered through war and persecution, the things which happened "have fallen out rather unto the furtherance of the Gospel" (Phil. 1:12). This was the case where multitudes of refugees in Shanghai heard the Gospel preached for the first time by missionaries who had to flee from their stations. Mrs. Snyder also reported that through the influence of Madame Chiang Kai Shek Bible teaching is now not only permitted in the schools of China, but also requested.

Miss Lulu D. Ervin, mid-west secretary of The American Mission to Lepers, gave a short talk at the afternoon session. She related very interestingly the story of Armados and Magdalene a young couple in the leper colony at Champa, C. P. India, under the supervision of P. A. Penner, a pioneer missionary in the General Conference field.

The intermission between the afternoon and evening services afforded opportunity to visit the exhibit of curious from foreign lands and project articles made by the different societies. After lunch in the basement stereopticon views of China were shown by Mrs. Snyder in the library room.

Miss Ervin's closing address, "Work among the Lepers," was illustrated with moving pictures of the leper colony in Chandkuri, India. She also told of the origin and the purpose of the pig "Pete" banks—the pigs being "fed" with coins for the support of lepers. Many were touched by the spiritual and physical needs of these unfortunates.

The service closed with prayer by the pastor of the host church, Rev. C. H. Suckau, after which the audience dispersed to the various homes—some almost a hundred miles away—with the feeling, "It was good to have been there." The program was interspersed with good, suitable music by different groups and individuals.

Offerings taken during the day amounted to about $119.00, of which a part was given for the leper work, a part for Spanish relief, to the defrayal of expenses, and to various Mennonite missionary causes.

CORRESPONDENCE

FRIEDENSBERG CHURCH, AVON, S. D. 10-25-38

The last quarter of our year is well under way. By this time we have all experienced trials, disappointments, and blessings. We trust that the readers of the Mennonite have especially had their share of blessings.—That fall weather that we are now having reminds us that another year has almost flown by. Time keeps ever moving on, and it is up to each one of us to be prepared to meet this rapid passing of time.

The ladies aid of our church are planning to buy a set of new trays, with which to serve refreshments at public gatherings of the church. We greatly appreciate the effort of the ladies in our church, to do all they can to make things a success.

We have had the privilege of listening to two interesting and helpful messages the past week. On Oct. 18, Rev. Jacob Sawatzky stopped here on his way to Madrid, Nebraska. Although he had traveled far and was very tired, he still gave us an uplifting message. On the following Sunday evening, Mr. Th. Baltzma of Platte, gave us another message. Both messages gave encouragement towards keeping in our Christian life and not letting ourselves become too closely connected with this world.—Corr.

FIRST CHURCH, HALSTEAD, KANS. 10-16-38

The church brotherhood held its first meeting in September. It was decided to meet the third Thursday of each month. Prof. D. H. Richert of Bethel College will be the speaker of the evening. His subject will be "Some of the Newest Findings in Astronomy."

Mrs. S. F. Moyer gave an interesting report of her work in India to a joint meeting of the missionary societies. We also had an opportunity to get acquainted with Miss Etta Davis, our new missionary, going to the field for the first time. She gave a challenging appeal for missions. We wish her God's blessing in her work. The Hilty brothers from Bluffton, Ohio, favored us with a sacred musical program. They sang to a well filled house and many favorable comments were heard.

The wedding of Miss Ruth Bartel, a member of the church, and Mr. Woodward of Iowa was solemnized at the parsonage, Rev. David Wedel, officiating.—In the absence of Rev. Wedel who conducted services at the Bethel Hospital, Rev. Gerhard Friesen from Bethel College filled the pulpit.—Our church was treated to a coat of paint and the interior redecorated during the spring and summer months.

Bernice Penner, the six-year-old daughter of John and Augusta Penner, was accidentally killed in an auto accident. Funeral services were conducted by Rev. D. C. Wedel. Cousins and school mates were pall bearers. Bernice was an active child, the pride of her parents, teachers and schoolmates. — Wenn kleine Himmelserben in ihrer Unschuld sterben, so werden sie dort oben beim Vater aufgehoben.

A committee has been busy translating our constitution into the English language. This is necessary, because many of the younger generation do not read the German. Another committee is going over the church records and bringing them up to date.—Correspondent.

TREASURER'S REPORT OF THE EMERGENCY RELIEF BOARD FOR JULY, AUGUST, SEPTEMBER, 1938

Receipts for:

General Fund—

Louise Regier, Newton, Kans, $31.00; Bergthal Men. Ch., Pawnee Rock, Kansas, $15.29; Bruderthal Men. Ch., Hillsboro, Kans., $13.96; Christian Men. Ch., Moundridge, Kansas, $67.00; Gnadenberg Men. Ch., Whitewater, Kansas, $12.90; D. W. Friesen, Altona, Manitoba, Canada, $1.00; P. H. Dirks, Rush Lake, Washington, $5.00; Bergthal Men. Ch., Fortuna, Mo., $4.43; Emmaus Men. Ch., Whitewater, Kansas, $60.75; Bethel College Men. Ch., Bethel College, Kansas, $7.09; Garden Twp. Men. Ch., Hesston, Kansas, $11.25; Bruderthal Men. Ch., Hillsboro, Kansas, $12.31; Christian Men. Ch., Moundridge, Kansas, $68.00; Herold Men. Ch., Bessie, Oklahoma, $7.12; Bergthal Men. Ch., Pawnee Rock, Kansas, $8.80; First Men. Ch., Mountain Lake, Minn., $36.65; A friend, Newton, Kansas, $50.00; A friend, Newton, Kansas, $50.00; Burrton Men. Ch., Burrton, Kansas, $2.00; D. W. Friesen, Altoona, Manitoba, Canada, $1.00; Bruderthal Men. Ch., Hillsboro, Kansas, $11.65; Bethany Men. Ch., Quakertown, Pa., $7.90; Bergthal Men. Ch., Pawnee Rock, Kansas, $10.94; First Men. Ch., Mountain Lake, Minn., $25.00.

For China—

C. I. Krahn, Warroad, Minn., $10.00; M. Horsch, Beatrice, Nebr., $10.00; Halstead Men. Ch., Halstead, Kansas, $3.00; B. B. Wedel, Hillsboro, Kans, $15.00; Katie Krehbiel, Donellson, Iowa, $5.00; P. H. Dirks, Rush Lake, Washington, $5.00; C. I. Krahn, Warroad, Minn., $10.00; Mrs. John Maurer, Montezuma. Kansas, $5.00;

For Russia—

John J. Schmidt, Canton, Kansas, $5.00; B. B. Wedel, Hillsboro, Kansas, $5.00; John J. Schmidt, Canton, Kansas, $10.00.

For Spain—

B. B. Wedel, Hillsboro, Kansas, $5.00; First Men. Ch., Newton, Kansas, $3.00; P. H. Dirks, Rush Lake, Washington, $5.00.

For Other Treasuries—

C. I. Krahn, Warroad, Minn., $10.00; Deer Park Men. Ch., Deer Park, Wash., $4.50; Mr. and Mrs. J. J. Friesen, Eybrow, Canada, $1.00.

For Canada—

Miss Marie Sperling, Goessel, Kansas, $1.00; G. J. Duerkson, Hillsboro, Kansas, $5.00.

Balance in Treasury July 1, 1938	$ 3037.40	
July, August, Sept., 1938 Donations	603.04	3640.44
July, August, Sept., 1938 Disbursements		1859.44
In Treasury October 1, 1938	$ 1781.00	

Respectfully submitted,
Peter H. Unruh, Treas., Goessel, Kansas.

» » JOTTINGS « «

ANNOUNCEMENTS

—"*The First Mennonite Church of Hutchinson* will observe Home Coming Day on November sixth. There will be special services all day, with outside speakers in the afternoon. A basket dinner will be served at 12:30 noon. All members, past and present, and friends of the church are invited to be present for a day of blessing and inspiration."

—*Change of Name of Bethel College Postoffice.*—Beginning with December first the postoffice now listed as *BETHEL COLLEGE*, will have its name changed to *NORTH NEWTON, KANSAS*, and all mail intended for anyone at Bethel College should be addressed North Newton, Kansas. This change has become necessary principally for the reason that there is a postoffice "Bethel" in Kansas, and that has caused confusion in handling mail, express, etc.—By order of P. O. Dept., Washington, D. C.

—*Missionary G. A. Linscheid.*—"I want to congratulate you on the spirit and tone of the Mennonite—I feel that we have a paper in THE MENNONITE, for which we need to make no apologies. May the Lord continue to bless you in your work."

—*Second Mennonite Church, Beatrice, Nebr.*—Last Sunday we had Rev. H. J. Kliewer with us. His text was I Cor. 15:57: "But thanks be to God, which gives us the victory through our Lord, Jesus Christ." Rev. Kliewer spoke of his experiences as a missionary among the Cheyenne Indians, in Oklahoma, showing how God had given him victory trying to convert these heathen to Christ. He said the Indian is superstitious while the Christians have no fear but love. We enjoyed his sermons, morning and evening, and all sang, 'God be with you till meet again.'—Come again!" John Wiebe.

—*West Zion Mennonite Church, Moundridge, Ks.*—The Mission workers are the grateful recipients of a beautiful picture, *"Christ with the Doctors,"* by the Swiss artist Hermann Clementz. The gift was presented to the Society as a memorial to Esther Schmidt Harmon, by Mr. Roy Harmon and children.—We are planning to begin our midweek services with a series of studies on *Mennonite History and Belief*. Do you know why you are a Mennonite? Are you familiar with the faith of our fathers? How did the Mennonite Church come into existence? What Biblical ground is there for our doctrines. Let us spend a few evenings together to deepen our convictions.

—*South Church, near Freeman, So. Dak.*—Thirteen new members were received by baptism and six by letter, Sunday, Oct. 9.—There has been much sickness and hospitalization among members of the South Church, since the first of the year, but it is quite remarkable that so far there has not been a single death among the 465 members listed in the Year Book of the Church (except that of two little children).—The pastor has made 600 visits since New Year at home and elsewhere. Since Sept. 1 he has spoken at eight places, at one of these twice, at the Anniversary in Berne, Ind., ten times.—*The Messiah* will be rendered in the South Church Sunday evening, Nov. 27.—Monthly News Letter, No. 14.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the WORD OF TRUTH." 2. Timothy 2:15. That is ADULT EDUCATION FOR THE KINGDOM OF GOD. Better equipped workers are needed. Conquering Christians are needed. Happy children of God are needed. Believing CHURCH members are needed. The WORD OF GOD is bread, light, water, meat, milk, honey, a sword, a hammer, a fire. What do you propose for the SALEM CHURCH to make it a BIBLE-STUDYING, CHRIST-CENTERED institution. The troubles of the world call for a CHURCH wholly given over to the GOSPEL. In no other way can we fulfil our high calling and meet a sick world's needs.—P. R. Schroeder.

—*First Church, Philadelphia, Pa.*—*Wedding Bells* rang for Miss Eda Wiest and Mr. Thomas McConnell on Saturday, October 15, at this church.—*Penny-a-meal Barrels* are due any Sunday that it is convenient for members to bring these. Don't permit this reminder on your tables to become silent.—*Dramatic Players Guild* will present "Aunt Hatty" on Tuesday and Thursday nights, Nov. 15 and 17.—*Church Bulletin.*

—*St. John Church, near Pandora, Ohio.*—The Young Peoples' Bible Conference, November 10-13, will offer a helpful and interesting program. Speaker for Thursday, Friday and Saturday evening will be the Rev. Fred J. Mitchell, Toledo. Sunday will be a big day with Miss Inda Sprunger and Mr. Elmer Baumgartner, Berne, Ind.; Rev. George Dyck, Lima, and Mr. A. C. Feigert, newspaper man of Van Wert, Ohio, as the speakers. An Abyssinian male quartet will sing.—Church Bulletin.

—*Second Church, Philadelphia, Pa.*—"PASTORAL MESSAGE: There are 168 hours in every week. If you sleep during 56 of them, you still have 112 waking hours. How many of these do you give to God? Do the few hours required for *regular* attendance at religious service appear to be an unfair encroachment upon "your time." If we have no time for God, can we expect him to have time for us?"—The Pastor, in "The Messenger."

—*First Church, Bluffton, Ohio.*—"A big box of clothes has been packed and shipped to needy in Canada. The clothes were in such fine condition, many articles even new. Would that all of you could have seen them! It was a joy to pack them, as it will be a joy to receive them."—Sunday Bulletin.

—*Song Festival in Ontario, Canada.*—The song festival of the recent Mennonite immigrants in Ontario was held in the spacious high school hall at Beamsville, Ontario, October 9. More than a thousand people listened to the program. Nine mixed choirs and four male choirs sang by turns. Also a mass chorus of 285 voices sang hymns and chorals. There were also folk and nature songs. Most of the selections were simple, but they came from the heart and went to the heart.—Rundschau.

—*Freeman, South Dak.*—The editor of the "Courier" thinks Freeman should have a hospital. We mentioned that 28-32 years ago, when connected with the College. The nearest fair-sized town to Freeman is 34 miles away. Besides the large Mennonite settlement round about would be good support of such an institution.

—*Immanuel Church, Los Angeles, Calif.*—Mr. Martin Franz, formerly of Mountain Lake, Minn., now a member of this church, is seriously ill.—Another of our older members, Mother Braun, after having been ill all summer, seems to be gradually failing.—Corr.

—*A great paper by Dr. E. G. Kaufman.*—At the Western District Conference, in Enid, Okla., Dr. Kaufman, President of Bethel College read a paper, *"What the Church and Its College May Do for Each Other,"* which is so good that we shall bring it in its entirity in the next issue. May we ask everybody to watch for that article, read it, and ponder it.

—ANOTHER RADIO PROGRAM CONCERNING MENNONITES will come over station KFH, Wichita, Kansas, next Saturday, November 5, at 9:30-9:45.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, NOV. 8, 1938 NO. 44

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EDITORIALS

WHAT CAN WE MENNONITES DO?—Among the countless appeals for help that come to Christian people everywhere, is the pitiful cry for succoring the Chinese war sufferers. Those who know the tragic conditions of these unfortunates vouch that no suffering of such extent and intensity has ever been experienced in the world's history. Compared to this the suffering sustained by people during the world war hardly deserves mention, although it was cruel enough. When we consider the incredibly dense population of the area that the Japanese have already subjugated, with its many large cities, numberless towns and villages, from which the teeming millions of inhabitants have been driven and are now without homes, shelter, food, clothing, what a horrid picture of want, sickness and starvation looms up! During the Eurpean war we did a great deal in sending boxes of food and clothing, with money, to help the destitute, especially children. Should we not make strenuous attempts to give some Samaritan aid here? True, we have so many needs to look after already, crops have been poor in some sections and prices are low, so that we are not in a position to do great things. But we can at least give a widow's mite, which God's grace can multiply. And does not Jesus say that when we feed the hungry, clothe the naked, visit the sick and imprisoned, we do it all unto Him who has given Himself for us. Since the Red Cross has closed its appeal, the churches and missionary forces of our land have organized "The Church Committee for China Relief," with headquarters at 105 East 22nd Street, New York. Should we not encourage and help our Relief Committee to join this movement? The doors to our brethren in Russia are practically closed, in China they are open. Do not the Chinese now become our nearest neighbors to whom it is our privilege to show our Christian love?

RELIGIOUS STIMULANTS.—Spiritual man needs stimulants as well as physical man. Some Christians and particularly some groups of them rely largely on external stimulants: loud amens, long winded prayers intended more for external effect than for a heart-to-heart contact with God, congregational singing of a light order with a good deal of emotional bang and other demonstrations of a religio-comedy type, frequent resort to rather noisy revivals: stimulants drawn from association with people of similar emotional temper. Other Christians crave internal stimulants for their spiritual life. They find them in the reading and meditation upon the truths of the Bible, in quiet heart-to-heart communication with God, in regular daily devotional hours around the family altar, in deeds of charity, in devotional attendance upon the means of grace, and also in the reading of other Christian literature besides the Bible. This type of stimulation appears to be more in line with the example of Christ, communication with the Father and the opportunity for doing good.

A HOPEFUL SIGN.—One of the most encouraging signs in these times of unrest and confusion is the fact that in many places young Christians are taking a hand in the work of revitalizing Christian living. Probably as never before do our own young people show so much interest in and concern about our duties to our fellow men and the need of closer relationship with God. And it is very heartening to notice that the youth of other lands is showing the same aggressive spirit in an effort to draw near unto God. The awakening is international in scope. In August sixty young Christian leaders from twenty-three countries met at Bievres, France, to formulate plans for a World Conference of Christian Youth, to be held at Amsterdam, Holland, July 24 to August 2, 1939. They decided that the program is to emphasize four things: 1. The essential content of the faith common to all the delegates, as it relates to the issues under consideration.—2. Approach to problems in the light of an extensive study of applicable Bible passages.—3. The intention to direct the discussion toward the actual *next steps* which should be undertaken by Christian young people.—4. To arrange all phases of the program in a setting of ecumenical worship, in which the needs and aspirations of the delegates are brought before God in prayer. The topics tentatively agreed upon for addresses are: *In the Beginning God; Our Different Background and Our Common Calling; Christ Over All; The Christian in a World of Conflict; Sonship and Brotherhood; Our Daily Bread; Christian Community and the World of Nations; The Christian, His Church and the Church Universal; The Christian as Missionary,* and *I Have Overcome the*

World.—Subjects for the discussion groups are to be: *The Young Christian in a World of Nations; The Young Christian in the Economic Order; The Young Christian in the Nation and the State; The Young Christian and Race; Christian Marriage and Family Life; The Church and its World-Mission.*

Out of the Czech Crisis

E. L. Harshbarger

Europe's most severe post-war crisis is over. Gradually nations are returning to civilian life to reshape their foreign and domestic policies. Tension is not gone but people are breathing more easily. What does this crisis of the last six weeks mean to Europe, to America, and to the Mennonites of America?

To Europe it meant at least the postponement of a general war. It means that "collective security" is a vain shibboleth, betrayed by its advocates, and demonstrated to be little more than collective insecurity; that the system of alliances created and maintained by the French since the war is broken; that France is now a second-rate power which must follow England more closely than ever in European affairs; that Germany is now supreme in Central Europe, that her "Drang nach Osten" will be speeded up, and that economic control of the Danubian area is only a matter of time; that Russia is at least temporarily isolated from western Europe, and that England and France may be expected to cooperate still more with the Fascist powers. This, in turn, means that an alliance of democracies against dictatorships is impossible at present. It means that reaction, characterized by the growth of Fascism and gigantic armaments, has taken the stage. Chamberlain, in repudiating his moral if not legal obligations to Czechoslovakia, is doing by double dealing what Hitler is doing by force, namely, playing the old game of selfish "power politics." It showed that all people wished to avoid war, so much so in fact, that they were willing to break existing treaties to do it. But "this mighty upsurge against mass murder has neither leaders nor methods by which it can find fruitful expression." And finally, if any additional proof be needed, this crisis has demonstrated the folly of expecting a dictated peace to be permanent.

In America the crisis dealt a telling blow to the plans of the advocates of "collective security," and showed that even the democratic powers would ignore treaties if self-interest so directed. It proved beyond any reasonable doubt that we are bound to be involved in any major upheaval across the Atlantic. It will force modification of our foreign trade policy, especially with Central Europe. We may expect to see increased American activity in Latin America, both to strengthen our own position on the western hemisphere and to counteract any attempts to spread Fascism there. It is not unlikely that some working agreements may be struck with European Fascist powers. It is possible that America may still cooperate in world conferences if and when they are called, but we will likely see more rather than less emphasis on isolation. More funds will be asked for armaments and further attempts will be made to regiment America completely in the event of war. Before the Czech crisis we felt we couldn't trust the Fascist powers, since the crisis we are not sure we can trust anyone. Hence the arms race is on.

This crisis also showed that, whatever they may say to the contrary, Mennonites are very much interested in political and social affairs. Furthermore, they have very definite convictions on such matters. Apparently we are not so sure that brotherly love can settle all disputes. At least some of our people found it agreeable to approve Hitler's display of force to gain his ends. As one friend recently put it, there wasn't anything else Hitler could do. If that is true there are many crises in which non-resistance will not work. This leads inevitably to the approval of the "new Caesarism" of force which our brethren in Germany have accepted. Then non-resistance, as in Germany, shall be no more. And again, in spite of our professed religious nature and our supposed aloofness from national affairs, this crisis found Mennonites forming premature judgments on the basis of cultural prejudices just the same as unbelievers have done. It is difficult to see how a non-resistant people can consistently approve the actions of a German government which is avowedly hostile to both pacifism and democracy, even though those actions were caused by admitted injustices of the World War treaties. Two wrongs cannot make a right.

If Mennonites are really sincere in their peace stand and interested in sharing it, then this crisis has simply opened further the door of opportunity. The currently popular slogan of "collective security" has disappointed peace advocates just as did the "war to end war." Organizations like the League of Nations have failed to preserve peace, partly because of faulty direction and organization, but chiefly because none of the nations are motivated by the spirit of peace, which is the spirit of Christ. Certainly the Mennonites, the oldest historic peace church, has a responsibility here. One peace worker told me recently that a prominent peace organization was giving more thought to Christian peace, believing that only the power of Christ and His teachings can furnish the will to peace.

Let this crisis be a challenge to us. Let us preserve our peace heritage, by sharing it with others now. We need a program of education which will more firmly ground our people in this faith, and which will give them information on the problem of peace and war, to the end that they may be not only Christian but also intelligent citizens of our democracy. Peace work should become one of the major missionary activities of the church if we are to live true to our heritage.

What the Church and Its College May Do for Each Other

Delivered at the Western District Conference, Enid, Oklahoma, October 20, 1938,
By Ed. G. Kaufman, President, Bethel College

The Kansas Conference, which later grew into the Western District Conference, from its very beginning had a close relation to Bethel Colllege. It may therefore not be amiss if in this Fiftieth Anniversary year of the Corner Stone Laying of Bethel College (1938) we discuss the reciprocal relation of the church and its college at the Western District Conference.

The rise of the church-related college was contemporaneous with the revival of religion in the colleges; a revival that followed a wave of irreligion after the American Revolution when French skepticism was potent in America. Today we are witnessing another wave of irreligion after another war with a new skepticism as a contributing factor. It is altogether fitting at such a time that we re-examine the sanctions of the church-related college and re-orientate ourselves to these sanctions. It is a sacred and binding obligation which the church college owes to the church of its origin and nurture to maintain in spirit and policy a positive, Christian influence that will be effective in the formation of character and the development of the Christian way of life among the young people committed to its care. What is accidental and occasional in other schools, in the church college becomes institutional, a conscious objective toward which the well-wrought programs are officially directed.

There is much gratitude for all that has been contributed to the life of our church by its college; for the fidelity it has shown to its trust; for the stream of life which has flowed out of it; and for the confidence the church has placed in it. Sometimes we are tempted to contrast unfavorably the conditions of today with the period of the past, but when we take a longer perspective there is much to be thankful for in American church colleges in general.

In 1782, there were only two of the students in Princeton College who professed to be Christians. About the same proportions held for Yale, Harvard and other schools. In 1824, America had 25 colleges and the number of students was 3,011, of whom 628 were professing Christians, or 20 per cent. Last year in *Christian Education,* the October issue, the results of a survey for 1937, of the religious preferences of the students in 1,171 institutions, with 828,071 students, are published, showing that 88.3 per cent or close to nine-tenths of the total of these students expressed a definite religious preference. In 1937-38 at Bethel College, there were only 7 who were non-church members out of a total enrollment of 469, and even these seven no doubt would consider themselves Christians.

I

While the situation today is encouraging and we look at it with much gratitude, we also keenly realize the gravity of the problems involved and the difficulties to be met in making and keeping a college really Christian because of the pressure of secularism in modern life. Difficult as it may be, the church still needs its college. May we briefly list some of these needs and what the church has a right to expect from its college.

1. The church needs from its college, and has a right to expect, the constructive confirmation of the training in faith and attitude which we try to give our children in the home and the home church. It may be true that the religious training in the home and the home church is less pronounced today than it was formerly. Nevertheless, among our people as a rule children and young people still receive from home and their home church the Christian training which leads them into the historic faith of the church, of God and Jesus Christ and the meaning and destiny of life. The church, therefore, has a right to expect that its college will support and carry forward this training, not to decry or destroy it. The college takes the place of the parent and the pastor in the religious phase of the life of the student and must do its work in the same spirit and with the same responsibility. If the faith of the fathers is a right and rational faith, we want it confirmed and strengthened in our children. It may need a truer alignment and more clarification than it has received at home, and our colleges should provide that truer alignment and give that clarification so as to deepen and strengthen it, but it should not disintegrate the faith as such.

2. A second thing that the church needs and has a right to expect from its college is the development of Christian character in the men and women entrusted to it. There are teachers in our country today who disavow all such responsibility. In some quarters there is a tendency to decry ethics. Sometime ago a professor in one of the universities made this statement:

> "It seems to me," says he, "It must be recognized not only by the universities but by the public that the university is not responsible for the character, for the morals, views, or anything else of the community or its graduates. If the students turn out criminals or land in prison, the school is not to blame. The university has no responsibility for character."

This is not our view, nor can it be the view of a Christian college. We believe in the necessity of combining education and religion. A representative of the Catholic Church puts it as follows:

> "The Catholic Church has always laid down this great and vital principle, namely, that secular and religious instruction shall never be parted in education. Education is the formation of the whole man, intellect, heart, will, character, mind and soul. The Catholic Church will accept as education nothing less than the formation of the whole man. It will not consent that its children shall be reared without a knowledge of their faith, nor that education shall be so divorced that secular knowledge shall be made the subject of daily and earnest inculcation and that religion should be left out to come in as an accident when and as it may. To shut out religion from the school and keep it for the home and the church is logically to train up a generation which will consider religion good for home and church, but not for the practical business of daily life. Religion, in order to elevate a people, should inspire their daily conduct, rule their whole life, govern their relation with one another. A life is not dwarfed, but ennobled by being lived in the presence of God. Therefore, the school which principally gives knowledge fitting for practical life ought to be preeminently under the guiding influence of religion."

Religious teaching in state schools has its difficulties in America, but the attempt to solve them by ignoring or excluding religion from all our schools is no solution at all. It is a curious thing that the conscience that forbids the teaching of theism in state schools allows the teaching of atheism. We agree with the former president Burton of the University of Chicago when he wrote as follows:

> "The fundamental purpose of Christian education is the development of Christian character. To the degree in which character is the result of our work, Christian education succeeds, and in proportion that a school falls short of this attainment its distinctive contribution is lost. The Christian school that consciously tries to build character must therefore include four objectives in its educational scheme: (1) the giving of knowledge of right and wrong; (2) the habituating of right conduct; (3) the relating of ideas to conduct, and conduct to ideas; and (4) the education of conscience."

We need this recognition of the place of character building in education and of religion in character building, and the correlative and consequent policies regarding courses, athletics, dancing, smoking, physical labor, chapel, etc.

Religion has everything or nothing to do with education and with character. There is no room for compromising. It is not something of which you can take a little and leave the rest. It is not merely a matter of church membership and chapel attendance. We either ought to throw it all out or throw our whole self into it. God is still the most important fact about the world in which we live and the church college founded and maintained on the belief of the present power of God must consider that education consists in coming to know the God of the world in which we live as revealed in Christ Jesus, and to know Him not only as a belief but as affecting ones ethics and ones character.

3. In the third place the church college should do its utmost to return students to their home communities ready to resume their place in the home church and not be alienated from it. True, in many cases, students have been alienated from the church before they ever came to the college. In such cases it is asking a good deal of the college to recover what the home influences have not been able to hold. On the other hand, it is also too often true that young people who were active in the home church, attending its services, participating in its worship and engaged in its work come back from college completely detached from their old relationships. Sometimes they are among the most active Christian leaders in college and come home to drop out of the church and its agencies altogether. The college may be the cause of this loss in one of two ways. It may make religion so attractive that the home church seems uninteresting. The home preaching may seem dull in comparison with the college chapel. On the contrary, the college may deal with religion so as to lead students into indifference or plain antagonism. Nevertheless here is the need, namely, that the college should influence students so that when they return home they fall naturally into their rightful place in the church of their fathers and mothers. The effort put forth on the part of the college along this line needs to be supplemented by the home pastor. There are pastors who do not lose touch with their young people while they are away at college. This problem cannot be solved by the college alone and needs the cooperation of every pastor who has young people at college.

We do not mean to say that the church college should merely reproduce and perpetuate the past and the ideas and instructions and patterns of the past. It is the business of the college to find and hold and proclaim the truth whether it is old or new—truth about God and man; truth about Christ and the Bible; truth about life and duty and destiny. But the college should do this so constructively and so cooperatively that education and life at home and at college, and after college should be an unbroken development and harmonious unity.

4. The church has a right to look to the college for the leadership which it needs. Not all leaders come through the professional educational process of Bible school and Seminary, some majored in Science, History, or other fields. Again and again leaders are raised up who did not come through the professional process and whom this process might have spoiled. The church has and will get some of its leadership

from state schools, but by far the majority comes from church schools.

In a recent article, Robert E. Speer, for many years president of the foreign mission board of the Presbyterian Church, gives statistics beginning with 1917 up to 1937, showing where the Presbyterian recruits for foreign missions came from, indicating that approximately seventy-five per cent of them come from church colleges. It is on the church colleges that the church depends. From here must come not only our supply of missionaries, but also our supply of ministers and Christian teachers. The church needs Christian leadership in other areas as well, such as business, law, medicine, social work, and other walks of public life.

We would pause a moment to emphasize the field of teaching in which the church should be tremendously interested. It is a real problem how to secure and keep a truly Christian faculty; a body of teachers, competent educationally with an integrated reasonable faith, and of personal effectiveness. It is unfortunate when we go for the preparation of our teachers to institutions whose ideology and whose philosophy of life and education are not those held by the Church. In the field of philosophy, ethics, economics, sociology, history, science, music, art, education, psychology, etc., we have need of such centers of education of teachers as shall insure a supply of men and women who hold the Christian faith with full intelligence and who will teach our young men and women a doctrine of life and nature consistent with the Christian view of God and the world. This applies to our grade schools and high schools as well as college teaching.

5. There is also the leadership which the church needs for its college to exercise itself. The church college should show courageous educational independence. The Christian schools on the mission field have long been pioneers. Why should not our church colleges also make real contributions by leading the way along new paths in educational endeavor consistent with the Christian philosophy of life? The church college should be outstanding in the literature that the members of its faculty produce, clarifying the controversy over the basic philosophic and practical issues in the field of Chistianity and its practice, including its social application. This conflict between a secular and a Christian and an anti-Christian outlook on life is perennial, and each new period needs its own statement and restatement ;each age will raise and must meet the issues anew for its own time. The church college must make its contribution also in this area.

6. The church has a right to expect that the program and set-up of its college will be in conformity with the peculiar genius of the church and therefore different from other schools even on the practical side of its life.

a. In a church college the administration must be concerned with the Christian dynamic which will motivate in every process of the college the plus quality of the Christian religion. Administrators must maintain a sense of proportion, a sense of relative value. They must guard against the danger which emphasizes the quantative theory of culture which has brought with it an endless amount of activities leaving very little time for leisure or meditation or worship. There is need for a divine discontent that will restore the sense of proportion and proper balance in the daily program of the college as expressed in courses and extra-curricular activities, athletics and physical labor, the school paper and the chapel service, in study, work, play, and worship.

b. The teachers in a church college are no mere hirelings, though sometimes they are treated as such. They are as someone has put it, "true God-ordained priests for teaching, in whose hands is the fashioning of the souls of men." The cynic has no place among these, nor the individual who has no contact with nor sympathy for youth, nor the extreme intellectualist who conceives his profession to be insulted if ever it is said in his presence that the college is the place for the building of character. Of course, the teacher in the church college must be intelligent; he must have scholarship, but he must have more if through him the Christian dynamic is to be operative. He must be primarily concerned with the growth of young souls.

c. The curriculum should be Christian. There is much revision of curriculum going on these days. Someone has characterized the two tendencies in this area as the intellectualizing and the humanizing. The Christian spirit is sympathetic with both of these but adds a third, namely, that reverence and worship should accompany and control them both. Furthermore, Christianity would encourage scholarship in a realm ordinarily not touched in the state institution. The curriculum of a church college should contain courses in this area where earnest endeavor is made to find and spread the truth about the deeper significances of life that lie in the realm of the human spirit and its relationship to the divine spirit.

The Christian spirit is also in sympathy with the humanizng tendency in curriculum making. Its emphasis is social and its ultimate goal is a better society. The church college has the duty of contributing the Christian dynamic with its emphasis upon human brotherhood. The church college therefore sustains a unique relationship to curriculum making.

d. Then there is the problem of guidance. Guidance has become a master word in modern educational circles. By guidance we mean intelligent, sympathetic suggestion. We do not mean to do the student's thinking for him, inducing him to make choices which are really not his own. The student's freedom to think and to choose must always be respected. But granted the proper adjustment between freedom and guidance, guidance becomes an inescapable obligation of the church college. Guidance has its ultimate sanction in the program of Christ and His concern for the individual. A Christian guidance program, therefore, refers not only to courses but to the choice of a vocation, social needs, health, morals and spiritual needs.

Many of our students come to us very self conscious, timid and awkward. They need help to develop poise, social ease, all of which is a part of guidance. There should also be guidance as it relates to mating. The college is not a matrimonial bureau, but a Christian college should help its students get the Christian view of love and marriage and the home.

e. The more important specific strands of emphasis in the background of the Mennonite Church, its college should recognize in its practical set-up, and endeavor to preserve and strengthen. Some of these are such as the following: (1) Individual conversion which is the core of our position regarding adult baptism or baptism on confession of faith. In the school's program throughout the year effort should be made in this direction as well as special attention given this matter during such times as Religious Emphasis Week, with the end in view that individuals not yet having done so purposefully commit themselves to Christ as Savior and Lord, and those already having done so become increasingly conscious of their spiritual growth. (2) The Mennonite emphasis on Peace should find expression not only in courses offered but special attention should be given to that position. (3) This also applies to the Mennonite emphasis on home and family, the community, the sacredness of physical labor, the simple life, and others.

To the extent that the church college endeavors to guide the mind, the hand and the heart of its students, without apology for the emphasis on the importance of the heart as its peculiar and separated responsibility, just to that extent will it serve and continue to be needed. The practical set-up of the school should, therefore be in line with the genius of the church.

7. The church needs its college as the church needs its foreign and home missions, namely, to have something besides itself to live and work for, to unify the church in a great cause, to unite its forces in a crusade for Christ and His kingdom. I say the church needs the college to have something worthwhile to give money for, to pray for, to work for, to sacrifice for, so that by doing this for its college the church itself will grow stronger, more united and more Christian. The church needs its college for its own sake just as parents need children for the sake of the parents and not only for the sake of the children. The greatest blessing that can come to parents is by way of the responsibility and the opportunities that children provide for the parents. The greatest blessing that can come to a church is by way of children in the form of missions, hospitals, and colleges that offer them not only opportunities but also great responsibilities. Along this line, who can measure what Bethel College has done for the Mennonite Church? The Mennonite church west of the Mississippi still desperately needs Bethel College as a place into which to pour some of the church's energy and money, time, prayers, and around which to unify its interests and through the effort of it all to become more perfect itself as a Christian church.

II

I have spoken of a number of items the Church expects from its college: 1. To deepen the faith of the fathers in its students; 2. To develop Christian character in its students; 3. To return students to their home communities; 4. To provide church leadership; 5. The college to exercise leadership itself; 6. To build its practical set-up in accordance with the genius of the church; 7. The college itself is to be to the church a worthwhile cause with its accompanying opportunities and responsibilities. Let us briefly note on the other hand a few needs the college has and what it has a right to expect from the church.

1. The college needs and has a right to expect the understanding, sympathy, confidence, and concern of the church. The college is the church at work in the field of education. If the church distrusts the college, it is self-distrust. The college needs to be held in constant thought and prayer by the church. As long as the college is bathed and kept in this atmosphere of trust and prayer, the results are sure.

2. The college needs and has a right to expect adequate financial support of the church. This is an increasing need. State education has ever more and more lavish resources. State education offers a more fair and just support and pension provisions for teachers. Pressure for vast funds from the state and federal government grows year by year. It is harder and harder for a Christian college to get the funds it needs. Just now the Presbyterian Church is embarking on a $10,000,000 campaign for its colleges. Unless the church adequately supports its college, whatever the sacrifices that may be brought, the college will nevertheless be forced to the wall.

3. The church owes it to its college to send to it a stream of young lives, clean and true, adequately trained in the home and in the home church in the right cultural background. The church should not demand of its college that it make up for its delinquencies, or for the delinquency and failure of home training. This problem of home training becomes ever more grave. The modern home too often is filled with the degrading noises of the radio. The intellectual provender of the modern home is often indicated by a glance at the display of news stands, or by the litter of Sunday newspapers and their imbecile comics. The church must do all it can to keep the Christian home with its worship, its love and its life so as to prepare in it the material on which the college can build and do its work. The college has a right to

expect that the church will send her its young people who go to college rather than to other schools and that these young people will be fit for a Christian college and not fit for a reformatory when they come.

According to a report in *Christian Education*, October 1937, there were 1,335 Mennonite students of college rank in the colleges and universities of America for the school year 1936-37. According to the *Mennonite Quarterly Review*, January 1938, our Mennonite institutions of college rank had only 822 Mennonite students for the same year. This means that there were 513 Mennonite students attending other than Mennonite schools of college rank during that year. Or to put it in another way, our Mennonite colleges had only 61 per cent of the Mennonnite students who were in colleges during the school year 1936-37, while 39 per cent were attending other than Mennonite colleges. A church college has a right to expect more loyalty.

4. The church must have an open door for the return of the product of the college. The church must keep in touch with its young people when away from home and have a welcome and work for them when they come back. Too often when young people are through college, the church shows little concern whether they find a place or not. They must go out into the world to find something to do. The world should become richer because of them, but too often it is also true that by their leaving the church itself becomes the poorer, and what is more many times young people lose their way as they are forced to loosen their ties with their home church. The college has a right to expect that the church will do everything possible for the return of the product of its college, and to prefer those who come from its own college to those that have attended elsewhere. The Mennonite church has much to learn in this regard.

III

In conclusion we all need to recognize that the Christian body is one, functioning now in the home, now in the local congregation, now in the community and now in the school. In all of these we must face the great task of maintaining a Christian spirit and view of life against gigantic, antagonistic forces which are loose in the world. By every agency and effort possible we must engage in this conflict for the Christian doctrine of God and of man with truth, love, right, brotherhood, and unity. Change there will come and it will be either "change and decay" or "change and advance." The crisis in the world today still is as to who shall prevail—Christ or Caesar. Is the human spirit to be subordinated to force and to the will-to-power, or are these to be made subject to the divine spirit of love and to the will-to-serve? The Christian answer is to be given by the church and its agencies and foremost among these agencies is the church college.

FOREIGN MISSIONS

P. H. Richert, Sec.

HOW THE CHURCH IN CHINA GROWS WHILE SUFFERING

North China: In Tienstin there's a United Committee of Churches which is making itself responsible for a district nearby. In the cities of Tientsin and Peiping the Salvation Army and the churches are doing excellent work. Down the Ping-han line, Paotingfu has been a center for relief under the American Board Mission. In that city they have a refugee center in which there are still more than 1000 people. They are there because they've no homes to go to, or because all the doors, windows and furniture of their houses have been burned for firewood, or because it just is not safe, especially for the women folk, to go back to their homes. In an area of 13 hsien (counties) south of Paotingfu the churches have organized refugee centres in about 100 places. One such village church increased from 120 people early in February to 381 at the end of that month, because there was fighting and burning of villages round about. In that centre the people themselves raised $1703 in cash or millet; to which the Paotingfu Committee added $220 over a period of two months. So the local folk are making great efforts to help themselves. The NCC also has been glad to give help to the Paotingfu Committee to the extent of $6000 since last November.

Christian Martyr: Next Sunday night I may be able to take some time to report to you on the work of the Christian churches and organizations here in Shanghai. But this week the thing that has stood out above everything else has been the death of our friend and colleague, Dr. Herman Liu, last Thursday morning. You will have read of the circumstances of his death in the papers. We shall miss him at every turn. That very morning he was to have been chairman of one of our committees, on the southwest, in which he was deeply interested. He was a man of many enthusiasms, bubbling over with the ideas and energy, always eager for new things, ever friendly and warm hearted. But because we are followers of Christ and because we believe that death is only the gateway into a fuller life of love and service, we are not going to bewail his passing as if his brave and cheerful spirit could be snuffed out like a candle. As one of my Chinese friends remarked, "Herman's death is a victory for courage."

It is easier for us all to believe these things because this week we are thinking of the meaning of the Cross of Christ. At that time the Cross was a symbol of pain and shame. Today it is the symbol of mercy and honor. Those who crucified Jesus meant to put an end to him and his influence for ever. Instead of that His Cross means for us victory and power, over all the forces of evil, over death and fear, over selfishness and cruelty and pride.—F. M. Conference Com. on Far East.

HOME MISSIONS

A. J. Neuenschwander, Sec.

ONE YEAR IN VANCOUVER

On November 3rd it will be a year that we started the work in Vancouver. It was a difficult beginning, since the circumstances, the people, the girls and the work were strange to us. As everything was in its beginning, we had to live and think ourselves into these new conditions.

Since the Conference, through the Board, bought a house and a Church, we had to move during the first month of our stay here. Much personal work needed to be done among the widely-separated Mennonites in this large city. Such work requires much time. First you must find them, then speak to them about the work and seek to enlist their interest in the cause. The city is large and one can not nearly reach all points with the Street car, hence one must do a lot of walking and the bicycle is much in demand, since means have not been found for an auto. In fair weather such methods of travel work all right, but when it is raining it is more difficult.

As far as we can judge, the Lord has looked with favor on the work and blest it. Today we have 38 members in the church. Twelve have expressed the desire to join with us, and I believe that before the end of the month we will have 50 members. (This was written, October 10th.)

The girls who have come from the different Provinces, for work, naturally belong to their home churches. During the winter months there are always more girls in the city than in summer. Until late last spring an average of 40 girls were in the city, doing housework. During summer several returned to Saskatchewan and Alberta, and some returned to their homes in British Columbia. Now that winter is again aproaching, they are again returning.

It must be admitted that our Mennonite girls have established a reputation for themselves for good work. They are constantly sought after while we frequently hear of others seeking for work and seemingly are not so quickly hired. The demand for our Mennonite girls has constantly been greater than the number we could furnish. Recently in response to one notice in a city paper, we had more than 40 inquiries.

Thursday afternoon and evening the girls have their free time, then they gather in the Home. We then have a common meal together followed by a period of Bible study, or at times an address by the Superintendent, and after that a period of fellowship follows. Some of the girls also rehearse with the church choir, others might be doing other work and some may be preparing for the Young People's Program, which is held once a month. The Home has been privileged to help many of our girls. Two to three girls are usually in the home, some having just arrived in the city, while others may be making their transfer from one place to another.

In our Sunday morning worship the families from the city attend, while in the evening service the girls are present. This is our largest worship service. The girls come to the Home for coffee and then attend the meeting, in the church, which is located on the lot. Sixty to seventy attend this Service and about 18 are in the choir.

We are grateful that the work has grown and hope, that the Lord's richest blessing might attend it always.

With kindest brotherly greetings,
J. B. Wiens
6460 St. George Street Vancouver, British Columbia.

WHEN IS IT TIME TO "GIVE UP" A BOY?

Bob Dunn was a "problem boy" in his neighborhood. Nothing could persuade him to go to Sunday School. He wasn't interested.

At a Sunday School within reach of Bob's home the Junior Department was going to pieces. But a new superintendent took it over, and it wasn't long before he began to build it up again. One of his plans was to send a government post card each week to scholars who had been absent and to other children whose names and addresses he had received, and who, he thought might be persuaded to come. Among these names was "Bob Dunn."

The superintendent began sending post cards to Bob. A card went to him every week, and the weeks stretched into months, but no Bob appeared at the school. Finally a year had passed—52 cards. Wasn't it time to give Bob up? The superintendent didn't think so, so he kept on until 126 had been sent. Now he did think it was time to stop, so he decided to send just one more card. That 127th card caught the fish, and Bob slipped unobtrusively into the Junior Department.

This story of unusual persistence is appearing in the Sunday School Times (Philadelphia), August 20th. The superintendent himself tells the story, and it has a happy ending. Bob Dunn kept on attending Sunday School, and some years later the superintendent was overjoyed as he picked up the hometown newspaper while he was in another city and read that Bob had been ordained as minister. He could not help saying to himself, "Suppose I had not sent that last card?"—*The Sunday School Times*

The money spent for liquor since repeal could have financed the building of 2,500,000 five-thousand dollar homes, which would cover the terrible lack in our country today.

Sunday School Lesson

A. S. Bechtel

November 13, 1938

THE SACREDNESS OF HUMAN LIFE

Ex. 20:13; Matt. 5:21-26; 38-42

The Sixth Commandment Ex. 20:13

This commandment is often called the law of life, and was given for the protection of life. Underneath it lies the principle of the sacredness of human life and every person's right to live. The sanctity of human life is based on the fact of man's creation in the image of God and as a living soul (Gen. 9:6). The Commandment forbids the taking of a human life—intentional, premeditated killing. It does not forbid legal execution of one who has forfeited his life by crime (Gen. 9:6). Many kill others by indirect methods (Ex. 21:28, 29). The most murderous weapen is the tongue (Ps. 57:4; 64:34). "Thou shalt not kill" surely must apply to nations as well as to individuals. War can not be other than intentional, premeditated, purposeful killing, wholesale murder.

Jesus' Interpretation Matt. 5:21-26

Jesus quotes the law (v21) but is referring mostly to the Pharisees' interpretation placed upon the law. They would not murder a man, yet they could hate Jesus so intensely that they had Him condemned to crucifixion. Hate that leads to murder, is essentially murder. The law forbade murder, the act, deed (v21). Jesus proclaims the higher law of the kingdom. He goes behind the overt act to the murderous thought, attitude, anger which is in the heart (v22), for out of it proceed murders (Mk. 7:21). The inner heart motive lying behind the act is the fundamental thing. The spirit of hate, anger and ill-will are equally as wrong as killing and Jesus places them on the same level. Jesus does not hesitate to speak with the authority of God.

Jesus stresses the importance of good-will between man and his fellows. God alone is the judge and judgment belongs to Him. It behooves each one to be careful of what he says to and of another (v22). Hate, ill-will is an awful thing and separates one from his fellows and from God. Jesus tells us (vs 23, 24) that there can not be truly acceptable and helpful worship so long as we hold such unfriendly spirit toward another. There must first be complete reconciliation. Very properly the subject of arbitration enters into this teaching of the sacredness of human life. "Agree with thine adversary quickly" (v25), arbitrate your differences and this applies to nations as well. Temporal interests may not be put above the very life blood of the one or the nation that does not agree with us.

Jesus' Standard Regarding Retaliation vs 38-42

The ancient law (v 38) was given to deter persons from injuring others. Jesus sets a higher standard by the illustrations (vs 39, 42) showing that we may best serve God by being like Him. There will be occasions when we may suffer insult and injury. Christian love should go out to all, friend and enemy alike. We have no right to revenge. God has promised to repay. Our chief business is to help our enemies. This we can do by showing love and good-will.

Jesus would have us learn and observe underlying principles—patience with an aggressor, unselfishness when seeing another's need, endurance under opposition and persecution, a Christian recognition of the sacredness of all human life. The Christian is to manifest a superior virtue. He is to be a living witness for Christ.

STEWARDSHIP

The fields are now bare of the crops they bore during the summer. The apples are in the bin, the potatoes are in the barrel, the corn is in the crib and wheat is in the granary. How bountiful the Heavenly Father has been! He again has poured His gifts upon the earth and crowned it with goodness.

He who is the Giver of every good and perfect gift said in His Word to us, (2 Cor. 9:6) "He which soweth SPARINGLY shall reap also SPARINGLY, and he which soweth BOUNTIFULLY shall reap also BOUNTIFULLY." Some folks spend wearisome moments figuring how little they can give to missions, how little time they can give Him in reading His Word, in prayer and in His service. Their talents must be used for more popular and lucrative purposes. How little they realize that "he who soweth sparingly shall reap also sparingly."

Surrendering to our Lord wholeheartedly and joyously our entire being, body, soul and spirit in faithful stewardship will yield a bountiful happiness and joy that cannot be substituted by anything this world can offer.

How precious our time should be to us! "The seconds are rubies, the minutes are pearls, the hours are emeralds, the days are sapphires and the years are diamonds." How we need to pray to God "to teach us to number our days that we may apply our hearts unto wisdom." May we at this glorious harvest time give Him our ALL.

Somebody said "I'm glad to give":
Somebody gave that someone might live.
Somebody prayed, and someone was saved;

—Frieda Lehman, Sec'y.-Treas. in *"The Vine Press"*

DR. C. O. LEHMAN, son of Mrs. J. F. Lehman of Berne, Ind., director of training in the Geneseo State Normal School, N. Y., was elected president of the Central Western Zone, at the New York State Teachers' Association. Later a Rochester paper pictured Gov. Lehman congratulating Dr. Lehman.—Berne Witness.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke,
Secretary
McPherson, Kans.

Seriously, Now

> "Religion today is not taken very seriously in society. It is there as a convention—not even an emotion, certainly not a passion."—In "The Great World," by "A Gentleman With a Duster."

Do you believe that? Taking society as you know it, as you move in and out among Mennonites, is that true—that religion is not "even an emotion," much less a passion?

Yet a scholar who has studied modern life thinks so. Looking out upon society he finds that people are not taking religion very seriously. There is a consolation that this was written some years ago, when, we must admit, Americans were steeped in materialism, much more so than they are today. There is reason to believe that with an increasing number of people religion is becoming not only an emotion, but a passion.

Young people will listen to you, if your religion is a passion. But, as Doctor Langenwalter says in his delightful little book, *Watch Your Controls*, "There's no use talking to young people about religion, unless you are full of it yourself."

If you're not in earnest about this business of Christian living, why should they be?—B. B.

* * *

Religion: "Action in the service of truth."—Gandhi.
"Be ye doers of the word, not hearers only."—Christ.

Sunday Afternoon Sing

Let's make this sing a family affair and invite everyone from the baby to the grandparents. With just a little effort you may combine the sing with a group of living pictures in which the entire family may be represented. The first picture will be baby in a cradle or high chair. A mother might sing a lullaby as a solo during the presentation of the pictures, then, as the picture is being changed, have the entire group sing lullabys or other 'baby' songs.

Picture number two will be children of pre-school age. During this presentation the audience will sing such songs as "Jewels," "Jesus Loves Me," "Jesus, Friend of Little Children," etc.

Picture Number three should be a boy and girl of school age, possibly around 10 years of age, during which "School Days" should be sung. Variation of this, or addition to it, might be a boy with fishing pole, and during the presentation have some one give as a reading, "The Barefoot Boy."

Picture number four is of high school days. This picture might be a football hero, while the audience sings a group of high school pep songs, or it might be a "Pep Squad" who will furnish their own music.

Picture number five should be college days, and if near a college town, their Alma Mater should be sung.

Picture number six will be the bride and groom, and a solo should be sung during this presentation. "I Love You Truly," or "O, Promise Me," would be equally appropriate.

Number seven might aptly be a family group or home scene given while "It Takes a Heap O' Livin'" by Edgar A. Guest, is read.

Picture number eight will be a grandmother and grandfather while the audience sings "Silver Threads Among the Gold."

After the final picture the entire group will sing "Blest Be The Tie."

Any number of additional songs or readings may be introduced between scenes, the more the better.

"Gracious Living"

James 3:13-18

Young People's Topic for Nov. 20, 1938

Meditations:

M., Nov. 14. Courtesy and tact. 1 Pet. 3:8-11
T., Nov. 15. Jesus meek and gentle. 2 Cor. 10:1
W., Nov. 16. The way of love. 1 Cor. 13:1-13.
T., Nov. 17. Moses' magnanimity. Num. 11:24-29
F., Nov. 18. Life on high levels. Col. 3:1-13
S., Nov. 19. Walking with Christ. Eph. 5:1-10

Suggested Hymns:

"Kind Words Can Never Die", "Scatter Kindness"

Christian young people ought to cultivate the art of gracious living. They ought to become habitually polite and well mannered in all their dealings with one another and with others. To be otherwise is to fall short of the kind of behavior that honors Christ.

The dictator of a great country has the motto: "Live Dangerously!" An American newspaper correspondent tells of riding with this dictator in his private car. The automobile was driven at a high speed. Crowds cheered wildly as the official car passed through towns. At one town the automobile swerved, hit something with a sharp thud, but the driver continued. The American looked back. Seeing a mangled body on the roadside, he called attention to the fact. The dictator replied: Look forward, never backward!

Much of our trouble with people having bad manners and being inconsiderate of others is that they follow the motto of living dangerously instead of living graciously.

When a person is sincerely gracious and polite he is habitually kind and generous in his associations with others; he endeavors to conduct himself in their presence in ways that are not repulsive or offensive to them.

Topic Suggestions:

1. How does courtesy and tact help one to live graciously? May not tact be misused in an effort to deceive?
2. How to make good first impressions.
3. Does success depend on first impressions or on gracious living afterward?
4. Manners, dress, and personal habits of a winning personality.
5. What is poise and true dignity? Can one be dignified and yet humble?
6. What makes good conversation? Are such topics as the weather, business, religion, relatives, politics, etc. good topics for conversation?
7. Is your ideal personality a "publicity seeker"? What are anti-social methods of trying to keep in the public limelight?
8. Is there an innate need of being appreciated?
9. What is meant by living our lives on high levels?
10. Do we behave toward one another in ways that honor Christ?

INTERMEDIATE DEPARTMENT

Helping Others

Intermediate C. E. Topic, Nov. 27, 1938

For Daily Study

Nov. 21. Pray for others. 2 Thess. 3:1-3
Nov. 22. Help the sick. Luke 10:30-37
Nov. 23. Comfort those in trouble. Jas. 1:26, 27
Nov. 24. Best kind of helpfulness. Matt. 25:31-40
Nov. 25. Money help. Lev. 25:35-38
Nov. 26. Consider others. Rom. 14:19; 15:1-3
Nov. 27. Topic—Christian Ways of Helping Others. Acts 6:1-7

Preprayer Circle

Read 2 Thess. 3:1-3 and bring out the importance Paul places on prayer for others. Let the one who has charge of the prayer circle prepare a definite list of objects of prayer. Suggest prayer lists for the Quiet Hour of the Intermediates.

Praise in Song

"Brightly Beams," "More About Jesus," "Ready to Serve"

Society announcements. Have the topic of the evening printed on the blackboard so that all can see.

Quiet Worship

Instrumental prelude: "Jesus Calls Us"

Call to worship: "Freely ye have received, freely give"

Poem:—BECAUSE OF THY GREAT BOUNTY

"Because I have been given much,
I, too, must give:
Because of thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to board,
I shall give love to those in need,
Shall show that love by word and deed.
Thus shall my thanks be thanks indeed.

—*Grace Noll Crowell,*
from the Inter. Jour. of Rel. Educ.

Scripture reading: Christian giving, Matt. 25:34-40

Sentence prayers. Give thanks for God's bounteous gifts to us. Pray that we may see the opportunities to share His gifts with others. Pray that we may have the spirit of Christ in helping others. Suggest such prayer thoughts before calling for sentence prayers. Ask your sponsor to close the prayers.

For the Leader

Point out the fact that the topic suggests that there are ways of helping others that are not Christian. Refer to Matt. 25:34-40 as Jesus' own statement of how a Christian helps others. 1. He forgets about it.

2. He does not expect a reward. 3. It is our only way of showing our love for Christ. He accepts it as service unto Him.

Do modern Christians help others in this spirit? Read again the account of the early Christians given in connection with the topic for Nov. 6. Do we measure up to their standard of Christian living?

Christian Ways of Helping

No one can set down all the ways there are of helping others. For each person it is different. Each day brings its own opportunities. Only love can prompt us that we do not miss any. The Bible suggests some.

1. Jesus' example. Acts 10:38. About fifteen of the thirty parables spoken by Jesus teach the lesson of helpfulness to someone in need. He not only taught helpfulness, but he lived it. Twenty-nine of Jesus' miracles were performed to help one or more persons. Name as many different ways in which Jesus helped others as you can.

2. Helping the sick. Matt. 10:30-37. What opportunities do we have to be a good Samaritan?

3. Comforting those in trouble. James 1:27. What kind of comfort can young people give to the lonely?

4. Giving money help. Lev. 25:35-38. When should money help be given? What are the dangers of helping people in this way?

5. Showing kindness. Eph. 4:32. In what ways does kindness show itself helpful?

6. Someone has said: "Remember kindnesses done for you; forget kindnesses you have done for others." Is this Christian? How can we develop this spirit?

Closing Moments

Duet: "Here Am I Send Me"
Benediction: "Bethany Blessing"

JUNIOR CORNER

I Want To Thank God

Joshua 24:1-28; Psalm 103

Program Suggestions for November 27, 1938

Guest Night

Setting: In autumn and winter bouquet materials and candles set here and there

1. Prelude
2. Processional from rear of church to front pews as the group sings "Praise Him! Praise Him!" When reaching their seats, let the group remain standing, turn, facing the audience and finish the hymn. If you have a spacious platform, your group could be seated there, if not, the group should turn in their seats and face the guests for unison work.
3. Group is seated, chairman rises and speaks: "Bless the Lord, O my soul; and all that is within me, bless his holy name."
4. Group sings response in unison, "Praise ye the Lord, the Almighty, the King of creation." Verses 1 and 4
5. Chairman rises to speak: "Bless the Lord, O my soul, and forget not all his benefits"
6. Group sings response in unison, "O Worship the King." Verses 1 and 3
7. Scripture reading by three juniors
   a. Joshua 24:1, 14, 15
   b. Joshua 24:16-18
   c. Joshua 24:22, 24
   Junior reading scripture (c) should stand at center back
8. Duet sings verse two of "Give of Your Best to the Master"

   "Give of your best to the Master;
   Give Him first place in your heart;
   Give Him first place in your service,
   Consecrate every part.
   Give, and to you shall be given;
   God His beloved Son gave;
   Gratefully seeking to serve Him,
   Give Him the best that you have."

9. Chairman rises to speak: "Bless the Lord, O my soul and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases."
10. In response, a junior steps up and gives a two minute talk on these verses, Ps. 103:2, 3
11. Group sings in unison: "Whiter than Snow." Verse 1
12. Chairman rises to speak Psalm 103:2 and 5
13. A junior gives a two minute talk in response using these verses
14. Quartet sings: "God Will Take Care of You." Verses 1 and 3
15. Chairman rises and speaks Psalm 103:2 and 10
16. Junior responds with a two minute talk using these verses
17. Poem by a junior using the hymn: "Great Is Thy Faithfulness"
18. Thanksgiving offering: Leader tells of project for the month, of other mission activities and announces this offering for the mission chest. The hymn "I Need Thee Every Hour" could be sung quietly while juniors take up the offering
19. Chairman rises to speak Ps. 103:2 and 22
20. The group rises and responds by singing verse one of "I Will Sing of My Redeemer." For verse two and three, the audience is asked to join in the singing
21. Pastor's closing prayer

CORRESPONDENCE

FIRST MENN. CHURCH, NEWTON, KANSAS

Dear Editor and Readers! In the past quarter we have had quite a number of interesting occurrences. On Sunday, July the 3rd, Dr. Warkentin preached on I Kings 13:1-32. The story of the prophet, who prophesied against the altar of Bethel. Human religion has no power, God's religion is powerful. But we must obey God implicitly. Sunday, July 10, in the evening he took up the series of sermons on the confession of faith. This time "Regeneration." The Young People's Choir sang German hymns. Sunday, July 17, Dr. P. H. Richert preached on missions, in both languages. His text was John 4:35, "Lift up your eyes and look on the fields that they are white already unto harvest."

On Thursday afternoon the funeral of Mrs. Sarah Voth, 80, a faithful member of our church, took place. Rev. J. Entz read several passages and prayed. Dr. Warkentin preached in German, on Rev. 21, and especially on "there will be no death." Rev. J. F. Moyer spoke English emphasizing the beneficial change, which death brings to the saints, 2 Cor. 4:18 and 5:1. On Thursday evening we had our Sunday School picnic. The guests came slowly, but by about 8 o'clock there must have been 400 or more. After some singing by the assembly and the young people's choir, Yictor Claassen and Abbie Claassen gave short talks and Dr. May of Kansas City gave an address on the first Psalm.

From July 31 to August 20, the correspondent was on a trip to the General Conference in Saskatoon, Canada. On Sunday, August 21st, Rev. Freeman Swartz taught in a combined Sunday School class of young men, spoke to the Sunday School and preached in English. In the afternoon he spoke at the County-Farm. In the evening the brethren Ted Claassen and Willard Claassen gave a very interesting report of the General Conference in Saskatoon, Canada.

On Tuesday evening, at six o'clock, occurred the wedding of the daughter of our janitor, Bro. Buller. At 8 o'cock a quintet from Wheaton college gave a very much appreciated concert. In the evening of Sunday, Aug. 28, our Young People's C. E. had an exchange program in the Swiss church near Whitewater.

On Wednesday evening, August 37st, there was in our church, besides the young people and adult Bible class, and teachers meeting, a prayer meeting for the future students of the High school, College and Bible schools. On Sunday these came singing into the church, 12 benches being reserved for them. Rev. J. E. Entz spoke very fittingly about the very important influence of the school upon character. He then read Eph. 3:14-21 and prayed for our youth and their teachers. After a solo, Dr. Warkentin emphasized that we, and especially the young people ought to have an ideal, a hero. The only perfect ideal is Christ. He showed Jesus 12 years old in school in the temple. Willard Claassen, a student of theology spoke about perils and opportunities of student life, II Timothy 2:15. Several very suitable German hymns were sung. Twenty of our young people are going to College and Bible school, 100 to High School. The students sang: "I Will be true." It was a very impressive service. God bless our young people.

In the evening the singer, Otto Richert, read and sang passages out of the life of Christ. After the C. E., sister Talitha Neufeld spoke of her experiences in China. For those who could hear it, it was very interesting. On Wednesday evening, September 7, there was again a wedding in our church. Frieda Entz was united with W. Harder. After the ceremony there was a social and a program, attended by about 350 guests.

Thursday, September 8, was Gift day at the Bethel Home and Hospital, on the lawn of the Home. It was very well attended. There were talks and music. In the evening was a very good band concert. Rev. White of the Baptist church gave a very good address. Sunday, September 11th, Rev. Abr. Unruh of Winkler, Manitoba, preached in German on Hebrew 10:21, Acts 24:16 and Hebrew 9:13. Converted to serve. Obedience is doing the will of God. Let us exercise ourselves, to have always a conscience void of offence toward God and toward men. The Y.P.C.E. gave an interesting report of the blessed retreat. There were about 200 retreaters there.

On Tuesday, September 20, a male quartet from the seminary at Dallas, Texas, gave a fine program of songs, concert music and testimony, at the Home for the Aged in the afternoon, and in the well-filled church in the evening. On Sunday, September 25, our pastor preached on nonresistence, Rom. 12 and Matt. 5 being the chief passages. The Hilty brothers from Bluffton, Ohio sang Psalm 23 at the close of the Sunday school and Psalm 27 at the beginning of the service, the two psalms of the Sunday school lesson. In the evening was the wedding of John Harms of Gnadenberg and Gertrude Entz of our congregation. —C. H. A. van der Smissen.

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BETHEL CHURCH, PERKASIE, PA.

The Orphanage Society of the Eastern District Conference held their annual Convention on Oct. 8, in the Bethel Church, Perkasie. The Society was organized 34 years ago for the purpose of caring for orphans and needy widows. From a small group the organization has grown until it has seventy members. For many years this Society has contributed to the support of orphans in India. It is at present the chief relief agency of the Eastern District.

Every Ladies' Aid President should be vitally interested in this work, should keep in touch with the Society and should notify us of any Mennonite families where help is needed. The only membership requirements are willingness to support the work by free will offerings and otherwise. We welcome to our Society any men or women who are interested in the work and meet this requirement.

We would suggest that Sunday Schools make their children's Day offerings a gift to this splendid work which is mainly in the interests of children. Ladies Aid and Mission Societies should consider this their opportunity for doing relief work and make a special effort in giving to such a worthy cause.

During the past year two families were helped, one was a widow in Lansdale who had been ill and obliged to break up her home, the other, a family in Germantown that was without coal in bitter cold weather last winter.

At our recent Convention in Perkasie it was voted to contribute $75.00 to the Quakertown Children's Home which is now a community project, with two of our Eastern District men on the board of Directors.

Our next Convention will be held in the Flatland Church on the second Saturday of November.—Ada M. Landis, Secr., Mrs. Clarence Kooker, Pres.

* * *

HOFFNUNGSFELD CHURCH, MOUNDRIGE, KANSAS, 11-31-38

During the latter part of July and the month of August our pastor and his family made an extended trip, first to South Dakota by car where the family remained while he went to the General Conference at Saskatoon, Saskatchewan. Upon his return, they made a trip east to Berne, Indiana, to visit relatives, returning home safely after an absence of five weeks.

We are thankful to the Lord that we could follow the program of our work without interruption, Sunday School, preaching services, Christian Endeavor and catechitical instruction. Our young people organized a Choir and they are now busily engaged in practicing for a Christmas Cantata. We also have a mid-week Bible study in German with the older members of our church, and are starting a systematic Bible study with our young people in English. May the Holy Spirit of God hover over our efforts and produce a normal growth to His honor and glory.—Our church was represented at the recent Ministerial Conference at Meno, Okla., and at the Western District Conference at Enid.

At the close of our church year, Nov. 14, we must say that the Lord has been very gracious unto us. He has blessed us with all temperal and spiritual blessings. He has blessed us with fairly good health. We had only one death in our church during the year. A young brother who has been under a siege of sickness for several months seems to be improving. Our oldest member, father John J. Schrag, came very near losing his life when his car struck the abutment of a bridge and was damaged badly while father Schrag escaped with a broken left arm and other bodily bruises. Sunday, Aug. 23, we were permitted to gather at the Lord's table with a fairly good attendance. At the same time we received a family into our church by the right hand of fellowship. May God bless them to us, with us, and one to another, is our prayer.

Sincerely, Correspondent.

* * *

PULASKI, IOWA MENNONITE CHURCH

During the month of October, in our church, there have occurred three interesting events: First, the 50th wedding anniversary of Bro. Joseph and Malinda Baughman, in the evening of the 7th. They were greeted with a full house and an interesting program was rendered, followed with refreshments in the basement. It was a beautiful picture of Christian fidelity, of man and wife lived out for fifty years, the solemn promises made at the bridal altar in their home church.

Second, was the fall communion, always an intensely interesting and sacred Christian ordinance. But this occasion was one that was particularly impressive, since it was partaken of by such a fine representation of the church, in which all Christians as usual were invited to partake. It was a lovely feast, indeed, to be indulged by all Christians until His glorious coming.

Third, was the celebration on the evening of the 19th., the anniversary of the 80th birthday of the local pastor. It brought to our minds many blessed and fond memories that have come and gone, during our thirty-one years of service. They were years of united Christian fellowship, and may all the churches of the General Conference have the same blessed united spirit, binding together pastor and people is my prayer.—*W. W. M.*

DEATHS

Eveline Helena Friesen, oldest, was born August 13, 1913, near Butterfield, Minnesota. She was taken from us suddenly, as the result of a blood clot in the heart, on Sept. 14, 1938. She had just been brought home from the Bethel Hospital at Mt. Lake, where she was dismissed, apparently in the best of health and spirit, the tenth day after the birth of her first daughter. Happy and thankful, she stepped into her home assisted by her husband and her sister, when suddenly she dropped into their arms dying.

Gifted with a loving disposition, Eveline brought much joy into her home. After district school, she attended the German Bible school at Mt. Lake, graduating in the spring of 1929. Three years later she graduated from the Mt. Lake High School. She yielded to the working of the Holy Spirit and the influence of parents and teachers, and gave her heart to Jesus. She was baptized upon confession of her faith that Jesus was her personal savior, by Rev. J. J. Balzer, July 6, 1930, and was received into membership of the Bethel Church, Mt. Lake. She tried to serve her Master by teaching children's classes in the Bethel Sunday School for a number of years. She also helped glorify her Savior by singing in the church choir, and as an active member of the eight o'clock Mission Society.

On May 27, 1936, she was joined in marriage to Mr. John Friesen, Butterfield.

She attained the age of 25 years, 1 month and 1 day. She leaves to mourn her early departure: her husband, John Friesen; her daughter, Marlene Kay, born September 5, 1938; her parents, Mr. and Mrs. Jacob L. Friesen; her husband's parents, Mr. and Mrs. A. A. Friesen; three brothers and one sister, Arno, Jacob, Elmer and Rosella; several brother- and sisters-in-laws; two grandmothers, Mrs. John Sawatzky and Mrs. Jacob F. Toews; uncles; aunts; cousins, and a large circle of friends.

» » JOTTINGS « «

AN APPEAL

— Dear Churches of the General Conference: May the Board of Publication ask each of you to take a generous offering for the work of publication before New Year? The Conference has a standing resolution requesting such an offering at least once each year. Our general treasury is in need of considerable cash to meet the expenses of new publications. A good many individuals have made contributions for the specific puropse of a printing plant fund for which we are truly grateful. But few of the churches have sent in offerings this year, for our general treasury.—Will pastors and church leaders kindly take this up with their churches and put this plea before them?—From the Chairman of the Board.

— *Valuable Pamphlets Available.* — "There is available now, a 24-page booklet, entitled *'History of the Hereford Mennonite Church at Bally, Pa.'* (established 1725), price 25 cents. Also 6-page leaflet on *'The Mennonite Church at Boyertown, Pa.,'* price 7c a copy. If interested, please writh the author: Mis Mary L. Bower, 51 So. Reading Ave., Boyerton, Pa."

— *First Church Reedley, Calif.* — Workers in the Reedley Sunday School are participating in an interdenominational *Leadership Training School* held at Fowler, Calif. beginning Nov. 1 and extending to Dec. 6. Dr. J. H. Langenwalter is on the teaching staff.

— *A Neighborly Meeting, Morristown, Pa.* — Plans are being made for the fourth meeting of the Mennonite, Friend, Brethern and Schwenk fellowships in the Morristown-Schwenksfelder Church, Dec. 5.

NOTICE TO THE CHURCHES OF THE NORTHERN DISTRICT CONFERENCE

The treasury of the Evangelization Committee is empty. Some money is needed immediately. We are supporting four workers at present. Please send in your contributions. We also need special gifts to help cover an overdue note that one of the smaller congregations owes. *All donations should be sent to Rev. D. A. Schultz, treasurer, Avon, S. D.*—I. J. Dick, Secr. of Evang. Com.

— *Freeman, So. Dakota.* — The rains in September brought on a profuse growth in the stubble fields, so that the thievish waste of the devouring grasshoppers wasn't a total loss. One farmer ventured the remark that there was a fresh growth of oats eqaul to the seeding of eight bushels in the field. In places there has been a good late crop of Sudan grass.

— *Pastoral Message.* — For many people prayer is a forgotten art. For the Christian it is a great essential. *Prayer and Christian work are inseparable.* Prayer leads to work and work to prayer. One has said, "Let us pray as though all depended on God and work as though all depended on us." "Pray without ceasing", I Thes. 5:17. — E. W.

— *Souderton, Pa. Mennonite Church.* — An eight weeks study of the Prophets and their message is carried on in this church. "About one third of the Old Testament consists of the writings of the Prophets. As Sunday School teachers and Christians we ought to be better acquainted with what a prophet was and the purpose of his message." At a meeting of Bluffton College Boosters it was revealed that practically every church in the Eastern District is following some plan of systematic giving for the school. Such a plan will put our College on a good running basis.

— *A Word from a Sympathetic Brother.* — Don't forget that there are many Mennonite people in Western Canada who are really needy. They lost their homes in Russia, had traveling expenses to meet, and now have had repeated crop failures. You can help them by bringing in clothing this week to be shipped to Rosthern, Sask.—D. J. U.

— *Mennonite Church, Deer Creek, Okla.* — Dear Editor: Quite a number of our congregation attended the Western District Conference, which was held at Enid this year. It was a blessing to attend the Conference sessions and evening programs, as well as to meet old friends and make new acquaintances.

The Sunday following the Conference we were privileged to have a number of visitors in our midst. Rev. J. R. Duerkson, of Kingman, Kansas, spoke a few words to the Sunday School and assisted in the church service, while Rev. Abraham Albrecht, of Ransom, Kansas, brought us the morning message. On Wednesday evening, October 26, we began our weekly prayer meeting and Bible study, taking up the Book of Acts. — Correspondent.

Christmas Program Material for 1938

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—*ARMISTACE PEACE RALLY, PHILA., PA.*— Theme: "Which Way Peace?" Speakers: Dr. Mary E. Wolley, President-Emeritus Mt. Holyoke College; Norman Thomas, lecturer, writer; Dr. D. A. Poling, Minister of Baptist Temple. Friday, November 11 at 8 P. M. at the Academy of Music, Broad and Locust Streets. General admission free, reserved seats 25c. For reserved seats, see Rev. Plenert..—Missinaries' new addresses: Miss Wilhelmina Kuyf, Taming, Hopei, China.—Miss Etta Davis, College of Chinese Studies, Peiping, China.

—*Immanuel Church, Los Angeles, Calif.* — *A Bible Campaign* is being conducted in this church by one of the deacons. Children who read the Gospel of St. John are given a Testament and, after reading the Testament, they are given a Bible. The project is growing rapidly. — The Sunday School classes are also encouraged to carry their Bibles, and where every member of the class has a Bible, it is called a Bible class and given some recognition. —Exchange.

CHANGE NAME OF BETHEL COLLEGE P. O. Beginning with December first the postoffice known as BETHEL COLLEGE, will have its name changed to NORTH NEWTON, KANSAS, and all mail intended for anyone at Bethel College should from then on be addressed NORTH NEWTON.

MISSION - STEWARDSHIP - NUMBER

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, NOV. 15, 1938 NO. 45

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

NOTE: In this number of THE MENNONITE, all mission material has the right of way. Will those whose contributions had to be deferred exercise patience, please?

FOREIGN MISSION

This Mission Number is largely a stewardship number. Several things have led to this:

First, the "Plan for Systematic Giving," as recommended by the General Conference for consideration by the churches, has so far only been published in the regular issues of our chuch parpers and not in the Mission Number. Consequently about half of our mission friends have not had a chance to study it.

Secondly, this Mission Number follows so soon after the report to the conference, that very little material from the mission fields has come in for this number since then.

Thirdly, the leaders of the whole country are awakening at this time more than ever to the need of systematic giving in view of the many calls for relief in China, Spain, etc., and the many debts of our institutions at home.

The Red Cross started some time ago a canvass in this country for relief in China, but the result was so disappointing, that they have now turned the campaign for the China Relief entirely over to the churches. The churches have created a "Church Committee for China Relief," and all over the country local committees are created for this purpose. The main drive is to be shortly before Christmas.

In view of the fact that we have our own relief committee, and have done relief work through our missionaries in China directly, this appeal may not directly concern us so much as it does the country in general. But the very fact that the whole country is trying to inaugurate a Stewardship campaign is inspiring also for us, and we should take notice of it, especially since, together with it, a Loyalty Campaign for religion is planned, under the auspices of "The National Committee for Religion and Welfare Recovery," C. V. Vickrey, Chm., 60 E. 42 St., N. Y.

Judge McGoorty, Chicago, co-chairman of this committee, recently received the following letter from President F. D. Roosevelt:

"I am happy to learn of the proposals for this year's observance of Loyalty Days by your committee and plans for the National Stewardship Convention. Your subject for the convention, "Stewardship in a Democracy" is most significant. Governmental measure, taxation and other means for social security and welfare, can never take the place of brotherhood and philanthropy. Indeed, the same underlying motives are needed by both our government and our free voluntary institutions, in order to preserve the true democracy of our institutions. We must strive for the fullest cooperation between the state and our free institutions, all seeking the highest good of the people."

A National Stewardship Convention was held Nov. 1, 2 and 3 in Chicago, at Hotel Stevens. A little book, entitled "Religion and Welfare Handbook" containing "A Call to Worship and a Call to Stewardship" has already been issued in its fourth edition, 15,000 copies, so great is the demand for it.

Last year our missionaries spent about $2000.00 relief money by making the most needy people work for it. The treasurer of our Emergency Relief Board, Rev. P. H. Unruh, Goessel, Kans., is sending larger and smaller sums from time to time. Our Foreign Mission Board has turned this relief in China over to the Board, although last year we sent $1000.00 there.

The reports say that about ten million people are being fed now, and one dollar will keep one person alive for one month, which means that $10,000,000 are needed every month. The total number of needy is estimated at 30 million, 300 hundred of which die every day. These figures, no doubt, grip all of us, but what about the many more millions who starve spiritually, because the bread of life, Christ, has not yet been brought to them? If the whole country now wakes up to this need (even non-churchmembers) i. e., to this physical need, we as Christians must continue to concentrate on the spiritual need of feeding the starving souls, and at the same time also help physically.

May the Lord bless the country-wide campaign.

Scriptural Principles of Christian Stewardship

Christian stewardship includes the whole life, and normally it begins, as Paul expresses it, (2 Cor. 8:5) by "first giving their own selves to the Lord." With this remark Paul begins the longest discussion we find in the Bible concerning systematic giving, namely 2 Corinthians, Chapter 8 and 9. And he closes the discourse with "Thanks be unto God for His unspeakable gift." Between these two very spiritual statements he incloses his teaching concerning systematic giving.

Systematic giving is orderly giving, and "order is heaven's first law." If the kingdom of God shall ever come on this earth, then order must come into everything, and that includes also orderly giving.

Does the Scripture teach systematic giving? Yes, very clearly and definitely. Paul, who was perhaps the best steward whom Christ ever had, expresses the principles of systematic giving in a nutshell as follows:

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. 16:2.

In these short words are expressed or intimated at least five principles of Christian stewardship, namely:

1. *Devotion.*—The giving shall be done on the "first day of the week" that is on Sunday, the day of worship.
2. *Regularity.*—It shall be done "on each first day of the week."
3. *All are included."*—"Every one" shall do it.
4. *Proportional.*—"As God has prospered him."
5. *Stewardship.*—God is recognized as the source of all prosperity and for that reason of all property.

1. *Devotion.*—This is the heart of all scriptural giving, whose endeavor it is first of all to glorify God. "Hallowed be Thy name" is the first petition, and must be the first in deeds and in giving. God's holy will must be the altar which hallows each gift. No gift, no matter how great, yes, if it were our life, is acceptable to God, if it is not hallowed on the altar of the will of God. Jesus says, "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?"

It is therefore a commendable custom in some churches, to let the minister speak a special prayer before or after the collection, or to remember the collection in the general prayer.

Joyful giving depends partly on the consciousness, that God's pleasure rests upon it. There is no joy like the joy of feeling that God's pleasure rests on what we do. Even the pious heart of the heathen feels this, as is seen in that mother in India, who had two children, one strong and healthy, the other weak and crippled. When in her desire for peace for her soul she decided to sacrifice a child, by throwing it into the Ganges River, she threw the healthy child into the water. When a missionary expressed his surprise, she declared that the gods would naturally not be pleased if she would offer the crippled child.

II. *Regularity.*—It helps us to guard against negligence and forgetfulness, and promotes the habit. Although habits in themselves are not essential, they form the character, and that is essential. Habit makes things easier, and in giving this is a great help.

Frequent opportunity has also this advantage, that more church members get the opportunity to give, because many cannot come regularly. It often happens that they are not present on the Sundays when a collection is taken, and when they are there, no opportunity is given. This brings us to the third point.

III. *All are included.*—"Every one of you," says Paul. This includes rich and poor, young and old. If the 600 million nominal Christians in the world today would give only a mite regularly, we would marvel at the overflowing treasuries, which would contain at least five times as much as today.

Dr. Agar of New York, who has studied this point especially, claims that "only 30% of all church members are concerned in any way about the evangelization of the world." What does this mean? Does this not indicate that perhaps the greater part of the other 70% have not done the first thing that Paul mentions in his lesson about giving: "They first gave their own selves to the Lord?" Also they do not remind themselves of the unspeakable gift, like Paul does.

This complete giving of ourselves to the Lord is a very blessed thing, especially in times like this, where so many people have financial worries. A housefather, whose worries pressed him greatly, lost much sleep on account of them. One morning he said, "I am rid of my worries. The thought has come to me, if we are fully the Lord's property, then everything we have belongs to him, including our debts."

IV. *Proportional.*—"As God has prospered him." Although Paul here does not expressly mention the giving of the tithe as a basis for giving, yet as a Jew he doubtless had at least the principle of the tithe giving in mind, when he wrote this. What is this principle? One fundamental feature of this principle, (and one concerning which there can be no difference of opinion) is this: He who has much should give more than he who has little. No matter what one may otherwise think of giving the tithe, no one will dispute that it means: "To whom much has been committed, of him the more will be asked." Luke 12:48. As there can be no debate on this point, the question concerning the giving of the tithe has already been answered in principle. Paul teaches in principle the giving of the tithe. But he does more than that, for proportional giving has not only a relative element which is taught with the tithe, but also an absolute element, which is taught in Scripture passages like the following: "The silver is mine, and the gold is mine, saith the Lord of hosts." This includes, of course, the tithe, but does not confine itself to that. The only limit of this absolute element is the ability to give, that is "as God has prospered him," which makes giving possible. This is the special Christian element in proportional giving, and is founded on gratitude for God's unspeakable gift, which makes of us all debtors and stewards instead of owners.

V. *Stewardship.*—If we recognize God as the source of our wealth, we at the same time make him the true owner and rightly so. That, too, is what Paul has in mind when he says at another place: "What hast thou that thou didst not receive?" and "Ye are not your own." If Jesus says in a parable "Give an account of thy stewardship," he thinks directly of money in applying the parable to His disciples. In His application He even speaks about money as of something, which belongs to somebody else than ourselves. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:12. The connection shows, that that which is not our own is money, and that which is our own is the true, heavenly riches, that is, spiritual riches.

Concerning this point of stewardship the "Missionary Review of the World" contains a good outline, as follows:

Christian Stewardship

I. Principles

1. God is the owner of everything.
2. Man is steward over that which he owns.
3. God requires recognition through: Wise,—joyful,—systematic,—proportional and sacrificial giving of ourselves, service and property.

II. Methods:

1. Keep exact account of: Income,—expenses—and giving.
2. Separate for the Lord: A definite portion—The firstfruits—At least the tithe.
3. Use the rest: For Christian living,—In Christian economy—and in Christian service.

III. Results

1. Financial results:—It assures us of the blessing of God; increases the income of the church and cares for the needs of the world.
2. Spiritual results:—It establishes faith; confirms prayer, and ennobles the character.

In short: It glorifies God!

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom will come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, Christian training,—all are God's gifts.

Biblical Teachings Concerning the Tithe And Our Duty in the Light of the Same

This subject falls into two parts:

I. What is the scriptural teaching concerning the tithe?

II. What is our duty in the light of this teaching?

I. The first lesson concerning the tithe we find in Genesis 14, where it is reported that Abraham gave the tithe to the priest-king, because he was a "priest of the Lord most high," and as such he blessed Abraham and reminded him that the salvation of Lot was a work of God. Thereupon Abraham gives the tithe to this priest, obviously in gratitude and reverence. So it was a religious sense of duty which caused the first tithe about which the Bible reports. *This tithe was given 500 years before the lawful tithing of the children of Israel.* This tithe was also a fruit of faith and not of the law.

This is very important for us, for today we do not stand on the foundation of the law but on the foundation of grace, and only on this foundation is God pleased with our offering, be it the tithe or anything else.

(2) The second lesson concerning the tithe we find in Deut. 14:22-27: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flocks; that thou mayest learn to fear the Lord thy God, and shalt rejoice, thou, and thine household, and the Levite . . . "

This lawful tithe also was a religious tithe, which was to be eaten only at the chosen holy place, but from gratitude, too, as verse 24 in this chapter shows.

(3) The third lesson concerning the tithe we find in the same chapter in the following three verses (28-29): "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow . . . shall eat and be satisfied that the Lord thy God may bless thee . . . "

So this tithe had more the purpose of poor relief and charity, and was paid only every three years, and might be eaten at home in the own "gates."

(4) The fourth lesson concerning the tithe we find in 1 Sam. 8:15—"And he (the king) will take the tenth of your seed."—Of course this lesson is not given in the form of a law of God, but as a warning, but since the people should obey the king for the Lord's sake, this tenth too was binding, and largely took the place of our taxes to the government. So it was a political tenth, although in a theocratical sense.

Why do all these Scripture passages require the tenth, and not the seventh or the twelfth, etc.? The Scripture does not give any direct answer to this, as for instance it gives an explanation for the sabbath. But indirectly we have an answer, for various Scripture passages show that ten is the number of completion, and is therefore representative for the whole. (Ten commandments, ten servants with ten pounds, ten days of tribulation, etc.)

But why should this offering be representative? To show that all we have is really not our own property, but belongs to God. Jesus expressly calls the mammon which we have "another man's" property. "Silver and gold is mine," "The cattle upon the hills are mine," etc. So the number ten is continually to remind us that we are merely stewards. (When we say that ten is the number of completion that does not mean perfection. Seven is the number of perfection and is therefore called the sacred number.

As far as the giving itself is concerned, including the freewill offering, God has already in the Old Testament laid down the fundamental principle in Deut. 16:16 and 17: "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He has given thee."

This agrees exactly with the New Testament principles, as expressed by Paul: "Every man according as he hath, and not according to that he hath not." This shows that the fundamental rule of the Scriptures in regard to the measure of giving is in the whole Bible the same, namely: Proportional giving. The tithe too is proportional giving, that is, he that has much shall give much, and he that has little shall give less.

But this brings us to the second part of our subject:

II. What is our duty in the light of this teaching?

1. We shall regard ourselves as stewards of God, in material as well as in spiritual things. Jesus repeatedly connects both. Only once has He directly indorsed the tithe, and that in connection with spiritual duties: repentance, mercy and faith. He says: "Woe unto you, scribes and Pharisees, for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and *not to leave the other undone*." So we should not leave the tithe undone. Of course, He said this to the Jews, and one may regard it as being spoken from the standpoint of the law. So much is certain, that Jesus has directly endorsed the law concerning the tithe. In how far this refers to us, other Scripture passages and other considerations must show.

2. If Abraham, in gratitude and deference gave the tithe, how much more reason have we for giving it? When Paul speaks about giving, he closes the two chapters dealing with it (2 Cor. 8 and 9) with the exclamation: "Thank be unto God for His unspeakable gift." Why does he say this at this particular place? Doubtless in order to stress the foundamental motive of all Christian giving: *Gratitude*. Has Christ not a right to expect from every Christian, rich or poor, at least the tithe for His kingdom?

3. If Christ has a right to this, then it is at least our moral duty to make a serious attempt to give the tithe. Thousands have tried it and have fared well.

This is shown, too, by the so-called "Belmont Plan," which the conference committee has recommended in a somewhat modified form. It is interesting and instructive reading. Two points are especially remarkable in this plan: In the first place, how unexpectedly much money is brought in thereby, and secondly, how frequently the whole spiritual life was elevated thereby, so that it was astonishing.

But is that really so surprising? Does this not agree exactly with Christ's Word in Luke 16:11-12: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Here Jesus connects faithful giving so closely with spiritual blessing that it is surprising. He actually says this: He who does not faithfully manage material things, to him I cannot commit the heavenly, spiritual and eternal. Is not that one of the best explanations for the so often deplored spiritual poverty within the church? How can God commit to us much great, spiritual, eternal prosperity if we do not even manage faithfully the visible, material property, which does not belong to us? They are strange property of which we are only stewards for a short time, evidently for the purpose to prove us, whether we are worthy to own something that is our own and eternal.

What then is the practical use of the biblical tithe in our times? What does the biblical tithe teach us?

1. It teaches us that God is the owner of all our property.

2. We are merely stewards, and therefore we must give account of that which we have, and how we use it.

3. The tithe of the law as well as Abraham's tithe of faith is in the last instance founded upon gratitude.

4. If gratitude is the fundamental reason for tithing, then we Christians have more cause to give the tithe than the Jews had, and therefore we should consider it the *minimum* for Christian giving, as thousands are already actually doing.

5. Although the lawful tithe as a law is not for us, yet it is a general standard, whereby we can learn what is on the average possible for us.

6. One thing is especially apparent in the biblical tithe, namely: "Unto whomsoever much is given, of him much shall be required," that is biblical giving, and that is a fundamental principle of tithing, in regard to which nobody can be in doubt. Therein the New Testament and the Old agree exactly.

7. There is at least one Scripture passage recommending an experimental giving of the tithe, namely Mal. 3:10. That is also what the suggested plan of the conference is after. And it is to be hoped, that all congregations try the plan, whether for a year or for a shorter period is not the main thing. It is better to try it for a short time than not at all.

One objection to the tithe should really be mentioned, namely, that with it one makes a law for oneself. The word "law" is here really not very exact, for as a rule a law is laid upon us from without. This comes from within as a free resolution and one should rather call it a rule. And as is generally known: "No rule without exception." We do make rules for ourselves, why not in this matter? Especially since this rule is so very biblical that it existed before the law.

Report of the Committee On Systematic Giving

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Mal. 3:10.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there shall be no gathering when I come." I Cor. 16:2.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:11-12.

Following is the Conference resolution adopted in Bluffton, Ohio, in 1933: "We recommend, that the Executive Committee of the General Conference appoint a committee who shall work out a plan for systematic giving for all Conference needs." We interpret this resolution to mean that ways and means shall be devised to secure the necessary money to carry on all our conference work. This we believe would imply a revival of the spiritual life of our people which would cause them to consider themselves as stewards of God.

The door must be left open for designated gifts, either for foreign or for home missions. As to special gifts, they can be made in the future as in the past. However the Boards prefer that special gifts be made for such needs that are included in the budget.

Since in spite of the most careful expenditures by the different Boards deficits may occur, we recommend that 5% of the gross receipts shall be set aside as a Stabilization Fund, which may be used to cover the deficits in any Treasury of the Conference. The Executive Committee is to determine the distribution of this Stabilization Fund.

As we have stated in our introduction, and as our conference resolutions from 1926 and 1933 recommend, we urge all our church members to tithe, not in a legal spirit, but in a spirit of gratitude to God "for His unspeakable gift" (2 Cor. 9:15). Repeatedly churches report that when they tithed, they received remarkable blessings, both spiritual and financial.

We therefore recommend that our mission boards send one or more men to visit all ou churches, that they present to the churches in a definite way the scriptural claims and the practical working of stewardship of self, service and substance, and to cause people voluntarily to pledge themselves to this Christian mode of living. Since the following covenant plan has been found very helpful in similar campaigns, we recommend its adoption by our mission friends:

"Trusting in God and accepting His challenge (Mal. 3:10) I hereby pledge through my church one-thenth of my income for a period of one year, beginning _________________ for the Lord's causes. Unless providentially hindered I will attend church each Sunday and bring my offering (according to the system of my church).

A Grateful Song

by Grace Noll Crowell

I am so grateful. Lord, today
I must kneel down to pray,
To thank Thee, not alone for bread,
And for my sheltering roof, my bed;
But for a thousand splendid things
My glad heart lifts and sings:

For eyes to see the sun's good light;
For ears to hear the swift-winged bright
Voice of the birds, and wind through trees,
The fragrance upon the breeze,
The velvet touch of leaf and flower;
Thy care about me, hour by hour;
Thy hand, unseen, that guides me through
The day's length with its work to do,
And gently, tenderly the while
Down every straight or crooked mile.
Thy WORD, its promises that glow
To guide me as I go.
I am so grateful, Lord, for these,
I thank Thee on my knees.

—Christian Herald, Nov. 1936.

13 Tung P'o Road, East Cliff,
Peitaiho, Hopei, August 22, 1938.

Rev. P. H. Richert,
Goessel, Kansas

Dear Brother Richert and Board Members:

On the arrival of Miss Goertz, things being very quiet aound Kai Chow, we felt it would be all right for my brother and myself to leave for a little vacation. Accordingly we left the latter part of July for a month up here. We have found the time spent here very helpful in every way and have especially appreciated being with our families again after six months of separation. Soon we will be returning to Kai Chow.

The question regarding women and children is again in our minds. However, it hinges now on the children rather than the women, as there seems to be a consensus of opinion that women can stand the situation now as well as men. We will be deciding shortly and will let you know when the time comes. The single ladies have all gone to the field and are now at work. The married women want to go badly and feel, that as far as they themselves are concerned, it would be easier to go to the field than to continue this separate existence with its responsibilities. As it looks now they will likely locate in Peking temporarily and go down to the field if possible in the fall, say October. It is possible also that one or two of them may stay with all the children releasing one or two to go down to the field for longer or short periods.

Just at present it is difficult to forecast what the interior conditions will be. Kai Chow has no Japanese troops within 30 miles and is entirely under the Chinese, this makes for peace and quietness. Taming has a Japanese garrison, which is small and barely holds the city. Chinese troops and guerrilas are increasing their activity in the vicinity and in all North China and it looks as if disturbances will increase rather than lessen. It is no uncommon thing at Taming to have rifle, machine gun and other gun fire at night. The folks there write of seeing Chinese-uniformed men in the vicinity occasionally. Kai Chow being near, and in some sense somewhat of a headquarters for Chinese activity against the Japanese, it looks as if the place will be visited sooner or later by bombers or troops. These are disturbing factors that make us hesitate about taking the children into the interior.

The railroad at present is open as far south as our field but trains are continually being interrupted, either by attacks while operating or by tearing up rails during the night. If guerrila activity becomes more consistent and organized, as is likely, it is hard to see how much dependable peace can be realized in the near future.

We are anxiously waiting for information regarding the arrival of new missionaries. Indirectly we hear that at least Mr. Brown and the Janzens and Miss Davis are scheduled to come.* We shall be glad to know the date of arrival and will especially appreciate having more help on the field. The work goes forward with less interruption than might be expected under the circumstances. Since we do not enter into political activity the church is at peace with both sides and has the unique opportunity to work in behalf of the common people under whichever regime may be in power.

It has been interesting to get in touch with other missionaries from North China here during the summer. Men are returning now and women also to most places. However, along the railway and interior places there are many mothers and children who are still hesitating to go in. In general there is little hope for a quiet year, as it is expected that guerrila activity will increase.

We have no report yet from the General Conference but hope you had a profitable time and that every phase of church work, including our missionary work, may go forward with increased zeal.

Wishing God's blessing on you all,
Very sincerely, S. F. Pannabecker.

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*They arrived at Tienstin on Oct. 10th. P. H. R.

Kobe, Japan, Oct. 4, 1938

Rev. P. H. Richert, Newton, Kansas

Dear Bro. Richert:

Greetings in His Name! Just a word to let you know, that we have safely reached Kobe. We landed here on Sunday, October 2. We found that our reservations are for Thursday, October 6th. There was a ship going on Monday, but there was no space for us. They have promised to take us all and also our auto. The ship lands us at Tamgku, which is about 30 miles (?) above Tientsin. It is due there on the 10th of October.

We had four letters here all from China. The mothers with the children are at Tungchow, close to Peiping. They intend to leave too there with the children and one shall go to the field, changing off. Miss Fast and Rev. Pannabecker both write that the country is quiet. They traveled to Peiping and back to Taming and Kai Chow without any trouble. Miss Fast relates how she and Miss Kuyf travel in the country visiting out-stations on bicycles. They were planning to extend one of the trips to Kai Chow. She also relates that the whole staff of the Nazarene Mission is on the field. They have twelve children with them. This news is all most encouraging to us, and I am sure to the Mission Boards and the whole home constituency.

We had quite a little seasickness up to here, largely due to traveling 3rd class and having our cabins way in the rear on tail-end of the ship. The Lord has been good to us and brought us through, and we are sure, that He will also give grace to the remainder of the voyage.

Roland and Mr. Jantzen have bad colds and Grace Joan is just coming down with it too. Miss Davis stood the trip best. She really makes a good sailor. We are glad for the new workers. How we wish that we had more! The doors are open and souls are longing to be saved. It may not always be so! Let us redeem the time! Thank you for your prayers!

Yours in Christ,
H. J. and Maria Brown.

HOME MISSION

Home Mission Workers and Stations

Calvary Mennonite Church, Mechanics Grove, Pa. Rev. and Mrs. Sylvan Lehman, Quarryville, Pa., R. R. 2.

First Mennonite Church, Reese and Diamond St., Philadelphia, Pa. Miss Catherine Niswander, Parish Worker, 2011 N. 7th Street, Phila. Pa.

Memorial Mennonite Church, 2206-11th Ave., Altoona, Pa. Rev. and Mrs. Emerson F. Slotterback, 2204-11th Ave., Altoona, Pa.

Smith Corner Mennonite Church, E. Freedom, Pa. (In the mountains). Rev and Mrs. John S. Raugh, E. Freedom, Pa.

First Mennonite Church, 73rd and Laflin St., Chicago, Illinois. Rev. A. H. Leaman, 189 Madison St., Chicago, Ill.

Alberta Community Church, 5138 N. E. 23rd Ave. and Sumner, Rev. and Mrs. Edmund Miller, 5520 N. E. 22nd Avenue, Portland, Oregon.

Partial Support is given to:

First Mennonite, Hutchinson, Kan. Rev. Clyde H. Dirks, 725 E. 7th St., Hutchinson, Kan.

Dallas, Oregon, Church, Rev. Herbert Widmer, Dallas, Oregon.

Rev. D. B. Hess, Winton, California.

Girls Homes—Canada

Winnipeg—Lena Epp, Matron, 412 Banatyne Ave., Winnipeg, Manitoba. Rev. J. H. Enns, 271 Eadison Ave., North Kildona, Manitoba, spiritual leader.

Saskatoon, Saskatchewan. Rev. J. J. and Mrs. Thiessen, 337 5th Avenue, N. Saskatoon, Saskatchewan.

Vancouver, B. C., Rev. and Mrs. Jacob B. Wiens, 6460 St. George Street, Vancouver, British Columbia.

Workers in Canada—Some RECEIVING PARTIAL and some FULL support.—

Bahnmann, N. W., Sardis, British Columbia.
Bueckert, J. P., Gretna, Manitoba.
Doerksen, J. J., Herbert, Saskatchewan.
Enns, F. F., Whitewater, Manitoba.
Enns, J. H., 271 Eadison Ave., North Kildona, Manitoba.
Epp, Isaac, Wymark, Saskatchewan.
Harder, C. D., Rosemary, Alberta.
Janzen, Jacob H., Waterloo, Ontario.
Klaassen, J. J., 392 Alexander Ave., Winnipeg, Manitoba.
Kroeker, N. J., Great Deer, Saskatchewan.
Lepp, H. P., Reesor, Ontario.
Loewen, D. J., Rabbit Lake, Saskatchewan.
Martens, William, Coaldale, Saskatchewan.
Nickel, J. D., Lymburn, Alberta.
Nickel, Jacob J., Langham, Saskatchewan.
Nickel, John J., Main Centre, Saskatchewan.
Nickel, Valentine E., Swift Current, Saskatchewan.
Regier, Johannes, Laird, Saskatchewan.
Rempel, Johan G., Rosthern, Saskatchewan.
Sawatzky, C. F., Laird, Saskatchewan.
Thiessen, John J., 337 5th Avenue, N. Saskatoon, Saskatchewan.
Wiens, Jacob B., 6460 St. George St., Vancouver, British Columbia.

These Ministers in the rural sections all do itinerant work. Remember all these workers in your prayers.

Home Mission Work

New Phases of Work

1. Closer Cooperation with District Conference Home Mission Committees.

A. At the time of the General Conference in Saskatoon, the members of the Home Mission Board held a meeting with all members of District Conference Home Mission Committees. The result of such a discussion is that a closer bond of cooperation has been established and is to be maintained in the future. For instance, within the confines of the Pacific District Conference a needy field was discovered. The Committee found a worker and the Home Mission Board supplies the monthly remuneration. The District Committee has the immediate oversight of the work, since it is located within easy reach of members of the Committee.

As a result of this cooperation, Rev. D. B. Hess, formerly from Upland, California, is now located in Winton, California. Here are several types of Mennonites, but the majority have leanings toward the General Conference and some have in the past been connected with the General Conference.

B. A plan is bing worked out whereby in each District the Home Mission Committee is to work with the Board in supplying workers who will give two or three months a year in definite Evangelistic and Bible Lecture work among the smaller churches which could not otherwise hold such meetings at their own expense. In this manner the Resolution of putting one man into the field, is to be carried out.

C. Some months ago, a circumstance developed in the Middle District, where the District Committee needed help from the Board to carry on the Lima, Ohio, work. The Board acted favorably to the request, furnished $150.00 and the work could be built up. It is the firm belief that our people will appreciate it when the Board helps out in cooperation with District Committees.

D. In response to the request from the Home Mission Committee of the Western District, the Board agreed to furnish a handsome amount for the proposed new church to be erected in Enid, Oklahoma. At the recently held District Conference, the Committee was to go ahead with the building "as soon as the funds are available." Thus when friends contribute to Grace Church, Enid, Oklahoma, *and* to the Home Mission Board, some of these funds will revert to this worthy undertaking.

2. Orphanage Work.

This phase of work has, it seems, been forgotten by our people.

Let me illustrate with an actual experience. On October 8th, 1938, the Orphanage Society of the Eastern District Conference, Bethel Church, Perkasie, Pa., Miss Catherine Niswander, Parish worker in Philadelphia, was invited to speak. She attended the businesss part of the meeting. Was deeply interested in the type and amount of work done. When she got up to deliver her address, she told us this story:

Some years ago in Portland, Oregon, a certain family of children came to the Alberta Sunday School and Church. They were well behaved and interested in their classes. Suddenly they were orphaned. The children could have been kept in one of our homes, but the family could not do it without some compensation. But we had no funds.

Miss Niswander said: "I did not know that we had any organization that might have helped." As it was the court took charge of the children and parcelled them out among their far removed relatives.

The E. D. Orphanage Society might have come to their rescue. This fact was not known.

After Miss Niswander's address, I got up and told the Conference that the Home Mission Board has more than $600.00 given for Orphan work, surprise was still greater.

This money is not intended for the erection of a building to care for orphans, but to encourage Christian people to take some unfortunate orphan into their home and receive some support for this work.

For further information, communicate with the Secretary, A. J. Neuenschwander, Quakertown, Pa.

3. Extension Work in Chicago.

At one of the Board meetings in Saskatoon, this summer, Rev. A. H. Leaman, presented to the Board some promising prospects for extension work in Chicago. The Board was favorably inclined and recently Rev. J. E. Amstutz was in Chicago to study the new field. According to plans, considerable of the work is to be done by members of the First Mennonite Church, such as visitation, Sunday school work and some of the preaching. Outside help will no doubt be needed. In due time more is to be given about this field, which is not new, but an older minister had carried on when death overtook him. So there is a nucleus already. Rev. A. H. Leaman is to have oversight and direction of the work.

Snap-shots from the Field

September 9th, will be a day long to be remembered in Calvary Mennonite Church, Mechanics Grove, Pa. Miss Anna Swarr, a member of the church was given a farewell service. Miss Swarr left on Saturday evening, Sept. 10th, for China. She will work under the direction of the China Inland Mission. For a part of the way she was a traveling companion of Miss Etta Davis, who also left Pennsylvania for China.

Alberta Community Church, Portland, Oregon, saw rapid changes this summer. The lot and Church could be bought for $650.00, about the last of May. By the 8th of July the basement was dug and cemented. Other renovations making it a truly beautiful and useful building were made. The building was rededicated, September 25th. This shows fine leadership on the part of Rev. Miller and Brother S. S. Baumgartner, but also a readiness of the members to help.

For some time, Rev. Valentine E. Nickel, filled a double position, as teacher in the public school of Wymark, Saskatchewan and minister in the Mennonite Churches at Wymark and Pella. As teacher he lived in the residence on the school property. In the later part of August he moved to Swift Current, about 15 miles away to take charge of the church located in that city. Brother Isaac Epp was sent to Wymark. Since he could not move into the school property, a house was sought for him. None could be rented, but one could be bought for $275.00. This included a nice lot. With the recommendation that this was a good bargain, the home was bought. Pella, a church some 24 miles distant is served by Brother Epp.

Celebrating a joyous Harvest Home Festival, after a summer that yielded an abundant harvest, and returning profound thanks to God for the peaceful settlement of international difficulties in Europe, the Vineland Mennonite Church on October 2nd lifted an offering to pay off the loan the Home Mission Board had made, February 26th, 1936. The loan was $500.00 and the offering amounted to $514.25. As soon as this loan was repaid, it was reloaned to the Virgil, Ontario, Congregation for their new church.

During a week of Evangelistic Meetings, four precious souls made their decision for Christ, and were received into the Smith Corner Mennonite Church, Sunday, October 30th. The Holy Communion was also commemorated and it was the largest participation ever held in this church. Rev. John S. Raugh is pastor of the church.

A new church was built at Springstein, Manitoba this summer. The people had hoped for a good harvest, but rain did not come in time, and for this reason the harvest was much lighter than anticipated. Brother John Martens, writes: We do not want to complain, but are grateful to God for all that was given to us." The Board was also able here to help in the time of need with a loan. What a blessing it is to have some money on hand so that a helping hand can be given to worthy undertakings for the Lord.

First Mennonite Church, Hutchinson, Kansas, is carrying on nobly. Last year they made several improvements such as putting on a new roof on the church and a new furnace in the parsonage. During the summer several new members were added to the church. The church is also looking after the girls that work in private homes in the city. At regular stated times they meet with Mrs. Dirks for Bible study, recreation, sewing and singing.

Miss Helena Epp, Matron of the Girls Home, Winnipeg writes as of October 8th that in September eleven girls have already come to the city to find work. She further expressed gratification that so many visitors to the General Conference took time to stop off in the city and visit the Girls Home.

October 23rd was the date for the Harvest and Mission Festival in our Vancouver, British Columbia, Church. Rev. Jacob B. Wiens had extended a most cordial invitation to attend this joyous occasion with them.

Some repairs had to be made in the Church and Home. The Board agreed to furnish the means and the members would do the work without any compensation.

No doubt many who attended the General Conference in Saskatoon, still recall many incidents relating to the trip and the blessed time of fellowship we had together in the Lord during those precious days.

Early Beginnings and History

OF SMITH CORNER MENNONITE CHURCH EAST FREEDOM, PENNSYLVANIA

About fifteen miles to the south from Altoona, Pennsylvania, in one of the many coves between the mountains, lies Smith Corner. The valleys are fertile, but not very wide. Every farm contains some hill side land. This type of land is a bit difficult to till still some of the residents have maintained their homes here and reared fine families for more than half a century.

The ascent from the lowland begins almost at the back door of the church and continues until it reaches one of the highest points in the Allegheny mountains, nearly three thousand feet above sea level, some six miles from the church. Roads follow the base of the low land, they are quite crooked and such a thing as directing a stranger to go "two miles north and three east" to find his destination is not known here. When you come over the top of each hill you will find another peaceful valley on the other side. The mountain sides are studded with oak and evergreen, making a most beautiful hue in the fall of the year when leaves turn to all the shades of red and brown.

According to the older residents of the community, who were familiar with conditions during upwards of seventy years past, the development and growth of a religious consciousness is something like this: Approximately fifty-five years ago a series of protracted meetings were held in the old one room school house. Quite a number of the residents professed conversion or a renewal of their vows to the Lord. In their new found joy they organized a Sunday sschool. According to some who attended the first summer session, John Nofsker was the first Superintendent. He was followed by John Quincy Adams, George Eckert, Jacob L. Dodson, Andrew Todd and Grant Snowbarger who sought to keep the spark of spiritual life burning, but bad roads and other conditions interfered with their efforts. Sessions were usually held only in the summer months and until roads became bad because of snow and mud.

The erection of a church here took considerable effort. Rev. Jacob Snyder and his brother Rev. Herman Snyder, both deceased, were among the leaders in this noble movement. Timber in abundance was near at hand. All the lumber that went into the building including the pews and other furnishings came from the timberlands surrounding the church. The day of dedication of their House of Worship in October, 1908, was a day of deep satisfaction. On the day of the Thirtieth Anniversary, October 23rd, almost half a score of persons were present who had been in atendance at the former celebration. Many have gone to their reward having lived faithfully through the instrumentality of Smith Corner church. The descendents of these unto the third generation are today making up a goodly part of the Congregation and Sunday School.

Changes have taken place. Where narrow and steep roads were the rule in former times, today we find good hard roads that can be used the whole year. In contrast with that ancient day when the one room schoolhouse was open three or perhaps four months of the year to provide the educational opportunities, the children now enjoy the advantages of modern centralized grade and high schools. The green meadow at the fork of the roads, for years before the erection of the church, served as a common meeting place fo the community where frequently pre-arranged "events" of questionable character were held. No attempts have been made to repeat these questionable gatherings in the meadow since the House of Worship was opened. Whereas before the Sunday school would stop for a time and be started again, since the day of dedication there has been no intrruption in the work. Foster Orr, now living in Altoona, was the first Sunday School Superintendent in the new church. During the early years of the church's existence aid and leadership was extended by the Roaring Spring Mennonite Church. Seventeen years ago, Rev. Jacob Snyder, Elder of Roaring Spring and Smith Corner churches, and a member of the Home Mission Board of the General Conference, laid a request before the Board to take over the supervision of the work at Smith Corner. The Board acted favorably and its first action was to assign Rev. and Mrs. Daniel Gerig to this church in 1921. Miss Elizabeth Braun, Mrs. Gerig's sister, assisted in the work. In 1924 a cozy cottage was built for the comfort of the workers. The Gerigs were succeeded in 1929 by Rev. and Mrs. Sylvan S. Lehman from Berne, Indiana. In the spring of 1935 they were transferred to Calvary Church, Mechanics Grove, Pa., and Rev and Mrs. John S. Raugh, from the Roaring Spring Congregation, took up the work. During these years the congregation has shown a steady growth and development.

The Congregation numbers 64 and for several Sundays the Sunday School attendance has gone over the 70 mark. At the present time interest and activities are at the highest point of the church's history. About ten months ago a Brotherhod and Ladies' Aid were organized. The Brotherhood was instrumental in making a fine basement room and fitting it out for Sunday School classes and other small meetings. Occasionally Conference and District Sunday School Association suppers are served here. The Christian Endeavor Society is holding regular weekly meetings. Preaching Services are held twice each Sunday and Prayer and Bible Study hour is held each Wednesday evening.

Recently since more of the members have attended some of the Eastern District Conference meetings a renewed enthusiasm has been noticed. Some of the younger people are assuming leadership positions and the work gives promise of further growth in the future.

Bluffton College Gospel Team

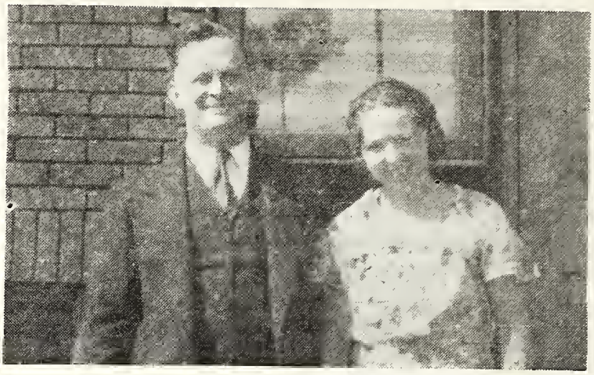
FALL ITINERARY

November 18 to 28

DATE	*PLACE*	*SPEAKER*
Nov. 18 (Eve.)	Sterling, Ill.	Andrew R. Shelly
Nov. 20 (Morn.)	First Mennonite Church Mt. Lake, Minn.	Harleigh Rosenberger
Nov. 20 (Aft.)	Bergfelder Church Mt. Lake, Minn.	Andrew R. Shelly
Nov. 20 (Eve.)	Bethel Church Mt. Lake, Minn.	Harleigh Rosenberger
Nov. 21 (Eve.)	To Be Announced	Andrew R. Shelly
Nov. 22 (Eve.)	Wayland, Iowa	Harleigh Rosenberger
Nov. 23 (Eve.)	Pulaski, Iowa	Andrew R. Shelly
Nov. 24 (Eve.)	Peoria Mission, Peoria, Ill.	Harleigh Rosenberger
Nov. 25 (Eve.)	Carlock, Ill.	Andrew R. Shelly
Nov. 27 (Morn.)	Meadows, Ill.	Andrew R. Shelly
Nov. 27 (Aft.)	Flanagan, Ill.	Harleigh Rosenberger
Nov. 27 (Eve.)	Washington, Ill.	Harleigh Rosenberger

Uplifting Sermons, Inspirational Quartet Music, Spiritual Fellowship

Bluffton had her Homecoming day Nov. 4th and Bethel on November 5th. Record breaking crowds attended both. Our colleges have loyal alumni.



Rev. Emerson F. Slotterback and Mrs. Wilma Burkhalter Slotterback

"Rev. Emerson F. Slotterback, grew to manhood in the hard-coal region of Pennsylvania. Lavell is his home town. As a young man he joined the Evangelical Church. His interest in the Cause of Christ is shown in that he attended Moody Bible Institute for some time, attending the night school. Desiring to be a witness for Christ, he found an opportunity to do Missionary work among the Mormons in Utah for four years.

On October 16, 1936 he married Wilma Burkhalter, a member of the Ebenezer Mennonite Church, Bluffton, Ohio. In 1930 she was graduated from Moody Bible Institute. During the intervening years she was busy in helping in the local church.

Early in 1937, Rev. and Mrs. Slotterback began to work in a small Presbyterian Church in Kalida, Ohio, not far from Bluffton.

During the latter part of the summer of 1937 the Home Mission Board extended to them a call to take up the work at Altoona. In the meantime Brother Slotterback joined the Ebenezer church with his wife.

On September 1 they took up the work at Altoona. Rev. W. S. Gottshall ordained Brother Slotterback in the Gospel Ministry and formally installed the workers September 12, 1937. On August 4, 1938 Mary Lois came to brighten the home.

We praise God for the way the work has been growing. Read the Report from Altoona.

Very Sincerely,
J. A. Neuenschwander, Sec.

Lord, let us live like Thee,
Each for another's good;
Spend and be spent, on this intent,
To live or die for God on high,
And for the multitude.

To always live for Thee,
And then to set men free;
Be this our chief endeavor here,
Our constant aim both far and near,
To serve mankind and Thee.

The Emergency Relief Board

To the Churches of the General Confeernce in the United States of North America

Most of the Mennonite Immigrants in Canada are convinced, that God saved them in a wonderful way from the inexpressible conditions in Russia. With a grateful heart filled with new hope they began to establish themselves in a new country. The great majority of them look back upon the recent years as a period of successful pioneering. Many have paid their payments as their means permit. Others again were led by the Lord into more and deeper suffering. Members of some families suffered some incurable disease, others have died. Such families were deprived of their supporter. They are in great distress, confronted by a tansportation debt which they are unable to pay.

Concerned with this fact the General Conference in session at Saskatoon, Saskatchewan, passed the following resolution: "Resolved, to adopt recommendation of the Relief Board. It reads: that the churches in the states put forth efforts to collect during the next three years three quarters of the transportation indebtedness of the hopeless cases of the immigrants in Canada ($27,000.00) with the understanding that the immigrants in Canada collect the fourth quarter."

The Emergency Relief Board comes to the churches with the request in as much as possible to help carry out this resolution. If every member of the Conference in the United States will donate 25 cents every year for three years to this cause it will be possible to cover this debt in three years. How and when this money is raised is left to the Churches.

The Conference passed another resolution "that to take part in the feeding of children in Spain through the Mennonite Relief Unit as much as possible." Whoever is interested in this kind of relief has an opportunity to help.

ALL DONATIONS ARE TO BE SENT TO OUR TREASURER: REV. P. H. UNRUH, GOESSEL, KANSAS.

Hoping to receive a kind response to this expression of love, we gratefully will transmit any gifts received. —The Emergency Relief Board.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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Our Transportation Indebtedness

Rev. David Toews

We will have to admit that we Mennonites as a whole are not any more what our forefathers were noted for. We go into debt, and if everything goes as we have planned, we pay those debts; but if anything happens that we did not expect, we invent excuses in order not to have to meet our obligations.

This tendency should, of course, meet with our strong disapproval, even in the case of every day transactions. But there is a vast difference between debts as we make them in our every day life and our transportation indebtedness. This latter indebtedness was assumed because it was the desire of our people in America to save as many as at all possible from the awful conditions as they existed and still exist in Russia.

I doubt very much if any business transaction can be found in any business concern similar to the business transaction we have had with the Canadian Pacific Railway Company, and if any parallel action can be found in the history of our people, I would appreciate it very much if my attention would be called to it. To my mind I am certain that no business concern in the world would have entered into a similar business transaction with people such as we are. But the Canadian Pacific Railway Company, at least their officials, knew something of the reputation of our people as being honest, and they gave us a credit of some two million dollars, and through this confidence we were enabled to bring out of Russia some 21,000 people into a land of liberty, where they can serve God according to the dictates of their own conscience.

Now we have gone through a period of depression. Poor crops and no crops and low prices for farm products have made it impossible so far to repay the debts we made; and in the fifteen years that our immigrants have been here, many of them have died, and there is no prospect of being able to collect the sums owing by their families.

Perhaps some of the readers will remember the time when we started the work of bringing over those people. Great meetings were held in Canada and one or two, I remember, in the United States, where this action on our part was strongly disappoved. I personally will have to take the responsibility of trying to convince our people that they could not legally be held responsible for the debt incurred. But I must also confess that in case of nonpayment of the debt I could logically be blamed for a transaction that might prove a descredit to our people as a whole, and I am sure everybody will be able to understand my position in trying various ways to get the necessary support, especially on behalf of those people who simply cannot pay.

As conditions were in Russia, there was no possibility of a selected immigration. Even our committee in Russia could not dare to put back any unworthy applicants because in that case the whole movement might easily have been prevented.

We shall, of course, do all we can to induce all our immigrants who can pay to do so. But there are the many where there is no prospect whatever, what shall be done in their case?

Our General Conference that was in session at Saskatoon last summer agreed to grant a very substantial sum on behalf of those people who are not in the position to pay their indebtedness to the Canadian Pacific Ry. Co. We are sure that some of the other conferences can also be induced to help along to the extent of their ability. And our immigrants also have made a very good start in helping to bear the burden for those who are not able to bear it themselves.

If we go into the homes of some of our immigrants, or in some of the general hospitals or psychiatric institutions, we will have the comment to the word of St. Paul in Gallatians 6:2: Bear ye one another's burdens and so fulfill the law of Christ.

We here in Canada feel the responsibility of resting on us very strongly and we have much reason to express our gratitude to our brethren in the United States for the help they have extended to us so far. But the transportation indebtdeness is one of our greatest problems which we must solve in order to save the good name of our people as a whole, and I do trust that the good Lord will show us a way out of our difficulties in this connection. We still owe the C. P. R. some $590,000.00 only in principal. We are by no means discouraged. We believe that the Lord who has helped us in all our problems up to now, will continue to help us also in the future. In God we trust.

Sunday School Lesson

A. S. Bechtel

November 20, 1938

THE SACREDNESS OF THE HOME

Ex. 20:14; Matt. 5:27, 28; Mark 10:2-16

The Seventh Commandment Matt. 14

The home to be truly sacred needs to be Christian, made so by man and wife who are Christians and who cooperate in making it a Christian home. The Ten Commandments deal with essential matters of life. The principle underlying the seventh is the sacredness of the sex relationship and of married life. God has endowed human beings with the power of pro-creation. Adultery is the base abuse of these powers which God intended should be regarded as sacred.

This commandment strikes at a sin of an appalling nature which is growing alarmingly. It speedily and thoroughly undermines character, destroys the moral sense, often weakens the body and leaves misery and remorse in its wake.

Jesus' Standard of Observance Matt. 5:27, 28

Jesus goes beyond the act of adultery which the Old Testament condemned and condemns the wrong thoughts and desires which lead to the sinful act. He who would keep free from this sin must shun that which leads up to it, for the sin is committed in the heart before there is the open act. Pure thoughts are the most potent safeguard against temptation to this sin. The home through proper guidance can lift the thought-life of youth above the vulgar and sensual. Jesus places the emphasis on purity of thinking. Impurity of thought, as well as of deed, is forbidden.

Jesus' Teaching Regarding Divorce vs. 2-12

The Pharisees were divided into groups on the question of legal divorce and hoped to trap Jesus (v 2). They all greatly reverenced Moses, so Jesus appealed to him. Jesus taught (v 5-8) that marriage is God's divine institution for man, that He joined man and woman in an indissoluble bond and intended that the marriage bond should remain throughout lifetime. Because of sin, the law of Moses (v 4) was given to restrain the readiness with which men had put away their wives. God has ordained that in marriage two lives are to be united as one—the one completing the other. When two hearts are united in true Christian love and their lives united in marriage, God has indeed joined them together. Not all marriages are thus consummated in Christian love. A truly Christian marriage can not end in divorce. To solve the divorce problem we must lift the marriage level to Jesus' standard, to God's original intention. In His sight the marriage relation is the most sacred of all human relations. The sacredness of the home demands that in our day, we lay great emphasis on Jesus' teaching regarding marriage and divorce.

Jesus Attitude Toward Children vs 13-16

Jesus loved children. He held them as a sacred blessing to the home. The Kingdom of God is of such (v 14) both young and older, who have the childlike spirit of humility, simple faith and trust. In spirit little children have much that is Christlike. Children know how to trust and the faith of a child is a saving faith. Marriage attains its God-given purpose when children come into the Christian home and receive Christian nurture.

In proportion as a nation has a well-defined Christian home-life can it be stable and normal? When the heads of the home are truly in love with each other and realize the sacredness of the marriage relationship, there is no room for any outside love. A clean heart is the basic for an ideal, a sacred home-life.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Lansdale, Pa.
Olin Krehbiel, Pres.

William Juhnke,
Secretary
McPherson, Kans.

Using Sunday for Christian Culture

Isa. 58:13, 14; Acts 20:7

Young People's Topic for November 27

Meditations:

M., Nov. 21. Jesus' use of the Sabbath. Luke 4:16-22.
T., Nov. 22. Using Sunday for meditation. Rev. 1:9-16.
W., Nov. 23. Using Sunday for fellowship. Heb. 10:19-25.
T., Nov. 24. Using Sunday for helping others. John 1:1-9.
F., Nov. 25. Using Sunday for friendly visitation. Mal. 3:16-18.
S., Nov. 26. Using Sunday for fellowship with Christ. John 20:19-29.

Suggested Hymns:

"This is the Day the Lord Hath Made," "O Day of Rest and Gladness."

Harry E. Fosdick has well said, "To be a religious man in earnest means that the regulative center of life is not self-interest, but fellowship with the Highest and a sense of responsibility to Him." Since Sunday has been set aside as a day of fellowship with the Highest, Christian young people must be concerned to preserve the sacredness of the Lord's Day. The Lord's Day is not just to be kept. Ex. 20:8 says that it is to be kept HOLY! It is well to ponder seriously over the question: How may Sunday be used for Christian culture?

In an earlier time, when people lived largely on farms with long hours of hard work for six days a week during much of the year, physical rest was one important feature of the weekly Lord's Day. It is trite to say that times have changed, but triteness does not make it less true. Today people do not all do hard manual work for the six days. Many do other types of work, often confined indoors, so that they are tempted to make the Lord's Day a day of recreation, amusement and sport. It is high time that we be on guard that the regulative center of our lives is not self-interest! It is high time we refer to Jesus' use of the Sabbath.

Program Suggestions:

The subjective references listed under *Meditations* will make good theme topics for assignment to individuals. A further list of Bible reading on Sabbath observance is given in the following:

"A Holy day, Ex. 20:11; Lev. 23:3; Isa. 58:13; A day of rest, Ex. 16:23; Lev. 16:31; Lk. 24-56; A day of worship, Ex. 31:13; Lev. 16:31; Isa. 58:13; Isa. 66:23; Mark 1:21; Work forbidden, Ex. 20:19-11; Ex. 35:3; (evceptions, Lk. 13:15-16); Preparation of meals, Ex. 12:16; Ex. 16:23, 29; Mt. 12:1; Lk. 14:1; Punishment for violation, Ex. 35:2; Neh. 13:18; Doing good on the Sabbath, Mt. 12:10-12; Mk. 2:27; Mk. 3:4; Lk. 13:15-16; Lk. 14:5; The blessing connected with keeping it, Isa. 56:2; Isa. 58:13; Ezek. 20:12; It is a sign of the children of God, Ezek. 20:12; Ex. 31:13." (Taken from *Christian Sunday School Quarterly*, Lesson 4, p. 16)

Essays: In smaller groups two or more individuals could be asked to write short essays on the ideal use of Sunday. This essay should be made to include the activities of the entire day. These should then be read to the entire group. An informal discussion which follows adds to the group interest.

Chart of Activities: Another activity that is worthwhile in any size group is the making of a chart of Sunday activities. This chart should have the three sections—worthwhile Sunday activities, border-line activities, and un-Christian activities. The points listed will be drawn from the participation of the group. A small portable blackboard will make a good place on which to put the chart.

Questionnaire: A questionnaire might be drafted and presented to your group using the above three ratings in checking various Sunday activities.

INTERMEDIATE DEPARTMENT

Ancient Songs

Intermediate C. E. Topic, December 4, 1938

For Daily Study

Nov. 28. Keynote of the book. Ps. 1:1-6
Nov. 29. Seeking after God. Ps. 42:1-11
Nov. 30. Song for a soul perplexed. Ps. 73:1-28
Dec. 1. Song about the shepherd. Ps. 23:1-6
Dec. 2. Song of happy worship. Ps. 96:1-13
Dec. 3. God's in His heaven. Ps. 115:1-12
Dec. 4. Topic—Songs of Ancient Israel. Ps. 92:1-9

Preprayer Circle

Be still, and know that I am God. Ps. 46:10. Stress th eimportance of prayer time to realize the presence of God. God speaks to us in the "still, small voice," and we must be quiet before Him to hear it. Have a few minutes of quiet before participation.

Worship Through Psalms

Call to Worship: O come, let sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.
Response: Let us come before His presence with thanksgiving; and make a joyful noise unto Him with psalms.
Leader: O come, let us worship and bow down;
Let us kneel before the Lord, our Maker:
For He is our God.
Response: We are the people of His pasture, and the sheep of His hand.
Song: "Every Day Will I Bless Thee" or "O My Soul, Bless Thou Jehovah."
Prayer: Ps. 8:1; Ps. 9:1, 2; Ps. 51:10; Ps. 139: 23, 24; Closing with "Hear our prayer, O Lord, give ear to our supplications: in faithfulness answer us, and in thy righteousness; for Jesus sake, Amen. (Write out the prayer verses and ask four members to give them as prayers).
Response 407 in Mennonite Hymnal.
Song: "Thy Word Have I Hid in My Heart"
Announcements.

A Study of the Psalms

(Ask the members in advance to bring their Bibles to the meeting, or supply each one with a copy of the Psalms. Try to get a copy of an old fashioned hymn-book without music.)

We may never have realized that there is a song book in our Bible because there are no notes. Compare with the old type song book of our church. A song must not necessarily have notes. A song depends on the kind of thoughts there are and how they are expressed. In the Psalms we have the ancient Hebrew hymn book, written for the worship of God, Jehovah.

Some Interesting Things About This Hymnbook

1. Its divisions. The Book of Psalms is really not one book, but five. Each book concludes with a psalm of praise. These books once existed seperately, and were later bound together in one volume. Find the Psalms of praise that mark the five additions: Psalm 41, 72, 89, 106, 150. Have someone read the last verses of each of these Psalms and all of 150.
2. The Psalms to be sung. At the beginning of many of the Psalms it says, "A song," or some instrument is named on which the tune is to be played, or perhaps a word will indicate what voice or choir is to sing the Psalm. Many of the Psalms have inscriptions such as "Michtam," which is thought by some to mean "Golden poem." "Neginoth" stands for "stringed instruments," which are to furnish the music. Many of them have "To the chief musician;" that is, for the leader of the temple choir or of the band.
3. Have someone tell about David, who wrote many of the Psalms, and his musical ability. Another member could be assigned to learn about the instruments used in temple worship in David's time.

Special Psalms

1. Psalm 24 is a responsive chant. Picture the priest leading his congregation to the "holy hill" of Jehovah. He chants the words of verses 1, 2 and 3. Then the congregation replies with verses 4, 5 and 6. The priest takes up the chant again with verse 7 and the question at the beginning of verse 8. The congregation answers. The priest repeats his question and the congregation again answers. Try reading the Psalm in this way.
2. Nature Psalms: 8, 19 and 104. Of what does he sing in nature? Select a few of the most beautiful passages and have them read.
3. Psalms of praise: 33 and 133. What are some of the things for which the Psalmist praises God?
4. A song of God's law: Psalm 119. This is the longest Psalm. Select and read some of the most familiar verses. Why does the singer find reason to sing about God's law.
5. Psalms that are prayers: 51, 17, 31, and many others. What are some of the things about which the Psalmist prays. Why do people find strength in reading them today.
6. The Psalm with a lesson: 1. Use this as an object talk, showing a picture of a tree with its life sustaining fruit and some empty chaff. Bring out some of the comparisons that the Psalmist makes.

Closing Moments

The Shepherd's Psalm: 23. Have someone tell the story of "The Song of Our Syrian Guest," by William Allen Knight. Repeat the Psalm together or have it sung.

Benediction: Ps. 19:14.

JUNIOR CORNER

Looking to December

It is here again! The blessed Advent season is here with its call to the heart for an open door. In our planned walk through the Word, we leave the children of Israel pledging allegiance to Jehovah their God (Joshua 24), and set our clock of time ahead that we may join the nations in the worship of Him who came as a babe to Bethlehem's manger in order to bring to the world Heaven's gifts of Light and Life through His death on a cross.

Suggestive Outline for December

December 4: "Behold Thy King Cometh unto Thee"
December 11: "O Come to my Heart, Lord Jesus"
December 18: "Glad Hosanna! Blessed Be the King that Comes"

Verse for the month: "The Father sent the Son to be the Savior of the world. I John 4:14.

Song for the month: "O Come to My Heart, Lord Jesus"

(There will be no program suggestions for Dec. 25)

Program for December 4, 1938

"Behold Thy King Cometh Unto Thee"

Setting: It is time for cedar and the quiet light of a candle flame, for transparencies and the study of promises. One could appear in print on the board above the verse for the month.

Call to Service: By the playing of quiet Christmas music.

Opening Service:

1. By candle light, let the piano lead the group in the singing of Christmas carols. (Lights on)
2. Scripture reading: John 1:1-5, 10-12 by chairman.
3. Leader's prayer.
4. "Behold I stand at the door and knock." A brief talk on the meaning of Advent by guest or leader. Close with speaking of verse for the month.
5. Singing of the song for the month by the group.

Mission Minutes: Have slips ready with the names and addresses of our missionaries on them. These could be put underneath a large Christmas bell. Ask the group whether they would enjoy helping to make the joy bells ring in the hearts of our missionaries by sending Christmas greetings to them. Allow as many as raise their hand, to draw a name from the bell, being responsible to send a greeting to the drawn address. Let the piano play, "Joybells Ringing in Your Heart" and the group passes for the drawing.

Study Period. Aim: to familiarize the child with the prophecies of the coming of Christ.

1. Group sings: "One day when heaven was filled with his praises,
One day when sin was black as could be,
Jesus came forth to be born of a virgin,
Dwelt among men, my example is He!"
(Verse one only)
2. The Promises of the Coming Messiah: This study is prepared in questions and answers. The questions could be read by the chairman and answered from the group to whom the answers have been distributed. Or, both questions and answers could be distributed among the group having only the questions numbered, leaving to those holding answers to meet the questions as they think fitting. This will provoke interest and thought. There will be chance of a wrong answer and the whole group should be asked to be alert and to judge the answers. Bibles should be used.

1) Question: How did people know that the Savior of the world would be born?
Answer: God, Himself, had promised Him and sent His prophets to foretell about Him.
2) What does foretelling mean?
It means to tell of future things before they appear.
3) Which words contain the first promises of the Messiah?
Write out answer in Gen. 3:15. Add references.
4) Which promises did God give to Abraham? (Due to lack of space only the references are given. The reference should, however, be written out for the child as well as given) Gen. 12:3.
5) Which promise was given to Isaac? Gen. 26:4.
6) Which promise was given to Jacob? Gen. 28:14.
7) With what words did Jacob foretell the coming of the Savior? Gen. 49:10.
8) Which prophecy was given by Balaam? Numb. 24:17.
9) Which prophecy did God give His people through Moses? Deut. 18:15.
10) What promises did David receive? 2 Sam. 7:12, 13.
11) With what words does Isaiah foretell that the Savior is to be born of a virgin? Isa. 7:14.
12) Which names does Isaiah give to the Immanuel? Isa. 9:6.
13) From which tribe was Jesus to come? Isa. 11:1.
14) In which city was Jesus to be born? Micah 5:2.
15) How did God promise to prepare the way? Mal. 3:1.
16) How does Isaiah speak of this forerunner? Isa. 40:3.
17) Who was the forerunner of Jesus?
18) How did those who waited for the Lord's coming, feel about it? Psalm 14:7.

3. Group sings: "One Day," verses 2 and 4.
4. Leader's thought: In a few statements give the thought "as many as received Him, He gave power to become the sons of God." Those who have received Him, wait again for His coming.
5. Group sings: "One Day," verse 5.
6. Closing prayer.

» » JOTTINGS « «

—ATTENTION! OFFER! Beginning Thanksgiving new subscribers for THE MENNONITE may have the paper until Jan. 1940 for $1.00. If they add 25 cents they may also get the 1939 Year Book, a much worthwhile book of 50-pages. For the present send all orders to: *MENNONITE BOOK CONCERN, BERNE, INDIANA.*

BLUFFTON COLLEGE NOTES

The religious organizations of Bluffton College have made a real contribution to the life of every student at the school in stressing, to a greater extent than ever before, the need for personal devotion in Christian living. This year, these organizations, including the "Y's", the Men's Gospel Team, the Women's Gospel Team, and College Church, are distributing approximately one hundred seventy-five copies of *The Upper Room.* Each room in both Lincoln and Ropp Halls will receive a copy, as well as each student living in town.—November 7th to 12th is the Bluffton College week of prayer, with prayer service each evening.

At a session of the Board of Trustees of Bluffton College, held Friday, November 5, Dr. Lloyd L. Ramseyer, at present holder of a science position at the institution, was elected to the presidency of the College, to assume his duties the day following. Representatives from the various church conferences, from the alumni and from the faculty were present to give their endorsement. Dr. Ramseyer summoned all groups to assist in a progressive, constructive program for the school.—The new president comes from Bloomington, Ill., is an alumnus of Bluffton College, class of '24. While in the school he participated in the major activities and held offices in several. After leaving Bluffton he continued his education off and on, and last spring he received his Ph. D. degree from the University of Ohio.—The Whitmarsum.

* * *

—MARRIAGES. September 16, at the Eden Church, Moundridge, Kansas: *Edna Stucky to Peter Goering.* —October 21, at the Eden Church, *Edna Gehring to Orlo Stucky.*—November 11, at Los Angeles, Calif., *Rev. Wilber A. Regier, pastor of the Immanuel Church to Miss Elizabeth Welty of Pratum, Oregon.*

—*Mennonite Church, Madrid, Nebr., Nov. 8, '38.*—"Following the resignation of Rev. J. R. Warkentin, Rev. J. F. Sawatzky of Bloomfield, Mont., has accepted the call as pastor of the First Menn. Church of Madrid, Nebr. His installation will take place Sunday, November 13, in connection with a mission and harvest festival for which Rev. Phil. A. Wedel of Aberdeen, Idaho will be with us."—P. A. Regier.

—*Rev. and Mrs. W. S. Gottshall* are now living at the Old People's Home, Fredericktown, Pa. Mail intended for them should be thus addressed.

—*St. John Church, Pandora, Ohio.*—Speaking of Election day, "Christians should exercise the right of franchise, not blindly, nor in party loyalty, but prayerfully, judiciously, dispassionately, and in the interest of good, clean representative government. After saying the above, let us remember that 'The saving of the nation depends, not upon politicians, nor industry, nor economics, nor legislation, but primarily and basically upon CHARACTER. *The choice is between 'Christ and Collapse'.*"—D.J.U.

—*Death of Theophilus Basinger.*—Bro. Basinger, father of Rev. Elmer Basinger, Summerfield, Ill., died November 5, and was buried November 8 from the St. John Mennonite Church. He reached the ripe old age of 84 years, 9 months, and 19 days. Rev. and Mrs. Elmer Basinger were present for the funeral.

—*Mr. and Mrs. A. E. Jantzen* have arrived safely in India. God be praised! What ingenious devices modern, transoceanic steamships really are, that will transport our mission workers thousands of miles across the seas, in comfort and safety! Without such inventions it would be quite impossible to do mission work in India and China.

—*Mennonite Church, Hanston, Kans.*—Rev. A. S. Bechtel writes, "Just listened to the Mennonite broadcast from KFH. It came in fine and clear. The episode was interestingly given.—We have been having winter out this way for several days past. Had a little snow, while you folks farther east had good rains. How greatly we need them here!"

—*Newton, Kansas,* is getting to be a sort of Mecca for missionaries on furlough or in retirement. Rev. and Mrs. H. J. Kliewer, retired from our Oklahoma field, reside in a bungalow on the premises of the Bethel Hospital. Rev. and Mrs. R. L. Linscheid, who are moving to 1001 East Broadway, Newton, their own home after 40 years of service among the Indians in Montana and Oklahoma, also retire. Rev. and Mrs. P. J. Wiens and their two daughters, Frieda and Martha, sophomores in Bethel College, live at 323 East Fourth Street, Newton; Missionary August Ewert and family, on furlough from China, live at 1312 North Main Street, Newton. Rev. Ewert is a senior in Bethel.

—*First Mennonite Church, Bluffton, O.*—Thanksgiving Day is near, as we are now in the month of November. Have you counted your many blessings that you should be thankful for? *Shall we ask for more blessings while we appreciate so little what God has already given us.*—H.T.U.

—*The First Church of Christian, Moundridge, Kans.,* Rev. P. P. Wedel, pastor, and the *Lorraine Ave. Mission Church at Wichita, Kansas,* Rev. E. D. Schmidt, pastor, with Bro. O. K. Galle as director, are organizing a campaign of solicitation for subscribers to our church papers. That's splendid! Would that many other churches might follow their example!

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, NOV. 22, 1938 NO. 46

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

With Grateful Hearts We Come to Thee

With grateful hearts we come to Thee,
Thou Giver of good gifts,
For victory over sin and death,
For love that cheers and lifts,

For daily bread, for sheltering homes,
For sunshine and for rain,
For toil, for rest, for patience, hope,
For fields and harvest's grain,

For fellowship of Christian friends
And for the Holy Writ,
For church, for school, and for a land
With freedom's glory lit,

For faith that fathoms the unseen,
For Christ who is our Star
Leading us surely Home at last
Who follow The Gleam afar.

(Especially written for THE MENNONITE)
—Edwin C. Graber

"Every Good Gift"

James 1:17

For all good gifts I thank Thee, God: for love,
Love that delivered up Thine only son;
Love that despite man's hate and unconcern,
Brought to perfection what it had begun;
Love that endured the scorn, the thorns, the cross;
Love that encountered sin and death, and won;
Love that loved me; love that neglected none.

For all gifts I thank Thee, God: for faith,
Faith to believe the record of thy son;
Faith to receive the Son Himself; to know
Christ as my Lord; faith that brings strength to run
The contest set before me; faith that sees
What is invisible, and will not shun
The narrow way; that says, "Thy will be done."
For life, for hope, for Thine unfailing Word,
For every perfect gift, I thank Thee, Lord.

—Alfred J. Martin, Maplewood, Mo.

Thanksgiving Day

Thanksgiving days or harvest festivals are old. The Feast of Tabernacles among the Israelites was a festival of Thanksgiving, a harvest feast, "a feast unto the Lord," which lasted seven days. Our Thanksgiving Day had its beginning in 1621, when the little band of Pilgrims that landed at Plymouth Rock, gathered in the cabin of the Mayflower, on the first Lord's day, and solemnly offered thanks to God for His protection and for a new land of promise. "The Log of the Mayflower" also discloses that in the beginning of that fateful fall, when half of the first Plymouth Colony had died, when crops had totally failed and the little band was facing a new winter of terror, it was decided "to hold a day of complaint to God." Then some brave soul proposed a day of thanksgiving, saying: "We are alive. We are free from persecution. Conscience is free. We have learned to endure and hope. The forests are full of game. Let us thank God and take courage to carry on."

Later, as conditions were improving, a feast became a part of thanksgiving day. The white men brought deer and turkeys from the forest. The Indians were invited and, they too, brought game and provisions. And together they attended divine service, then ate, sang and played together, and thus came to live in harmony. Some years later the Dutch colonists also decreed a day of thanksgiving. Such a day was also appointed by the Federal Congress. And on Oct. 3, 1889, President Washington issued the first Thanksgiving Day proclamation. As many of the readers may not have been privileged to read this document, we give it here in full:

Whereas, It is the duty of all Nations to acknowledge the Providence of Almighty God, to obey his Will, to be grateful for his Benefits, and humbly to implore his Protection and Favor: And whereas both houses of Congress have, by their joint Committee, requested me "To recommend to the People of the UNITED STATES, a Day of PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful hearts the many Signal Favors of Almighty God, especially by affording them an opportunity peacefully to establish a Forum of Government for their Safety and Happiness."

Now, THEREFORE, I do recommend and assign

THURSDAY, the Twenty-Sixth Day of November next, to be devoted by the People of these States, to the service of the great and glorious Being, who is the beneficent Author of all the good that was, that is, or that shall be: That we may then all unite in rendering unto him our sincere and humble thanks for his kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favorable Interpositions of his Providence in the Course and Conclusion of the late War;—for the great Degree of Tranquility, Union and Plenty, which we have since enjoyed;—for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted;—for the civil and religious Liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various Favors which he hath been pleased to confer upon us.

AND ALSO, that we may then unite in most humbly offering our Prayers and Supplications to the great Lord and Ruler of Nations, and beseech him to pardon our National and other Transgressions; —to enable us all, whether in public or private Stations, to perform our several and relative Duties properly and punctually; — to render our national Government a Blessing to all people, by constantly being a Government of wise, just and Constitutional Laws, directly and faithfully obeyed;—to protect and guide all Sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good Government, Peace and Concord;—to promote the Knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us;—and generally to grant unto all mankind such a Degree of temporal Prosperity as He alone knows to be best.

Given under my Hand at the City of New York, the third Day of October, in the Year of our Lord One Thousand Seven Hundred and Eighty-Nine.

G. Washington.

But it was not long until the observance of the day became an intermittant affair until 1863. Then Sarah Hale began agitation for its reinstatement as a national Thanksgiving Day. At last she brought her request to President Lincoln, and in thirty days he issued the first *national* American Thanksgiving proclamation. Since the last Thursday in November has been observed as the day.

— *The installation service for the Rev. Harold Burkhalter* as Pastor of East Swamp Church, which was scheduled for Sunday afternoon, Oct. 23, has been indefinitely postponed at the suggestion of the East Swamp Church Council.

FOREIGN MISSIONS

P. H. Richert, Sec.

SIGNIFICANT MESSAGES FROM CHINA

1. Expressing the love of Christ (The President of China, Lin Sen)

"We are most grateful for what all the churches have done for us in the past and now especially. *You are expressing the love of Jesus.*"

2. Basic principles of action (Chiang Kai-shek in his Easter radio message to his people, "Why Believe in Jesus.")

"Forecasting the future of our national revolution, and aware of the cause of the moral decline of our people, I have come to the conviction that, if we wish to revive the Chinese people and reform society we must adopt as our own the universal love and sacrificial spirit of Jesus. Therefore, I take it that in whatever sphere of life, whether in social relationships, civil administration, military command or other service, we must make charity and peace the basic principles of action."

3. What Christianity means (Madame Chiang Kai-shek in her April 7, address to missionaries.)

"It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense."

4. It's a great job! (Muriel Lester)

"It's an extraordinary thing these foreigners are doing; I can scarcely imagine a better way of manifesting God than their quiet tireless availability. In times of agony, merely to have someone to speak to means a lot. But someone who understands, who suffers too, who also faces despair yet sees further, and who remains strong and confident and calm—it's a great job."

5. Not for ourselves! (A missionary)

"And now let me say that we need funds,—not for ourselves, but for the feeding of these poor people who are with us. Most of them are now supporting themselves, but their meagre supply of cash and grain will soon be exhausted,—and what then? We can't see them starve before our eyes."

6. This war must be stopped! (Two Missionaries)

"This war must be stopped! It is essential that the United States should cut off the sinews of war from Japan. This means oil, iron, trucks, autos, munitions, loans. This means a tremendous sacrifice on the part of the big interests, but nothing more than should have been done long ago."

"We are heart-sick as we note the Dodge, Ford and Chevrolet trucks and passenger cars of ten or a dozen makes in use by the Japanese military, and the supplies of oil, etc., that come from the United States."

7. Have vision and faith and courage. (Dr. A. R. Kepler)

"My message to the Church in the West is this; have vision and faith and courage; return to us your furloughed missionaries; send us new recruits to fill up the depleted ranks. The Chinese Church naturally hungers for the friendship and spiritual help that the Older Church can give and should not withhold at a time like this."

8. The way to peace. (The Chinese people to the people of Japan. Carried by Chinese planes, May 20, 1938.)

"If you are fighting for peace in the Orient, then, my friends, you are defeating your very purpose. You can never get peace by slaughtering your neighbors and destroying their property."

HOME MISSIONS

A. J. Neuenschwander, Sec.

Altoona, Pa., November 2, 1938.

Dear Christian Friends:

Greetings in His precious Name. Fourteen months ago we entered into the work here in the Altoona Mission. We little realized what kind of a place we were going to, but knowing we were being lead of the Lord we were willing to follow his leading. We surely praise Him for the open door and the many blessings we have received during the past year.

Our Mission activities are many and varied. We have S. S. and worship services every Sunday morning and C. E. and worship services in the evening. Our attendance on our first Sunday in S. S. was thirty-one while now it is between 70 and 100.

We have also been spending much of our time in visitation work. In this type of work we get into contact with many people and are always received kindly. We wish to thank the friends who have contributed clothing for the needy here in Altoona since we are here. It has been much appreciated, we are sure.

Prayer services are being held twice a week. On Monday night we have cottage prayer service. This is held in the different homes each week while the mid-week Bible study and prayer service is held in the parsonage.

The Ladies' Aid meet once a month. At our next meeting we are to spend the evening after the program in cutting quilt patches for the Hopi Indians in Arizona. The Ladies' Aid has contributed towards our own Mission Work in various ways. They have donated a rug for the church pulpit in the spring, after our new floor was put in. Also a piano for the parsonage and other ways as well.

In the spring the men were quite busy laying the new floor in the church. There was a wonderful spirit of cooperation and a willingness to work to make the church more beautiful and worshipful. Again they worked hard to put a cement side walk around the parsonage which also is a great improvement to the place.

Revival meetings were held in April. Rev. John S. Raugh from our Smith Corner Church brought the messages. Eighteen came forward to accept Christ and rededicate their lives. At the close of the revival communion and baptismal services were held. Six were baptized.

During the month of June a two weeks Bible School was conducted with an enrollment of forty-seven. The Scottdale text books were used and much appreciated by the teachers. At the close a program was held in the evening and thirty of the pupils received diplomas for perfect attendance and faithfulness in their work. We trust that these boys and girls will ever remember the many lessons they have learned.

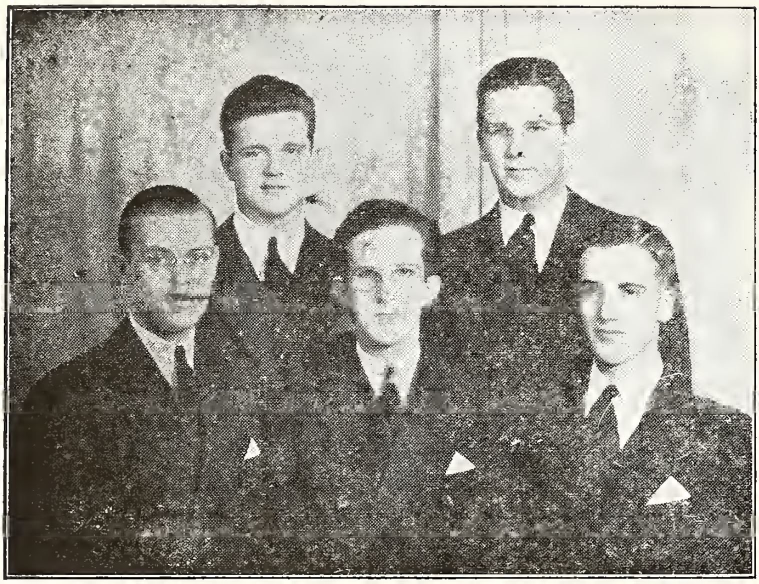
We surely are grateful for the way the members have been cooperating with us in the work. Also wish to thank all our Christian friends who have been upholding us in prayer and we hope you will continue to remember us and the work in Altoona.

In His Service,

Rev. and Mrs. E. F. Slotterback,
2204—11th Avenue, Altoona, Pa.

Salvation, Not Reformation

A party of friends went to pay a visit to an old parish church which was of great interest. They applied for permission, and the sexton gave them the key, saying: "You can unlock the door and go in, and I will come to you directly." They went to the door, put the key into the lock, and tried to open it, but they could not turn the key. They turned and twisted, but to no effect, and had just given up in despair when the sexton arrived. "We cannot make this lock shoot," said one of the party. "I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is just lift the latch and walk in." Now, dear friends, a great many are like them. They try by their own efforts to unlock the door of salvation, but all their efforts are a waste of time. Our Lord and Savior Jesus Christ long ago unlocked the door, and all we need to do is just to lift the latch and by faith walk in.—Sunday Circle.



Bluffton College Gospel Team

UPLIFTING SERMONS
INSPIRATIONAL MUSIC
SPIRITUAL FELLOWSHIP

Six years ago the idea of the Gospel Team was born in the minds of a group of students who gathered in their rooms for prayer and devotion. This spirit has been perpetuated year after year until it has become a strong spiritual force in the lives of the members, and has exerted an increasingly strong religious influence on the campus. These services are held in a humble attempt to carry some of the inspiration of the weekly meetings to our churches.

QUARTET
(Left to right)

First Tenor	Donald Gundy, Meadows, Illinois
Second Tenor	Stanley Fretz, Lansdale, Pennsylvania
President	Andrew Shelly, Pennsburg, Pennsylvania
Baritone	Harleigh Rosenberger, Souderton, Pennsylvania
Bass	James Habegger, Berne, Indiana

Publication

Order Your Christmas Needs From The Mennonite Book Concern

This is the time when Sunday Schools and churches are planning for the observance of Christmas. Materials for programs, Bibles, gift books, greeting cards, and other matter in the Literary line will be needed.

Will committees, Sunday school officers, ministers, parents—all—kindly remember that THE MENNONITE BOOK CONCERN, BERNE, INDIANA, our own book-store and publication office has everything in that line in stock and is anxious to serve our people. A catalog will gladly be sent to committees and individuals that are interested. Write for one in time.

A FINE CHRISTMAS PRESENT

Someone has recently suggested that the Mennonite would make a good Christmas present, or where the German language still prevails, the Bundesbote. Why not subscribe for one of the papers for your friends especially younger families, to have the paper visit them every week through the year to get them acquainted with our conference activities.

OFFER TO NEW SUBSCRIBERS

"THE MENNONITE" WILL BE SENT TO NEW SUBSCRIBERS FROM NOW UNTIL JANUARY 1940 FOR $1.00. FOR $1.25 WE WILL SEND THEM, IN ADDITION, A COPY OF THE 1939 YEAR BOOK, A 50 PAGE BOOK BRIMFUL OF INTERESTING INFORMATION ABOUT OUR CONFERENCE, ITS CHURCHES AND THEIR ACTIVITIES.

OFFER TO OLD SUBSCRIBERS

ALL OLD SUBSCRIBERS WHO PAY UP IN FULL TO JANUARY 1940 WILL GET THE YEAR BOOK AS A PREMIUM, AS USUAL.

REASONS FOR TAKING THE CHURCH PAPER

*1. Can a person be called loyal to his church if he has no church paper in his home?

2. Can he be fair to his children if he does not take a church paper?

3. Is a man putting Christ first if he has secular papers but not religious papers in his home?

4. Do you want to go to heaven and have to say, "I never had the church paper in my home?"

5. Would you want Jesus to come and have him see several other kinds of magazines in your home but no religious ones?

6. Is it fair to the church that has helped you in your religious life, to disregard the official organ of the church?

7. Can you be a good Christian, being posted in other lines, but know very little of what is going on in the church?"—Rev. J. L. Towne.

* From "Christian Conservator," organ of the United Brethern in Christ Church.

A LEPER STORY

Shimon came towards me as I neared the gate. I wondered what he wanted, for his very attitude was an attitude of request.

"Memsahiba, there is a leper out under that tree. He is on his way from Phuljar state, from beyond Basna, to the Leper Asylum in Champa. Is there any place he can stay while he rests before going on? He says he has been on the way four days already."

Hurriedly I thought over the available places where we could safely put up a leper. "What sort of a man is he?" I asked.

"He is a Christian," said Shimon, "he has his Bible and Hymn book along."

Then he was a brother in the faith and such a one we could not leave out under the tree with a heavy shower coming up. The little room off on one corner of the dispensary veranda had a stone floor and could be thoroughly disinfected. We would put him there. Shimon, relieved that a place had been found quickly went to get the old man. He had the typical leper face, maimed hands and feet and one eye was sightless. Yet there was a something in his smile that beautified the homely features.

He looked at the shelter offered him, then fell on his knees and raised his hands towards heaven in thanksgiving. Shimon had already promised him a meal but the food was not yet cooked. The old man said, "I am so hungry. I have not eaten a full meal for two days."

Shimon has found life difficult in the past year, both financially and socially. But as he hurried away to get the food for our friend there was only joy on his face.

Fed and refreshed, the leper took out his hymn book and began to sing praises. His language was not my language but the Oriya that is spoken to the south of us. But his joy in the Lord was unmistakable. Late into the evening he sang and again early the next morning, even before the dawn.

I wondered, as I lay there listening to him, whether I in like circumstances would be able to sing. Would you? Only as we look from circumstances unto our wonderworking Lord would we be able to sing, "O, come, let us sing unto the Lord."

I thought I had finished but I must add a postscript. One of our nice Christian women who comes from the south had gone to see the leper when she heard he was Oriya speaking like they. With tears in her eyes she said, "Memsahiba, I recognized him as a man who used to come to our home, when I was young, to preach Christ. His home was fully twenty miles away but he came several times. When I wept because of his condition he told me not to. He said that through this affliction God nevertheless gave him many blessings." The day of miracles is not past. Let us praise the Lord for abundant grace and peace in every need. - -Christena H Duerksen

Address of Welcome to Western District Conference at Enid, Okla.

by Atty. Dave Bucher, Substituting for the Mayor

Mr. President and Friends:

"Enid, the City Beautiful, a city of homes, schools, churches and predominantly Christian ideals is delighted to welcome your Western District Conference. The heart of Enid welcomes you, because the ideals of this conference are the ideals which alone can save the world, spiritually from the maelstrom of destruction by armed force.

"If international disputes were committed for settlement to Christian conferences of the countries involved they would be settled by reason, justice and Christian principles and not by force, fear, famine, and human slaughter. God speed the day when such disputes are committed for settlement to Christian Statesmen. When that time comes war will be no more; swords can be made into plow shares, spears into pruning hooks and mankind will dwell together in true Christian brotherhood.

"What an inspiration to the Christian to contemplate this tremendous challenge. It is not too much to hope when we consider the triumphant progress of the Church through the Centuries.

"In the words of a great Christian leader: "The Church has withstood the revolutions of time, and the mutations of fortune; the desolating tread of ages, and the disintegration and downfall of dynasties; the ravages of famine, and the wasting scourge of pestilence. It has outlived the flood, the confusion of languages, the brick yards of Goshen; it outlived the temples, outlived the Jews, outlived the astrological lore of the Chaldeans, the mythology of Greece and Rome; it outlived the opposition, ecclesistical and political convulsions of the dark ages. In the very hour of its extremest discouragement when weeping piety thought all was lost and laughing iniquity thought all was gained, the sun of the Reformation shone from its sanctuary and illumined the world. It has been attacked by the Devil and demons, physics and metaphysics, learning and ignorance, genius and talent, stratagem and chicanery, intrigue and diplomacy, irony and ridicule, sarcasm and invective books and presses, mails and rostrums, sabres and cannons, prisons and inquisitions, in fact, all that the human mind has been able to invent, human skill execute, and human wisdom employ, have been arrayed against it; but irresistible and plenipotent, it has pressed its foes from field to field, and driven its conquering chariot over their fallent armies."

"The Church stands for law and order! good government and good morals. It is the greatest force in the world for righteousness. Its influence means more for our security than a million armed policemen. It restrains the evil and is a dynamic force in the lives of good men and women.

"The Church is the oustanding, distinguishing mark of civilization. Its presence is a shining light in a world of darkness and despair. Wherever that light has been extinguished civilization has lapsed into barbarism.

"With nearly 60 per cent of the peoples of the earth under totalitarian systems, which seek to destroy the Church, the world yearns for courageous Chistians fired with the zeal of the Chistian martyrs to save a crumbling civilization. The Church and its Christian message is our only hope.

"Thus my Christian Friends, I speak with sincerity and heart-felt conviction when I say your conference is thrice welcome to meet in our City and work toward a mission which is the only salvation of mankind."

A Thankful Heart

It should be a fair assumption that all Christians have a thankful heart. But are there not those who have grumbling hearts, fearful hearts, thankless hearts? A truly thankful heart is *the result of regeneration.* A new heart in tune with the heart of Christ, is full of gratitude for the great gift in Christ Jesus, with which God is ready to bestow all other gifts.—A thankful heart is the *fruit of faith.* Natural gratitude is the natural pleasure felt in prosperity. Genuine gratitude praises God even in adversity, like Job did, because of faith in his widsom and endless love. A thankful heart *finds blessings,* as Dr. O. W. Holmes so beautifully illustrates in this parable: If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search them with my clumsy fingers; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies, but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold."—A thankful heart *is fit for greater blessings.* God gives more abundantly where previous gifts are properly valued.—Psalm 1:23—Chrysostom once said, "There is but one calamity, *sin;* and after many sorrows died, exclaiming, "God be praised for everything." A thankful heart *is itself one of the foremost blessings,* and parent of all other graces, so that even the pagan Roman Cicero out of a life of thoughtful meditation could say, "It disposes to contentment in all conditions, and puts a bridle on desire."

—*Rev. J. M. Galle's Church, Odessa, Wash.* celebrated its 25th anniversary, Sunday, Nov. 20. Rev. W. S. Pritchard, first pastor of the church brought the principal message on the subject, "The Church's Response to the World's Needs."

Sunday School Lesson

A. S. Bechtel

December 4, 1938

THE SIN OF LYING

Ex. 20:16; Matt. 15:19, 20; John 8:42-47; Eph. 4:25

Introduction

The four Scripture passages of our lesson show the wickedness of the sin of lying. The ninth Commandment might well be called the Law of Truthfulness. God is truth in His very nature. Lying reveals a character, the very opposite from God. Perjury is the most serious form of lying. It is a willfully false statement violating a judicial oath before God to tell the truth, the whole truth, nothing but the truth.

False Witness Forbidden Ex. 20:17

The underlying principle of the 9th Commandment is the sacredness of one's reputation and good name. These are more valuable than property. The Commandment is not limited to false testimony under oath. Every false statement about another, all slander violates it (Ex. 23:1). Excessive criticism which crushes and ruins many, is condemned (Matt. 19:19). The tongue, the gift of speech, is God's wonderful gift to us. No one can measure the good of the spoken word when truth is spoken.

The Offending Heart. Matt. 15:19, 20

Jesus had been speaking to the Pharisees of the hollowness of their religious traditions (vs 3-9), so that their worship had become mere lip-service — an hypocritical religious lie, in God's sight. It is the output of a person's life that tells what he really is (v11). That which defiles comes out of the heart, the words spoken come from there (v18). The evils of verse 19 defile the man, the practice of these harms the person himself. The one bearing false witness against another harms self more than the other person.

Jesus' Test John 842-47

Jesus is speaking to the Jews who did not believe in Him. Had they been God's children in truth, they would have loved Jesus and welcomed Him as God's Son (v42). They would have recognized Him as such in His words and deeds. They bore false witness against Him. Today there is much false witness borne against those of Jesus' race. God's TRUE *children* cannot condone the hatred shown toward the Jews in some countries. The unbelieving Jews did not accept Jesus' teachings and so would not understand His language (v43). They lacked spiritual discernment. Satan was their father (v44) in the sense that they followed him and did his works. Rejecting Jesus, they were Satan controlled, mental and spiritual descendents of him. Out of this evil heart come only evil words, lies. Jesus draws a complete contrast in verses 45-47.

Truth in Him, no truth in them. God's words in Him, no capacity for God's Word in them. Here is the dividing line between truth and error. Jesus challenges us to believe His words as truth and to trust Him. Truth never misleads him who accepts it. The person not born of God, can not understand the spiritual things, the words of God.

Paul's Admonition Eph. 4:25

We can not expect truth to flourish in unregenerate lives. When the Spirit of God regenerates a life, a new capacity for truth is given. The old nature may still abide, but new strength is given to overcome it. We expect such persons to speak the truth, which is both an obligation and a spiritual joy. Christians are all members of the same body, so the life of each one is very closely bound up with his neighbor. We manifest Christian fellowship in the highest sense when we are true in our speech to and with one another. God desires truth in the innermost heart.

Wichita, Ks. Mission Work Impressions

I have been asked to give some impressions on my first day in observing and helping with the work that the Lorraine Avenue Mennonite Church is carrying on in Wichita. The Pastor and Mrs. Schmidt have just completed their first year of work there. That there has been splendid growth is manifested in the numerical increase. A fine Christian spirit of friendship, love, and goodwill is radiating from the group, and through Divine Guidance the Pastor can have every reason to expect an increasingly fruitful year in the work of the Kingdom.

Much work needs to be done, not only among the Mennonite families but also in the church community, the week day Bible school, and in the slums of Wichita. Often nothing is known of some Mennonites moving to Wichita. Could not some person in the church at home, the pastor or a friend, notify Rev. Schmidt when it is known that someone is planning to move there? Then a friendly welcome could be extended.

Work is being done among the people in the slums. Living conditions there are indeed miserable, and the spiritual conditions are no better. To start the work seems like starting to move a mountain with a small shovel. Days of pioneering are still with us. These people, too, belong to God's fold and someone is needed to present to them the way to the abundant life. The work needs much support in prayer.

I think I speak for all Bethel College students interested in Christian work, in saying that we appreciate the efforts of the Home Mission and the Education Committees of the Western District, Dr. A. Warkentin, Rev. E. D. Schmidt, and all those who make it possible for students to learn something about the work before the whole responsibility will fall upon our shoulders. — Arthur Friesen.

Topic for Brotherhood for the Month of November, 1938

Sent in by Walter H. Temple, President

New Testament teachings about the Sin of War, and the Problem of Peace Today.

I. *The root causes themselves which lead to war are inherently evil.* If the root causes are bad, then we must expect the product to be bad. The principle, that a good tree cannot produce bad fruit, nor a corrupt tree good fruit is a sound one, and applies very appropriately to our question.

The following are root causes: *Jealousy and Faction, James 3:3-18.* Jealousy develops into bitterness and hatred, which results in murder. What is confirmed in individual lives is just as true when applied to larger groups, as for instance nations. Wars between nations have sprung from the same evil causes. There is also the *root cause of Covetousness and Selfishness,* definitely expressed by James in the first few verses of the fourth chapter. It is an unregulated desire to possess what one sees in others that lead to jealousies and hatreds. Covetousness creates lust for more. Then as James says "you kill" and still "you cannot obtain." This is especially true of war, and has been at the root of all wars.

War is always the result of the sinful activities of the flesh. Noble and good impulses, such as kindness, mercy and love could never result in war. It takes the evil impulses which are "earthly and Devilish" to make war.

II. *The evil Nature of War.* It goes without saying that if we know what the tree is we will also know what the fruit is. We have already examined the roots of war which we found to be evil. We know what the nature of this fruit will be. We know that its product is war. We shall point out a few of the things that shows the evil nature of war:

1. *The sin of taking human life.* The love of God would always reclaim instead of destroy. Gal. 6:1; I John 4:9-10. A second reason is the sacredness of human life. I Cor. 6:19, 20; 3:16, 17. Here we are taught that none should destroy the holy temple of God. The personality of man is God's highest creation, it is sacred.

2. *The sin of wasteful destruction of property and money.* The wanton destruction of property and waste of money is not good stewardship. It is absolutely contrary to the way of Christ. The direct cost of the World war was, $186,333,637,097. The indirect losses which would include property losses, production losses, etc. would be $151,612,542,560, making a grand total of $347,946,179,657. The property losses alone amount to $29,960,000,000. Think of the constructive good that might have been done for the spiritual welfare of the human race if this stupendous sum of money had been diverted for that purpose.

3. *The sin of immorality.* The moral losses caused by the World war are not as easily measured as the physical and material losses. But there was an abundance of evidence during the War and after, of the colossal moral losses sustained by this holocaust. Signor Nitti, ex-premier of Italy, has said: "The losses in human life and property, great as they are, are small evils compared to the undermining of morals and the lowering of standards of culture and civilization."

III. *The Christian Way of Love Incompatible with War.* The Christian way of Love whenever sincerely practiced has produced results which were powerfully effective for peace. This way is suggested to us in Romans 12:10; Phil. 2:3. It is the kind of spirit suggested in these verses that wins. Where it is truly practiced it would be impossible for faction and strife to arise between two individuals. No true Christian can have hatred and strife and malice abiding in him toward anyone. I John 3:15.

1. *The Christian Way of love overcomes Evil with Good.* The Christian way of love always returns good for evil. Rom. 12:14, 17, 20, 21; I Thess. 5:15. These passages do not teach a passive non-resistance, but an active non-resistance. It is an active resistance on a higher level than the world would resist. It is a resistance that has far better results than violent resistance

2. *A Contrast of the Christian's Weapons with those of the World.* II Cor. 10:3-4 suggests that a Christian fights with weapons of a higher level than the man of the world. Weapons of violence beget violence. But the weapons of the higher level—Love—beget Love. The weapons of the lower level belong to the Sub-Christian world.

IV. *Christians are members of one body.* St. Paul gives fine illustrations of this truth in I Cor. 12:12-31; I Cor. 10:17; Eph. 4:4-6; Col. 3:15. The first fact that stands out clearly in these passages is, all Christians are members of one body, in which all work together for the mutual benefit of each other. Second fact, Christ is the head of this body. How can those who are of one body make war upon another member in the body? The third fact that stands out in Paul's teaching is, that the whole human race has its origin in one common source—God, the Father of all. "The same Lord is over all." It must pain the Father-heart greatly to see His children at war with each other.

V. *The Christians Willingness to Sacrifice in Order to Promote the Right.* 1. The Apostles and the early Christians said *"we must obey God rather than man,"* and chose torture and death before they would swerve from the right.

2. *Will "do nothing" in time of War be effective for peace?* During the World war, some Mennonites, Quakers, Brethern and others refused to do anything that would assist the war machine. They were to obey God rather than the State. Did they accomplish anything? It is a sacrifice made in this non-resistant way that is tremendously effective. See II Cor. 8:9. By this method the Christian can wield a powerful influence to promote the cause of peace. If we would promote the cause of peace, then let us be just as willing to give our lives for it in martyrdom as the soldier is willing to give his life in battle.

3. *The Contrast between the Soldier's Sacrifice and that of Calvary.*

In war the soldier's method of sacrifice is, "get the other fellow first." His job is primarily to kill. Calvary's method is to save others and give yourself. Calvary's method is to work in the spirit of love. Layton Richards says, "If wars were waged solely on the principle of self-sacrifice there might be martyrdom, but there could be no battle."

Questions to think about:

1. If the method of Jesus way of life is not contrary to the method of war, can there be any method other than He contradicts?

2. Would a war to stop Hitler, solve the European situation, and make it any safer for Peace?

3. When Jesus faced the men who had him crucified, did He not face men who were more inhuman and fiendish than Hitler and Mussolini? What was Jesus attitude toward them? Is not the way of Calvary just as effective today as it was in Jesus' day?

A CORRECTION

"No doubt a good many readers of *the Mennonite* enjoyed reading the valuable article THE MENNONITE PRINCIPLE OF SIMPLE LIFE which appeared in the issue of October 25. Unfortunately the editor, through ignorance, gave credit to the wrong person as its possible writer. He has now learned that the Reverend G. T. Soldner of Bluffton College wrote the article for the Eastern Conference Brotherhood. It was mimeographed for dissemination and a copy found its way to the editor, merely with the post office address of the sender. With due apology for the error, he hopes he may be forgiven by the writer."

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Mennonite Youth Marches On!

Eastern District Conference is planning two retreats for next year—one for the high school group, and one for the older group. Now there's an idea! Who thought of that first, we wonder.

Allentown, Pennsylvania — Young people's rally, Sunday, November 6. Reverend Held told many interesting experiences of his work among the Jews.

Lansdale, Pennsylvania—The Christian Endeavor society held a meeting in the Montgomery County jail, with 32 present, not including those behind the bars. This was the second time this year; the other time, Wendell Bowers, the murderer, was one of the listeners.

All Retreat Chairmen, Please send copies of your last year's program to Rev. Olin A. Krehbiel, 121 Towamencin Avenue, Lansdale, Pennsylvania. Help us in our study of Mennonite Retreats!

Mabel Clymer is the new Secretary of the Eastern District Retreat Committee; *DeWitt Temple* is the new treasurer. Who's the new president? Rev. Olin Krehbiel, Lansdale, replaces *John E. Fretz,* who recently resigned. John did fine work. It was John, by the way, who was in charge October 8, when thirty men and boys got out and cleared the ground and began work on the new building for the Eastern District Conference Retreat Building.

Where do Mennonite young people go when they leave home? Do *YOU* know; does anyone know?

Winter's the time to get ready for summer retreats. Those who attend them know why they're good—it's because the retreat leaders have been busy all winter getting ready for them.

Who's Who? What's What? Watch this column! Send us names and news, and we'll all find out! Remember what Charles Lamb said one time: "Don't introduce me to that man—if I know him I am sure to love him!" That's all for this week!—B. B.

Reports Definitely Favor Youth Paper

Quoting from questionnaires sent in:

"The Mennonite youth, if I may suggest something along this line, should put out a publication of their own entirely free from any publication, subject to the Young People's Union of the General Conference of North America, perhaps under the Publication Board.

"Why not make this publication a publication for every young Mennonite?

"Here's the way to do it! (Just one of the many suggestions!): The central office should have a file of the names of all the members of all the C. E. organizations or at least a list of all the young folks in Mennonite churches. Every one of these names should receive one of these publications (Youth Papers). The printer could tie in one bundle all those attending one church, where the bundle could be opened and distributed through the post office.

"How would I finance such a project? Simply by asking the C. E. groups to dig up the money for all their members as they see fit.

QUESTION BOX

How may I know what is right and wrong? People say, "You ought to do right, but how may I know is right?"

Answer: You certainly have one of the great problems here, and one of the great challenges to God-seeking souls through all the ages. May we suggest as a possible help the following tests:

1. The test of intuition—one's intuition tells him what he ought to do. Everyone has a sense of "oughtness." This we may call the test of the conscience, even though we know that conscience is subject to education.

2. The test of reason—will the proposed course of action maintain justice in the social order- Will it maintain my integrity? Thus man reasons how he can carry on for greater self-mastery and the higher satisfactions of life.

3. The test of experience—the individual tries out the suggested course of action, and if it does not work, he tries something else. Having decided what is right for himself and for the whole group, he gives it a test.

"Give thy servant an understanding heart, that I may discern between good and evil."—Solomon's dream-prayer.

"Advantages of this plan are: Cheap operation because of the quantity of work done; every young Mennonite would get a paper; collecting would be easy, because it's through the C. E. The advantage to the postal authorities is obvious; cheap distribution; and a UNITED MENNONITE YOUTH because they read the same material. This naturally tends toward likemindedness."

There is no question that in the last few years young people are more definitely thinking in terms of their own needs as a particular age group. How does your group feel in the matter? What do you think of the above method of financing a separate youth paper?

The questionnaires continue to come in? Is yours among them? —*B. B.*

"Damaging Lives for Profit"

Jas. 5:1-3; Matt. 6:19-21

Young People's Topic for Dec. 4, 1938

Consecration Meeting

Meditations:

M., Nov. 28. A drinking party. Esther 1:1-9.
T., Nov. 29. Drunk, dull and destroyed. 1 Sam. 25:1-4, 36-38.
W., Nov. 30. Drunk, an easy prey. 1 Kings 16:8, 9.
T., Dec. 1. Slave of strong drink. Isa. 5:11, 12, 22.
F., Dec. 2. Stupid through drink. Isa. 28:1-8.
S., Dec. 3. Damage to body and soul. Prov 23:29-32.

Suggested Hymns:

"Yield Not to Temptation," "Higher Ground"

There can be little doubt that alcohol does damage lives. The effects of its use has been listed by a prominent scholar.* 1. Alcohol tends to reduce physical strength and endurance and the amount of work done. 2. It impairs mental work. 3. Alcohol belongs to the class of habit forming drugs, like opium and morphine, which tend to create a craving for increasing amounts. In certain cases this leads to heavy drinking and its serious consequences. 4. The alcohol user on the average is especially liable to sickness and to premature death. 5. Drink increases liability to accident even in the person who is never intoxicated. 6. The use of alcohol by parents is often responsible for a high death rate in children or for physical or mental defects. 7. Alcoholism does not necessarily mean drunkenness. The habitual user of alcohol may show some of its effects without ever reaching the stage of intoxication. 8. Alcohol is not a stimulant to the nervous system, but a depressant. 9. Because of the effect of alcohol on mind and body it is responsible directly and indirectly in the United States for at least one-fourth to one-half of all poverty and neglect, for more than one-third of pauperism, for one-fifth of the insanity and divorces, and for one-half of the crime.

Topics for Discussion:

I. The liquor problem is an old question

A. Fermented and distilled drinks have been known to man from earliest times, and crude processes for producing them are known to have been carried on in Asia at least as long as 2000 B. C.

B. Because it was available in almost every home it was used in a great variety of illnesses and considered a sovereign remedy for most of the emergencies of accident and disease, by both the laity and physicians.

C. Not until the middle of the last century did the experimental sciences begin to make that series of discoveries upon which our modern knowledge of medicine, growth, nutrition and mental and emotional and physical conduct depend.

D. In 1883 a man named Schmiedelberg in Stuttgart found that the anesthesia produced by alcohol was the result of depression of the functions of the brain and not of stimulation.

II. Now we know definitely that liquor is a menace to physical health.

A. *Asylum*, a book by William Seabrook that was just recently published, is the story of a man who, unwilling to face the ordinary problems of life, turned to liquor as a means of escape. The author tells how sad that "escape" was.

B. Archie Hahn, track coach and trainer of the University of Virginia, says: "Alcohol in any form has no place in the life of an athlete or anyone who really desires to keep in top physical condition. I have been coaching and training teams since 1907 and my experience convinces me that this is *Rule Number One* for perfect condition!"

III. What is the Christian answer to the liquor interests?

A. Is not the obvious intent of a liquor ad to make money at the expense of human folly?

B. Should a Christian subscribe to newspapers or magazines using such ads?

C. Are newspapers using liquor advertising free to tell the truth about the liquor traffic?

D. How should we participate in temperance drives?

E. What other ways are there to oppose the liquor interests?

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*J. F. Williams, *Healthful Living*

INTERMEDIATE DEPARTMENT

Exploring The Hymn Book

Intermediate C. E. Topic, Dec. 11, 1938

For Daily Study

Dec. 5. "Break Thou the bread of life." Luke 22:14-20
Dec. 6. "Beneath the cross of Jesus." John 19:17-30
Dec. 7. "America the beautiful." Isa. 63:1-4
Dec. 8. "O sacred Head now wounded." John 19:1-7
Dec. 9. "In Christ there is no East or West." Gal. 3:26-29
Dec. 10. "In heavenly love abiding." John 14:23-31
Dec. 11. Topic—Exploring the Hymn Book. Ps. 136:1-9

Preprayer Circle

Read one of the prayer hymns like, "In the Secret of His Presence," or "Take Time to be Holy," before asking for participation. Call attention to the meaning of some of the words.

Exploring the Hymn Book

Make this meeting an hour of interesting discoveries for your group, by learning many interesting things about your hymn book. Interest as many of your members as possible in the meeting in advance by assigning them some part in the preparation for it.

Points of Interest (may be assigned to members for study).

1. New Hymns. How many hymns are never sung? Take the first fifty as an average. What per cent is familiar? Why are new hymns so seldom learned? Use a number of new hymns during the evening, having the group sing some of them, while others are prepared as special numbers.

2. Scripture that has inspired. Have someone make a study of the passages of Scripture that have inspired hymns, and give some of them together with the hymns, and give some of them together with the hymn they inspired. (See daily readings)

3. History in Hymns. How many centuries does your hymn book represent? Name at least one hymn representing each century, tell something of the period of history out of which it grew. Why do some hymns live longer than others? What makes a hymn lasting?

4. Geography in Hymns. From how many nations are the hymns of your hymn book taken. Are the hymns of a nation characteristic of its people?

5. Famous Poets and Compositors. See how many names of authors or composers of hymns you can find, of whom you have heard outside the hymn book. Make a list and tell what made them famous.

6. Hymn Stories. Of what value are the stories of the writing of some of our hymns? Have the following hymn story dramatized very simply.

Your Program

Plan your own program, using the varied material to give interest to the meeting. A book of hymn stories, or "Lyric Religion," by H. Augustine Smith will prove helpful. Close with the dramatization.

THE SOUL - WINNING HYMN

Characters:
Rev. H. V. Elliott, brother to the Elliot girls.
Charlotte Elliot, an invalid
Two sisters of Charlotte
Place: Brighton, England
Time: 1836

Scene I

(Living room of a home . . . brother and two sisters talking and Charlotte lying on a couch.)

Rev. Elliot: I am on a committee to raise funds for St. Mary's Hall . . .

1st Sister: (Interrupting) Oh that's the college for the daughters of poor clergymen, isn't it?

Rev. Elliott: That's the one . . . I've been wondering what you women can do to help.

2nd Sister: I know! Let's have a bazaar. All the women can make things for it and we will rent a hall and fix it up.

Rev. Elliot: That's fine. I must report to the committee chairman right away. You girls get busy with your bazaar. (Exit)

1st Sister: We had better visit the other ladies and let them know of our plans. I'll get our wraps. (Goes out and returns with wraps while Charlotte and sister are talking.)

Charlotte: (sighing) Oh dear! I wish I could help! Here I lie, day after day on this couch, perfectly useless. I'm no good to anyone.

2nd Sister: O Charlotte dear, don't talk that way! You know it's not so. You help just by being your own sweet self.

1st Sister: And think of the enjoyment people get from your poems.

2nd sister: I do wish we didn't have to leave you all alone. We'll try not to be gone long. Perhaps we will see someone who will stay with you a while.

Charlotte: Don't worry about me. I'll be all right. I didn't mean to complain but sometimes I do wish I could get out and really DO things.

1st Sister: (looking out of window) Here comes Dr. Malan. He will stay with you, Charlotte. I'm so glad he has come! (Sisters exit as Dr. Malan enters)*

Dr. Malan: (Charlotte greets him) How are you today, Charlotte?

Charlotte: I was just lamenting my inability to do anything. Here all the rest of the family is out working for a good cause and I have to remain on this couch, useless!

Dr. Malan: Charlotte, why don't you give your heart to Christ. He will make a useful worker of you even though you are confined to a couch.

Charlotte: "But I do not know how to find Christ."**

Dr. Malan: (slowly and distinctly) "Come to Him just as you are."** (He goes out quietly).

Charlotte (thoughtfully, to herself) Come just as you are. . . . Just as I am? Does Christ want me just as I am, sick, helpless, nothing to offer but my own wretched self? . . . (Her face lights up) Yes! I believe He does want me, just as I am, without one plea . . . (begins to write and as she does so, says the words of "Just As I Am." (Include the whole hymn. Do not hurry this.)

Dramatization by Christine Miller, Portland, Ore.

Dramatizations of the hymn stories of "Jesus Calls Us," "What a Friend We Have in Jesus," and Blest Be the Tie" by Mrs. Miller can be had by writing to the editor of this department, 1049 West Ave., Reedley, Calif.

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*The scene with Dr. Malan took place several years before this, but at the time of the writing of the hymn, she recalled that conversation and it was responsible for the hymn, "Just As I Am."

**These are exact quotations.

JUNIOR CORNER

Hail, dear Savior! Hail, O Jesus!
Thou our treasure, stay and rest.
Life and comfort Thou wilt give us,
Thou, O Child, so sweet and blest!

May our hearts with holy passion
Long to claim Thee as their own.
Sanctify them, O dear Jesus,
As Thy temple and Thy throne.

* * *

"O Come to My Heart, Lord Jesus"

Program Suggestions for December 11, 1938

Setting: A transparency showing the manger scene.

O Come, Let Let Us Adore Him:

1. Hymn by group: "O Come All Ye Faithful"
2. Recitation by a junior: Luke 2:8-14
3. Response by the group singing: "Joy to the World"
4. Responsive reading by leader and group:

Leader: What is the story which we hear,
Once "came upon the midnight clear?"
Group: It was the news that thrilled the morn,
The joyous news that Christ was born.

L—Who brought the glorious news to earth,
And first proclaimed a Savior's birth?

G—The Herald-angels in the sky
Announced the tidings from on high.

L—What did the choir angelic sing
To magnify their prince and king?

G—"All glory in the highest!" then,
Peace, peace on earth, good-will to men!"

L—Why should Messiah's coming prove
The earnest of a Father's love?

G—Because God gave His only Son,
That He for sinners might atone.

L—What did He do, that He might win
The erring nations from their sin?

G—He gave His life for you and me;
He paid the debt that made us free.

L—Then if He died and suffered thus,
What must He now expect of us?

G—Oh, it is but a simple thing,—
To do Him homage as our King;
To give our hearts to Him, and pray
His loving guidance day by day.
(Concordia Publ. House).

5. Group sings: "O, Come to My Heart, Lord Jesus!"
6. The shepherds came to adore Jesus and they were made glad. Luke 2:15-20, retold by a junior
7. A solo (unseen): "Away in the Manger." Verses 1 and 3.
8. Simeon adores Jesus and is made glad. Luke 2:21-33 retold by a junior
9. Group sings: "The Light of the World Is Jesus." Verses 1 and 2
10. Anna adores Jesus and is made glad: Luke 2:36-38 retold by a junior
11. The wise men adore Jesus and are made glad: Matt. 2:1-11
12. A solo voice (unseen) sings the chorus: "O come, let us adore Him"

O Come to My Heart, Lord Jesus:

1. Recitation by a junior:

"Dear Christ-child, what gifts can we children bestow,
By which our affection and gladness to show?
No riches and treasures of value can be,
But hearts that believe are accepted with Thee.

Our hearts then, to Thee we will offer today,
We offer them gladly, accept them, we pray,
And make them so spotless and pure that we may
Abide in Thy presence in Heaven for aye."

2. Leader's prayer of thanksgiving and of petition that our hearts might be prepared for the coming in of the Saviour
3. Group repeats in unison verse of the month
4. Group sings: "O Little Town of Bethlehem." Verse 3 only and the "Amen."

Third Regional Peace Conference

For the third consecutive year a peace institute was held on Armistice Day and the day following, for the churches of the Eastern District Conference, and others interested, in the Grace Mennonite Church, in Lansdale, Pa. We again cooperated with the Executive Secretary of the Mennonite Peace Society, Rev. Carl J. Landes, who arranged the program for this day.

At our first session, Friday evening, we considered some of the practical things that peace lovers may do as Christian citizens, such as letting our congress know where we stand on the war question. In our second session, Saturday afternoon, we considered how our peace testimony might also become a more effective one, by doing some practical work in helping to relieve suffering in the war torn areas of the world, as for example right now in Spain. The thought was advanced that if we as Mennonites became known for our deeds of kindness and mercy in bringing relief to the suffering and needy of the world in times of peace as well as during war, our testimony would have far greater weight for our peace convictions in time of war.

The climax of our thinking seemed to have been reached, when we were seated in a round table discussion at the supper hour on Saturday evening, when the topic "Will Non-resistance work in a World of Hitlers and Mussolinis?" was introduced by Rev. Landes, and a discussion on the topic led by Rev. A. J. Neuenschwander. Here we thought together frankly and very earnestly about the meaning of our nonresistance as based on the New Testament and what it would mean in its actual application under every circumstances, which included individual relations as well as international relations. Those present felt that this was indeed a high hour of our conference.

The last session of our Conference was equally inspiring, and challenged us to some real serious thinking as Rev. Carl Landes spoke to us on "One Interpretation of the World Situation" and "Into an Unpredictable Future with Christ, the Prince of Peace."

Although this institute was not attended in large numbers, we are sure that it made a real contribution to our peace convictions, and will help us to be better leaders in helping to ground others in the faith of our heritage. It is institutes of this kind that we will continually need as a part of the program for education in enlightening us about the faith which kept our fathers true to their convictions in times of persecution. These institutes are also a very valuable factor in contributing information on the whole problem of peace and war, so that we may become not only better Christians, but also more intelligent citizens of our country. If our church is to remain true to her heritage then without question peace work must become one of her great missionary activities.

One wonders today what has happened to the peace education of our Mennonites in Germany and Holland, where the Doctrine of non-resistance seems to have practically disappeared from the theology of the Mennonites' religious thinking. It is in these days that every pastor should be a leader in promoting the Gospel of peace from pulpit, in Bible study groups, and young peoples' societies.—Ernest J. Bohn, Secretary of General Conference Peace Committee.

CORRESPONDENCE

Bethesda Leper Home, Champa, C. P., India 10-15-38

Dear Brother Thierstein:

When the General Conference report will have been issued in Book form then please send me one copy. Thank you.

From your and other people's reports, the Conference in Saskatoon must have been one of the best ever held. For this, we praise the Lord. God willing, Mrs. Penner and I will be present at the next one in 1941. That is the year in which we are supposed to retire. If we are as strong and healthy at that time as now, we ought perhaps to stay on in dear India among our much afflicted lepers. On the other hand, our children say that after having been separated for so many years, we should remain with them during the last years of life. Perhaps they are right. We will do exactly what God wants us to do if we will only recognize this.

Our Conference begins coming Monday. We believe God will guide us in all our deliberations.

With cordial greetings from Mrs. Penner and me, I am, Yours fraternally, P. A. Penner.

* * *

EMMANUEL MENN. CH., NOBLE, IA. 11-4-38

With the beginning of the fall months, we think of the gathering in of the harvest.

On Sunday, October 16, we had our annual Harvest and Mission festival. We were privileged to have with us Rev. Ezra Mullette of Nappanee, Ind., who preached the mission sermon in the morning. At the noon hour we all enjoyed a bounteous picnic dinner. In the afternoon the Ladies' Mission Society gave the program, consisting of several musical selections,, and talks on the work that our missionaries are doing in our home fields.

Rev. Mullette was with us through the entire week, bringing us very helpful messages each evening.—The following Sunday we held our fall communion services.—Our pastor Rev. D. E. Welty is instructing a catechetical class of several young people in preparation for church membership.—Correspondent.

MENNONITE CHURCH, HUTCHINSON, KANS.,
11-10-38

Dear Editor and Readers of the Mennonite,

The time in which we live is exceptionally interesting. Fundamental changes, spiritually, religiously, politically, economically occur here and there. Consider the Russian Christian, the German Jew, the Czech Patriot, the Chinese Devotee, the Spanish Loyalist. These contemporary historical facts cause us great concern. And yet the clouds overshadowing human activity are permitting rays of sunlight to pierce their frightening darkness. Not Nietzshe's philosophy: "Might makes right," but Christ's: "Right makes might," seems to be dawning and assisting leader's choice in handling international questions. Have we Mennonites sincerely, and without prejudice, comprehended the epoch-making event in late September at Munich? Have we earnestly sought God's hand to direct men's thoughts there? Did we with the nine that were healed by Christ go our way, or did we with the one return, giving thanks to Him whose mission it was and still is to cure our afflictions? I agree with Dr. Harshbarger in *The Mennonite* of Nov. 8, that "Mennonites are very much interested in political and social affairs." Our profession of Christian pacifism to be comprehensive and consistent in this age of broad education, causes us to drift into the very turmoil of our complex times. We need constructive, edifying exposition of our often too shallow professed Mennonite heritage. Too often our loudest professing idealists, lauding Christian precepts, are our most realistic offenders.

Our Hutchinson Mennonite church welcomed four new members last Sunday, Mr. and Mrs. David P. Froese and Mr. and Mrs. Ben Regier, by letter. In connection with this we also celebrated a home-coming, partaking of a uniting basket lunch, after the morning service. Following this was a short program: Our pastor, Rev. Dirks first conducted a meditation service, reading short Bible passages which were being interspersed with songs by a hidden quartet, similar to the service so impressively conducted by Rev. A. E Kreider at the Conferece in Enid. More of this is needed instead of so much shallow entertainment in our churches. Appropriate closing remarks by the pastor closed a well-spent Sunday.

Our attendance at all our church meetings is encouraging. Visitors are always welcome.

Cordially, C. C. Epp, correspondent

* * *

EBENEZER CHURCH, NEAR BLUFFTON, O.

On September 18, our Pastor, Rev. P. A. Kliewer, was present again after weeks of illness, just nine years after he preached his first sermon here.—Sept. 25 we enjoyed the presence of Clarence W. Jones, missionary from South America, and his daughters, who render radio broadcasts from Quito, Ecuador, which reaches thousands of their natives. On this day we were also favored by the Stratton Sisters of Bluffton with an inspiring song service.—On Oct. 3 the C. E.'s of St. John's Mennonite Church, Pandora, Ohio, accompanied by Rev. D. J. Unruh, their pastor, were our guests.—On one of the following days the Ebenezer sisters canned fruits and vegetables to be sent to our Chicago Mission for Thanksgiving. On Thursdays they are also quilting for this mission.—Prof. Arnold Schultz, of the Bluffton College faculty, filled the pulpit the last three Sundays at the Ebenezer Church while the pastor was convalescing from his illness. Rev. Schultz had chosen three striking texts: "The Crown as a Reward for Faithful Service"; "A Lesson on Faith," from Hebrew 11, a caution against the present apostacy; and "The Potter's Lesson," Jeremiah 18:1-6.—On Oct. 30 we enjoyed again the rendition of the beautiful master piece "Elijah," with Prof. Lantz of Bluffton College conducting. Miss Mable Amstutz, our chorister, who so successfully directed the big chorus, was complimented by the conductor. Recently an interesting letter from Mrs. Ezra Steiner on the Tibetan Border, China, was read by Supt. Walter Hostetler, to the effect that the work is progressing and sister Steiner is regaining her health. —Rev. Kliewers have postponed their trip to Kentucky. However, we are glad that his health is improving.

DEATHS

FRANK P. WEDEL, son of Peter and Helena Richert Wedel, was born Jan. 27, 1882, in McPherson county, Kansas. He grew to manhood in the parental home and received his education in the district school.

On June 17, 1904, he was baptized upon his confession of faith in Christ as his personal Savior, by Rev. Peter Balzer of the Alexanderwohl church, and joined the Emmanuel Church, near Canton, Kansas.—On October 29, 1905 he was married to Anna Decker, by Rev. Abraham Ratzlaff. In this union which was blessed with four daughters, Hilda, Verna, Flossie, and Violet, they shared joys and sorrows for almost 33 years. They worked hard and through God's blessings they were able to prosper.

Brother Wedel has held different offices in the church. At present he was treasurer on the committee of Trustees. He was always glad to see difficulties settled peacefully and thus have harmony and build the church.—He was in good health until July of this year when he had a light stroke. He took treatments from a doctor and seemed to be improving. However, in September he had a relapse, was taken to the McPherson hospital where in a week he recovered sufficiently to go home.—Last Sunday morning, Oct. 23, while eating breakfast with the family, he again had a stroke, and at 6:15 p. m. he passed away.

He leaves to mourn his departure, his dear wife, Roy and Hilda Unruh, Lincoln, and Verna Unruh and son Waldo, Flossie and Violet at home, his 76-year-old mother and 86-year-old mother-in-law, three brothers and sisters, 17 brothers-in-law, 10 sisters-in-law and many relatives and friends.—He attained the age of 56 years, 8 months and 26 days.

Funeral services were held at the Emmanual Church, the pastor Rev. J. J. Ratzlaff and Rev. P. H. Unruh officiating.

» » JOTTINGS « «

—*Cheyenne and Arapahoe Messenger.*—Rev. and Mrs. Benno Toews and their two children arrived at the mission Oct. 31 to take over the work. They are temporarily located in the town of Canton, as their household goods have not yet arrived.—Rev. and Mrs. Linscheid had their household good moved to Newton, Kan. Nov. 2, and on the next two days they were busy there getting somewhat settled *in their first own home.* Then they returned to the Station to introduce the new workers and to visit their children at Norman, Okla.

—*Grace Mennonite Church, Lansdale, Pa.*—Just 200 years ago Christopher Dock opened up two schools, one on the Shippack, and one in Salford. His book on the art of teaching is the oldest published in the country.—The pastor, Rev. Olin Krehbiel was a guest speaker at the local Kiwanis meeting, taking for his subject, "Citrus Industry of California."—Mr. and Mrs. Jacob R. Fretz motored to Bluffton. Mr. Fretz attended the College Trustees meeting. Together they attended the Homecoming festival and visited their son Stanley.

—*Bethel College Professor Holding Meetings.*—Prof. A. E. Kreider of Bethel College conducted a series of evangelistic meetings, the week of Nov. 6-11, in the Emmanuel Church near Galva, Kansas, where J. J. Ratzlaff serves as pastor.—And Dr. A. Warkentin, also of Bethel College, is with the First Church of Mountain Lake, Minn., during the week of Nov. 13-18, which is celebrating the sixtieth anniversary of its founding.

—*Bethel College, North Newton, Kans.*—The student body is joining with other colleges and universities in a national drive to raise $50,000 for the Far Eastern Student Relief Fund.—As usual the Bethel College Corporation Meeting will be held Friday, Nov. 25, the day after Thanksgiving. This is the fifty-first meeting of the organization. Reports will be given and problems projected, such as: (1) Shall a temporary roof be put on Memorial Hall? (2) Plans for a new curriculum. The Hiram plan might be inaugurated. (3) The place of athletics in the school. (4) The ever recurring financial problem, and others. —The meetings are always largely attended. Last year 4300 votes were represented.

—*Mennonite Church, Wayland, Iowa.*—"On Nov. 13 we were privileged to have with us Rev. Sam Goering, Prof. Willis Rich and the Bethel College Male Quartet, who were on their Good Will Tour. They gave us a splendid program which speaks well for the work of Bethel College.—Nov. 3-5 Mildred Klopfenstein and Roger Wise, members of our S. S. attended the Young People's Conference at Oskaloosa, Iowa.—We are looking forward to hearing the Gospel team from Bluffton College, O., Nov. 22."—Corresp.

—*First Mennonite Church, Allentown, Pa.*—For many years the local Y. M. C. A. has joined with other Associations in conducting an Annual Older Boys' Christian Conference. This year Allentown has invited the Conference for December 2, 3, and 4. About 300 of the finest type of young men of ages 14 to 20, all possessing leadership qualities, will be delegates.

—*Rev. C. H. Dirks of the Mennonite Church at Hutchinson, Kans.* is conducting meetings at the Kismut, Kans. Menn. Church, during the week of Nov. 13-19.—He was the principal speaker at the Inman Mission C. E. program. The High School and eight local and neighboring churches participated in the program.—Rev. Dirks has also been elected counselor of the Y. P. C. E. Union of Reno County, Kans.

—*First Church, Philadelphia, Pa.*—Relative to our SPECIAL THANK OFFERING, Sunday, Nov. 20, you will receive a special Thank Offering Envelope. We hope and pray that every church member and Sunday School scholar will get an envelope and give this special consideration. "And when ye will offer a sacrifice of thanksgiving unto the Lord, *offer it at your own will.*" Lev. 22:29.

Rev. J. M. Suderman, Pastor of the Mennonite Church at Buhler, Kans., and Secretary of the Board of Publication, had to go to the hospital in a run-down condition early this month. He was allowed to go home after a few days, but with strict orders to have perfect rest for about two months. He has resigned from the pastorate and the family is planning to move to Newton, Kansas.

—*Second Church, Philadelphia, Pa.*—God is honoring our sincere prayers and the Second Church is moving forward. Cooperation is splendid and achievements are gratifying. But the unconquered field before us is great. So let us not rest content with laurels won, but let us press on with new vigor and courage under the command of our great General, the Lord Jesus Christ.—Pastor.

—*Very Attractive and Valuable Church Bulletins.*—We are just in receipt of another fe wtastefully decorated Church bulletins by the master artist, Mrs. Christine O. Miller of the Portland Church, and the programs are packed with good things to think about. We appreciate these bulletins. May God richly bless Brother and Sister Miller who so whole-heartedly devote their lives to the cause of Christ.

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—*From the Bluffton College October Bulletin.*—The Reverend A. S. Rosenberger's health is improving materially. He is spending a few weeks in Pennsylvania.—Dr. S. K. Mosiman returned to his home after spending six weeks in hospitals. He is much improved.—Prof. E. J. Hirschler is sufficiently improved to be able to teach his calculus class at home.—Mr. C. H. Musselman, donor with Mrs. Musselman of the college library, is seriously ill.—In the same Bulletin are listed sixteen graduates of Bluffton who have since been recipients of the Ph. D. degree. Without exception they all fill positions of large usefulness.

—*Mennonite Church, Sugar Creek, O.*—Rev. William H. Stauffer spent a very interesting three days in Washington, D. C. recently, attending the sessions of the town and country commission of the Federal Council of Churches. He also visited the new Co-op town of Greenbelt, Maryland.—The Stauffers spent a few days in Pennsylvania a couple of weeks ago. It had been two years since Mr. Stauffer visited his former home. His mother returned with them for a visit.—*The Mennonite Messenger.*—We truly appreciate receipt and contents of this splendid Monthly put out by Rev. Stauffer.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII BETHEL COLLEGE, KANSAS, NOV. 29, 1938 NO. 48

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Christianity Not Yet Tried

As a great writer has truly said, "The trouble with the world is, not that Christianity has failed, but that it has never been tried." The greatest need of the world today, as it has always been, is the general practice of the precepts of Christianity, the incorporation of the true spirit of Christ in the common, daily life of men. The unbelieving will declare that this is impractical; that selfishness is what moves the world, that if one does not look out for himself, no one else will look out for him. . . .

The Gospels make it very plain that one cannot be a Christian or a follower of Christ in any true sense if all his thought, ambition, and effort center in and end with himself and his own selfish and narrow interests. "Love is the fulfilling of the law of Christ." Love that reaches out and embraces not only one's friends and those that love him, but his enemies; the sinners and outcasts as well as those who are beautiful in character and lovable in conduct and life. Such a love will prompt one who has it to work for the upliftment of the ignorant and fallen brother; to create an environment that will stimulate the good in him instead of prompting him to evil; take him by the hand and help him to reach the upward way. The man who has anything of the real Christ-spirit would rather be wronged than to do a wrong to another; rather submit to injustice than to do an injustice. And do you say that no one will look out for such a man? God looks out for him. He has made the laws of life so that such a man will be the best beloved in the world. His life will be the most successful life, not in an eternal, a spiritual way only, but in every way. This is the promise, and it is true: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

* * *

AN UNFORTUNATE SITUATION.—It is a well-known fact that the American mind has gradually taken a decidedly unfriendly stand against Germany. That there has been left a residue of opposition toward her from the war no one will deny. This has now been augmented by Germany's dictatorship government, her attitude against the Jews and in matters of religion generally. This is very unfortunate, for our country owes much to Germany and its many citizens of German extraction. It is unfortunate, too, that the American press, greatly influenced by Jewish propaganda inland and from Moscow has helped foment American antagonism toward the fatherland. At the same time we as Christians cannot help but deplore some of the things that Germany has done. As for her Nazi government, if that suits her, we should let her try it out. But it must pain any true Christian heart to know that the country of Luther, leader in bringing true religion back again, has done things that are directly contrary to the spirit of Christianity. And now when due to the assassination of assistant ambassador to France, von Rath, by a Jew another outbreak against this race has been enacted with destruction of Jewish property, imprisonment of many Jews, and decrees for their deportation, we are pained more deeply. At the same time the American mind has been stirred up to a point where, in case of another war in Europe, our country would be quite sure to join to down Germany. This all is very unfortunate. We Christians sorely deplore these happenings in the fatherland and naturally ask, where will this eventually end. At the same time it is puzzling to some of us that the American mind, so critical in the things that Germany does, has calmly looked on while for years the persecution of Christians has gone on in Russia, where thousands of people of our own faith have been murdered and the lives of many more ruined.

Missionary P. W. Penner Writes

Dear Bro. Thierstein: Mrs. Penner and myself enjoy the contents of the Mennonite much, because they keep us in close touch with the doings of the church, etc. Thanks for editing the paper so ably. On account of impaired health Mrs. Penner and myself are urged by the missionary staff to leave India temporarily. Would you kindly address the first number after receipt of this card: care of Rev. H. Schmitt, Koedoes, Java, N.O.I.; the second number: care of Matson Line, S. S. Mariposa, leaving Febr. 3rd, Sidney, Australia; the third number care of Matson Line, S. S. Mariposa, Honolulu, Hawaiian Island, calling Febr. 15th. After that 654 E. 79th Street, Los Angeles, Calif.—Fraternally, P. W. Penner.

A Letter from Missionary W. F. Unruh

BASNA VIA RAIPUR, C. P., INDIA,
October 26, 1938

Dear 'Uncle' Thierstein:

It has become necessary for us to resign as foreign missionaries because of the ill health of both Mrs. Unruh and our oldest boy. Both have heart trouble, due to the climate evidently. We hope to sail for home on December 31st which will bring us to New York by January 30. We plan to stay with our father at Pawnee Rock until we can find another place. What we will do and where we will live we do not know as yet, but we trust the Lord to give us continued opportunities to serve Him. Will you kindly send "The Mennonite" and the "Bethel College Monthly" to us at—c-o Rev. J. B. Schmidt, Pawnee Rock, Kansas after this letter reaches you. Thank you very much.

Here at Basna the Lord is doing great things. Over 200 have been baptized since New Year and several more groups are under instruction and are to be baptized shortly. Rev. and Mrs. J. R. Duerksen are to take our place when we leave.

You have certainly made a fine paper of the Mennonite since you are Editor. We are mighty glad for this. Very sincerely yours, W. F. Unruh.

A Timely and Pertinent Word

by a Mennonite Mother

In the Mennonite of August 30, under the head "Notes from the General Conference" we find the reports of our leading educational institutions. There are indeed many causes for rejoicing and thanksgiving in behalf of our Mennonite schools. Gleaning from the various reports there are these statements—"Serious efforts are made to permeate all instruction with a Christian Mennonite spirit, and a definite stand is taken against the degrading influence of worldly amusements, like the dance, all wild parties, movies, the theater, and over-stressed sports."—"A fine Christian Spirit is prevailing in the school." "The Spirit of the institution is good, a good wholesome Christian atmosphere pervades the campus."

Over such statements we most heartily rejoice. While we rejoice with all forward movements as to finances, curriculum, strong faculties, high standards of scholarship, and all that goes into the making of strong educational institutions, should we not as parents of Mennonite youth, members of Mennonite constituency, workers together in every phase of Christian Mennonite activity, labor and pray more earnestly along lines represented by the above quoted statements, until every Mennonite home, church, and institution can say as definitely and clearly as our brethren of Gretna, Manitoba, have done—"Serious efforts are made to permeate all instruction with a Christian Mennonite spirit, and a definite stand is taken against worldly amusements,"—whatever those amusements may be in our own particular community. Is it saying too much to say that then and only then can we claim to be faithfully and consistently upholding and conserving the Mennonite principles left us by our forefathers.

Some years ago a prominent leader among Mennonites gave a powerful message, centering his thought around the verse found in 2 Kings 18:23. "I will deliver thee two thousand horses if thou be able on thy part to set riders on them." "The horses," as he lead them forth before us, were the good old Mennonite principles for which our fathers have paid so dearly and in which they have left us so rich a heritage. And as the "horses" were led forth a masterful appeal for riders was made. Some have made a splendid response to the appeal. We have only praise for our Mennonite youth who have become such valiant riders for the Mennonite principle of peace. God bless them all, and may their influence be increasingly felt throughout the length and breadth of our land—yes, even throughout the world, so sorely ridden with strife and turmoil. Surely somewhere in our Mennonite centers there must be Mennonite youth who will do just as valiantly in standing forth against "degrading worldly amusements" as these have done against war, and will work just as courageously for a high standard of pure, wholesome, refined, thought-elevating social activities as these have done for peace.

Recently a man of God, of wide and deep experience, gave a message to a group of young C. E. members. The Spirit of God was present in power and several young people made decisions for Christ. During a question and answer period, the question of movies was brought before him. The answer was kind, but clear and full of earnest, Godly conviction, "I do not think that a Christian can patronize the movies as they are. We should boycott them until they raise their standards."

Can we not feel that our fore-fathers would have given hearty assent to this view if they were still with us; and that they would have made "serious efforts . . . against degrading worldly amusements?" Thank God, there are fathers and mothers with us yet who cannot place their approval upon these things, and who cannot look on with indifference, when our Mennonite youth are being caught up in the whirl of "worldly amusements" whose influences are directly non-Mennonite and non-Christian.

If this is a day when we must stand and work for Mennonite principles, and we surely believe them to be the principles of Christ, let us do it valiantly and consistently, as youth, as parents, as educational and church leaders,—all working together for a stronger, purer, holier church of Christ. This Mennonite "horse" will not be easy to ride, and the world will not applaud the rider; yea, much more, his own "familiar friend" will disapprove, and will discourage and dishearten him. But deep in his heart the rider will know that he has the approval of Jesus, our Christ and Savior, who out of His great heart of love and understanding prayed for us saying, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep from the evil. They are not of the world, even as I am not of the world."

Appreicating Our Heritage

by Olin Krehbiel

Although history is not the most important thing in life and ancestral lineage has been over-emphasized in certain quarters, still God never intended that Christians should overlook these factors. For the Bible is largely history of the highest order and the line of faith can be traced from Adam unto Jesus Christ.

The past is for our edification. We are to profit by the mistakes and sins of others and also to enter into the blessings of their labors.

I think that we today do not have a deep enough appreciation or understanding of our Mennonite heritage. Many Mennonites who have grown up under conditions seemingly ideal lack this appreciation. In fact, I feel that in spite of all the opportunities that have been mine in the past, I am just beginning to understand something of our wonderful heritage. One can go to many cities and find two ex-Mennonites to one who still belongs to our church. Why is this? Largely because they did not sense the value of things Mennonite. Some large church with a pipe organ had more appeal than our little city mission church. Other illustrations might be given showing this weakness of our church but they are not necessary, the problem is the solution.

No one will dispute that love must be rekindled for that simple faith on which our forefathers stood. We must emphasize the principles that are characteristic of our church, such as: The Word of God as the only guide to Christian faith; Practical application of New Testament teaching; Baptism on confession of faith; Scriptural church government; Separation of Church and State; Love of enemies and non-resistance; Non-swearing of oaths; Sanctity of marriage; Living the simple life.

If you wish to know what Mennonites believed about 200 years ago, read, "Mennonite Articles of Faith" by Cornelis Ris. Also a short synopsis of our rich inheritance is given in, "Words to Young Christians" by C. H. Wedel. However many will not even take time to read these short booklets and so we need to discuss this subjct at the various meetings of the church and its auxiliaries. Ask yourself how much you know about Mennonites?

Impressions of Bethel College with Suggestions

J. J. Friesen

While attending the 50th anniversary festival of Bethel College, someone suggested that I write a note to the "Mennonite", giving my impressions of the event. Then I said no to myself, but perhaps I may.

It was my happy fortune to attend the Golden Jubilee because it meant the delightful experience of the renewal of old friendships and the opportunity of meeting others whom one had not known before. After all, one of the kindliest gifts that life can offer any one, is the experience of friendship.

It was a happy occasion in another respect, it took us back to a place that is full of memories, and at a time when we could see the school and see it, after a lapse of a score of years, in motion. There has been much progress in outward things, increase in student body, and advancement in various ways.

The climax of the celebration was the Golden Anniversary Day. It was a day crowded with academic activities, forenoon, afternoon, and evening. Things were said in these meetings that should be made available to those who did not have the privilege to attend. There was a note of reminiscence in the air—reminiscent of the history of our school and our church. The pageant given in the evening lent special emphasis to this note. It was an object lesson in Mennonite history. There too was a note of eager anticipation, a questing and questioning look ahead.

One of the conspicuous events of the entire occasion was the return for participation of one of the sons of the community, Dr. Wedel. It may not be amiss to make mention of at least one statement that impressed me much; this, that we live in a welter of adjustments, which are "painful for the older ones and dangerous for the young," with the emphasis on "dangerous." And in that same connection his insistance on the "need of translating our traditions."

Another participant spoke of our "appreciative patriotism," the need of preserving those things in our church which are eminently fine. I was impressed by that conservative note. Whatever is worth conserving we can only conserve by simply conversing it. I refer especially to our peace principle which has found world recognition in latter years as never before. We face the danger that we may split, and split, and split, until we have lost what we are and what we have, and become merely a name in history.

Our prospect opens only if we succeed in consolidating our energies and forces, old and young, and diverse groups. In a world of rapidly changing values, we can preserve those values which our fathers deemed holy, and go forward in their spirit.

I must return to the campus for a second. It is a community of teachers, with an atmosphere its own. Their ideals are far removed from the vices of our national commonwealth, the vices of commercialism. An academician does not know the lure of lucre.—Teachers are of paramount importance. Theirs is the high calling of keeping alive, in a world of stolid materialism, the flame of intellectual culture. No academic body can be intent upon preparing its students for commercial pursuit if it wants to preserve its name unsullied. The greatest thing on earth is not the improvement of the purse, but the improvement of the heart and the improvement of the mind. The founders of Bethel College knew this, and the tradition of the school still bears the stamp of its founders.

May I not make a specific observation, with the hope that it will appear sensible enough to recommend itself as a matter for thought. Among the many fine things the school does I miss something. I refer to our unequalled opportunity to build up a Germanistic culture, the heart of which is the language. We have all the antecedents for an unsurpassed German department—the teaching personnel, library facilities, and a constituency which is still largely German in speech and habits. The German classroom should be crowded. There are unmatched opportunities for highly advanced work. No other school far and wide is in a position to make a name for itself by virtue of its high grade work in this department, as Bethel College is. It could turn out German scholars by the score and become eminent among colleges and universities by this rating alone.

Let us acquire the King's English and speak it better than the King, if possible, that is not our contention. We merely fail to grasp, just now, one of our greatest opportunities. I mention two very obvious advantages that would remain ours indefinitely with a much enlarged and developed German department.

The first is cultural. Academic pursuits are always primarily cultural. Language is a major element among the cultural offerings of the curriculum, because it is an instrument of thought. The German language is one of the two great languages of the world. Any one who wants to advance in any intellectual field must know German because Germany holds a high place in the world of letters, of science, of philosophy, and elsewhere. The student who can listen with an intelligent ear to German speech, sing with appreciation a German hymn, read and absorb a German book, and converse in that tongue without embarrassment, has a vast advantage over those who cannot. If the school succeeds in handing down this heritage of German speech, not to few but to large numbers of its students, especially those who come from German homes and who have much reason to be grateful for this circumstance, it has served them well.

The second advantage relates itself to our peaceless world. Perhaps there is nothing so much needed as understanding. A mind that understands all cannot become excited, merely because of that fact. This in itself is a contribution to world peace, national groups here serving as agents of mediation between this country and their respective homelands. Those of German heritage can, in loyalty to the land of their adoption and goodwill toward that of their forbears, serve as interpreters between the country from which they spring and ours. But there is much greater likelihood to understand the land of our forbears if we keep open the channel of immediate communication. Through loss of our language we lose that direct access to the German mind. And the lanes through which understanding is most effectively carried become only too easily blocked. The language—and this holds equally true of other national groups—may so become a very real instrument for peace and serve to accentuate in a very practical way our peace principle in a world torn with conflict. We can, through safeguarding our language, make a more effective contribution to world peace.

May Bethel College prosper and render large service the coming fifty years.

Life for Mothers and Children

In more than 2,000,000 American families, the birth of a child is the event of the year. It is of great concern that there should be a happy sequel in every possible case, but in over 150,000 of these the death of the mother or baby darkens the home with tragedy. The past twenty-two years have shown hardly any decline in the death rate of mothers and babies, and yet from one-half to two-thirds of these deaths could be prevented if modern medical care was available for every home. Those who have come face to face with this tragedy of unnecessary death have a great desire to wipe such a blot from our national life, but up to the present not enough people have taken the matter to heart.

The extent of inadequate care is shocking in an era of science like our own. Last year 237,000 mothers had to rely on the ministrations of untrained midwives, and many thousands had no care at all. Life and death often hang on the question of provision for adequate medical attention. Thousands of small children are left orphans each year because of unnecessary deaths of mothers.

Last year there were more than 78,000 stillbirths in the United States. A great proportion of these cases could have been prevented if the best modern medical treatment had been available to all mothers from the early part of pregnancy.

Sixty thousand babies are born with congenital syphilis in this country every year, their health undermined from the start. This number might be reduced by 90 per cent if blood tests were given by obstetricians or family doctors to all expectant mothers as a matter of routine, in order to discover the disease and start early treatment.

Moreover abortion takes a freightful toll. It is estimated by a leading medical authority at 681,000 cases annually, with 8,000 maternal deaths. All possible means of combatting or preventing this evil should be studied. The ideal of motherhood must be exalted and the necessity of improvement of conditions for family living must be emphasized.

About a third of the two million babies born in the United States in 1937 were in families on relief or having less than $750.00 a year. It is evident that under such conditions the families themselves cannot give necessary care to mothers and children at the time of birth, nor are they in a position to give suitable nurture afterwards. Thus the inner strength of national life is menaced by bad economic conditions. The Conference on Better Care for Mothers and Babies held in Washington, in January 1938 recommended that more help be given from federal funds to the states for better maternal care.

It is an indictment of our civilization and one which ought immediately to receive nationwide attention that the nation can spend annually more than a billion dollars for armaments, and the people use other billions for ostentation or for indulgence, but we cannot provide decent care for mothers in their supreme experience of bringing new lives into their families and into the world.

In this day of education there is need for a more intelligent approach to all questions pertaining to marriage and parenthood, not only with the view of saving the lives of mothers and babies, but also with the purpose of awakening a reverence for human beings and their family relationships.—Committee of Marriage and the Home, 297 Fourth Avenue, New York City.

Declaration of Peace

I. Introduction.

In a time of general unrest when our own country is engaged in discussions of war referendum, universal conscription, and increased appropriations for army and navy, we, the members of the Eighth Street Mennonite Church, Goshen, Indiana, feel a religious and patriotic responsibility to make clear our attitude on the issues of war and peace.

Mennonites have, through approximately four centuries, often at great cost, held to the ideal of nonresistance. In the early days of the Reformation they embraced the principle that love, and not compulsion, should rule all social relations.

II. Our Beliefs in regard to war:

We have a genuine respect for those who believe that armaments are a necessary adjunct to peace; but we can not share their convictions.

We believe,

(1) That war is wrong in principle, in that it resorts to violence for the settlement of disputes. It is, therefore, futile. History affords ample proof that a strong army and navy cannot insure peace, order, and security.

(2) That war is suicidal, because of its tremendous cost. It sacrifices the best of a nation's manhood and resources; it engages in ruthless destruction of property; and it heaps burdens of debt and taxation upon unborn generations.

(3) That most modern wars have been fought either for territorial expansion or for the defense of capital and investments on foreign soul, and not for the worthy ideals represented to youth and the nation. We believe the noblest patriotism finds expression in justice, neighborliness, and goodwill toward every nation and every race.

(4) That war is in conflict with all that is sacred to us in a religious faith built upon the blood of martyrs. For their faith the followers of Menno Simons suffered bitter persecution or gave up their lives.

(5) That war is unchristian. "Love your enemies, do good to them which curse you, and pray for them which despitefully use you," exhorted Christ. War schools men in hatred, suspicion, vengeance and murder, and prompts the most horrible crimes under the guise of a lofty idealism. War is directly opposed to the teachings and purposes of Christ.

III. Conclusion.

Because we believe government to be divinely instituted we uphold, and strive to practice, a faithful obedience to law. Furthermore, we love our native land and are not unmindful of the rich benefits she has granted us. In response, we gladly give her our service in worthy citizenship. Yet, because of the reasons we have stated we can not sanction war nor consciously lend our support to the conduct of war.

NOTE: The above declaration of peace was drawn up by a committee consisting of Miss Mary Hooley, Mr. Russell Hartzler, and Mrs. J. E. Weaver and was adopted by the Eighth Street Mennonite Church, of Goshen, Indiana. Copies were filed in the office of the Department of State and the President's office, during the month of September. With the thought that other Mennonite Churches may be interested, we offer this copy to "The Mennonite" for publication in November, if possible.—G. S. Stoneback.

—*Pastoral Message:* Goethe said that the future of a nation rests with its youth. So the future of a church rests with its Sunday School. For this reason the church and the Sunday School must work hand in hand. Next Sunday we invite our Sunday School to join us in the regular morning worship service. Sunday School members will assist in the choir and as ushers. The service shall be adapted to the occasion. Don't miss this interesting service.—E. W., Second Church, Philadelphia.

Sunday School Lesson

A. S. Bechtel

December 11, 1938

THE SIN OF COVETOUSNESS

Ex. 20:17; Luke 12:13-21; 1 Tim .6:6-10

Introduction

The Tenth Commandment is the most inward reaching of them all, forbidding, not an act, but the hidden mental state, thought which is the root of the unlawful desire for that which is another's. Out of disobedience to this command spring sins that break every law of the second Table of the Law. To covet, in its sinful sense, means to desire unlawfully or illegitimately.

Tenth Commandment Ex. 20:17

The desire to have for self that which belongs to another is sin, a hateful sin which easily leads to many an evil act. It is the parent of many breaches of neighborly duty. The one who yields to his covetous desire for his neighbor's goods, will readily break all God's commandments secretly and overtly.

Folly of Covetousness Luke 12:13-15

Jesus had been speaking of those who would freely confess Him before men and of the Father's loving care but one of the company was thinking only of his share of his father's property (v13). He felt sure his brother needed Jesus' teaching. He wanted to use Jesus for his own material benefit. Many today wish to use Christianity to further their own selfish, often covetous ends. Jesus pointedly declined to act as an arbiter. He came to give to us principles of action and living. He spoke a warning (v15), never more needed than today. He points out the great danger in covetousness which when analyzed includes a desire to gain by dispossessing others—setting the heart on the perishable—a lack of regard for God's will for us—an idolizing of the material—an underrating of the spiritual. The itching for more creeps so subtly and silently into our lives and easily ruins them. It destroys the finer qualities of character. Worldly possessions are not the chief thing in life, they are perishable values. Eternal values alone are never questionable.

Parable of a Rich Man vs 16-21

This man attained his wealth honestly. God blessed him with prosperity, but he did not recognize that fact. Many rich today follow his example. His prosperity brought on anxiety and care (v17). It is ever so. He did not consider the tables of the poor and needy where some of his surplus could have served noble ends. He thought only of himself. He had great plenty, even to overflowing granaries, yet was not satisfied. The degree of his selfish covetousness is shown in the repeated use of "I" and "my" (vs. 17-19). He had no thought of God, no sense of stewardship. He decides what he WILL do (vs. 18, 19), will store up, take his ease, even feed his soul for many years to come—so he presumed—on material things. He left God out of his reckoning. His soul had nothing laid up—only his body and that for but a few fleeting hours.

God told him what he MUST do (v20). God calls him a fool, for he presumed on many years of life. He assumed that material goods will satisfy the soul, that ease and pleasure of sense would put the soul at ease. Lasting riches are to those only who are rich toward God. Man emphasizes prosperity and security; God, holiness and righteousness. Jesus gives this parable to show that God condemns all selfish and covetous reaction to success and use of property. The godly man is rich, he has acquired eternal values and is content with what God has given him (1 Tim. 6:6-10). He has laid up heavenly treasures. The consecrated man does not set his heart on riches. He is careful about his stewardship. The covetous heart cares only for the material and perishable.

ASSURANCE

Dinny Malone, sea captain, six feet tall and straight as a pine even at eighty, sat reading his Bible when the new minister came to call. He looked up and said, "Pastor, I'm trying to find God."

"Well," said the minister, "I guess you'll find Him in that Book."

"But I haven't," said Dinny Malone simply. "I've been trying for six years to get Him to forgive my sins . . . and He won't."

The minister looked at the huge old man keenly. "Have you repented?" Dinny nodded solemnly. "Have you trusted God?" "Yes," said Dinnny. "Then you must have found Him!"

Dinny shook his head. "I never feel it in my heart—the forgiveness," he said. "How can I know that God forgives my sins?"

The minister took the Bible from Dinny's fingers. He turned to a passage. "Read it!"

Dinny read, slowly spelling out the words, "If we confess our sins, he is faithful and just to forgive us."

"Dinny," said the minister "when you give your word, do you keep it?"

"Sure I do!" roared Dinny. "Don't a gentleman always?"

The minister leaned toward him. "Dinny, don't you think God is a gentleman?"

A light that never was on land or sea shone on Dinny's face. "What a fool I've been! I see it now. He does forgive me. And now I feel it!"—Publisher Unknown.

Assurance of hope is more than life. It is health, strength, power, vigor, activity, manliness, beauty.

STATEMENTS MADE AT THE STEWARDSHIP CONVENTION IN CHICAGO, Nov. 1-3, 1938

"The goods of the earth belong to all men of the earth."

"If one has more than he needs to sustain his needs, he has a positive obligation to share."

"If people are to help us, we must help them."

"Giving is an act of friendship. A giver has fallen in love with somebody."

"If you don't want anything done then appoint a committee."

"Instead of doing favors to men, ask favors of them."

"Living grace in stewardship is more important than dying grace of philanthropy."

"The faster you go in the wrong direction, the slower you progress."

"Tall smokestacks do not make men love God more."

"Love, truth, beauty, communion with God are things money cannot buy."

"We are created to live and we live by the spirit."

"Who is the atheist? He who is cruel to man. He will be judged by the test of conduct and deeds."

"God does not wish goose-stepping goodness."

"It is the dollars I have that keep me anxious. Money is a cancer."

"Giving is the one pleasure that never wears out."

"Democracy sees the individual as he may become."

"Education must present *all* the facts, and that includes the facts of God. Its the church school that presents *all* those facts."

"Education should be transforming, not only informing."

"Religion gives the aged the bread of heaven. *Only* the church can do it."

"Any money not consecrated always dies."

J. M. Regier

—BETHEL COLLEGE, NORTH NEWTON, KANSAS.—Favored with good weather the annual corporation meeting the day after Thanksgiving was largely attended. And of some 6000 votes held by members of the organization over 4000 were cast. In a book of about 90 pages the various reports were presented in mimeographed form, and showed that the school is functioning very satisfactorily. As directors on the College Board, Rev. Sam. J. Goering was made a new member and Mr. H. E. Suderman, a banker, chosen to succeed himself. The meeting gave permission to raise the walls of Memorial Hall and cap them with the permanent roof, leaving the inside temporarily unfinished, until funds for this are in sight rather than to put a temporary roof on the basement. But work is to be continued only as far as available funds permit.—More later.

THE BEGINNING OF THE ALSEN (N. D.) BIBLE SCHOOL

At a prayer meeting held this spring, a Bible school was mentioned. A number of young people wished to attend Bible school, but they could not attend outside schools on account of expenses. Many thoughts and prayers were given, and we now can thank God for His wonderful ways.

At the Northern District Conference, Rev. Ortman and Rev. Duerkson, from Munich and Alsen, met Rev. J. B. Epp of Beatrice, Nebr. They talked about a Bible School in our community. Rev. Epp was invited to visit us in July, in the interest of such a school. He came here for a week, and then was asked to return and help in arranging such a school. A committee was elected, with two members from the four churches: Alsen, Rose Hill, Munich and Bethel, who together with the ministers should arrange for such a school. Programs were given in the churches and free-will offerings received.

A vacant bank building in Alsen was rented. This has one large room for a classroom and two smaller ones, where Rev. Epp and family were to stay. A number of things were provided; and each student is to bring his own chair, which is being fixed up for a comfortable school chair. Tuition is to be $10.00 for 5 months.

School started on Oct. 31, and it is to close on the 24 of March. On October 20, Rev. Epp with wife and daughter arrived in Alsen. Then on Oct. 30th the school was opened with a program. Rev. Epp and Rev. N. N. Hiebert spoke in the interest of the school. For everything we thank our Lord!

The school opened with 20 students on the first day. Since then several more have come, and more are expected. Six high school students are attending, one hour a day. We hope that more of these will come, too. Besides, arrangements are being made for part-time students from the nearby churches. Several have begun this work, and we are looking for many more.

Rev. Duerksen and Miss Helen Epp (a graduate of Moody's) are to assist in some of the classes, if necessary.

Our aim is, to learn more of His Holy Word, and then to work for the Lord.

Once more: We invite still others, in this vicinity especially, to come to our school. One student is here from northwest Minnesota.

Wynona Dick (a student) Corr.

P. S. We write this, not as a report only, but for the purpose that other churches or groups of churches, might also arrange such Bible schools for those who cannot attend the larger Bible schools far away. In Canada there are quite a number already, and we read of new ones every year.

CORRESPONDENCE

REEDLEY, CALIFORNIA, CHURCH

The Young People of Reedley Church are planning again for the Reunion of Young People to be held at 7 o'clock Sunday evening, December 25th. Last year this home-coming fellowship supper proved a very real success. So much so that it was moved to make it an annual affair. It means much to the church—it means much to the pastor—it means much to those who attend. It helps to make Christmas a "Merry" Christmas. (Last year, 120 attended.) This is really a Reedley Mennonite Alumni affair.

The Choirs of the Reedley churches are giving the Cantata "The Coming of the King" during the Christmas holidays.

The new pipe organ in our church is something for which we are deeply grateful at this Thanksgiving season as it adds so much to the spirit of worship, the quality of music, and awakens the sensative regions of the soul.

October 30th was the day of the All-Church dinner at the church. The fellowship was enjoyed and valuable. After a brief program the budget for the coming year was solicited.—Correspondent.

* * *

GRACE MENN. CHURCH, PANDORA, O.

The annual mission sale was held Saturday, Nov. 19th, at the school building. Baked goods, handwork and bedding were donated and sold. One hundred fifty-six dollars was the amount received for missions by this sale.

On Nov. 9th, 107 men of the church met for the November meeting of the Men's Brotherhood. Among the guests introduced to the men was the recently elected President of Bluffton College, Dr. Lloyd L. Ramseyer; Supt. of Schools, Charles Grothaus; Rev. Elmer Basinger, Summerfield, Ill., Rev. G. T. Soldner, Bluffton College, and Rev. George Dick of the Lima Mennonite Church. The evening was spent in singing and listening to an address by Dr. W. E. Bradley of Findlay, on the subject, "Who Are You?"

125 women and girls of the church met in the basement of the church, Nov. 4th, for their annual dinner. The tables were simply but beautifully decorated with candles and flowers. After the dinner they listened to a program of music and two addresses given by Mrs. Ernest Miller and her daughter, Thelma. The Millers are missionaries on furlough. Thelma, a high school student, spoke very interestingly of the life and customs of the people of India, from the view point of a high school girl. Mrs. Miller followed with an illuminating address on the needs of the women of India.

Four contestants participated in the annual Prince of Peace contest held Nov. 6th. Alice Jean Steiner won first place with the medal and will represent the church in the county silver medal contest in December.

The church recently collected and sent 310 pounds of good used clothing and new bedding to the western Canadian Mennonites.—Correspondent.

* * *

FIRST MENN. CHURCH, BEATRICE, NEBR.

Dear Editor and Readers of the Mennonite:

It was our privilege some time ago to have Rev. and Mrs. Henry Ramseyer in our midst. They travel in the interest of the "Northern Bible Society." Their purpose is to try and spread the Bible, "The Holy Word," a copy in every home. On the other hand they visit churches and private homes to solicit aid so that they can continue with their work.

Rev. H. Fast of Janzen, Nebr., served our church in the English language a few times, but he has now moved to Canada where he is teaching a Bible school and is in charge of a congregation.

Just a few days ago we were favored with a program from a group representing Bethel College. The group had been in Minnesota, and on their way home rendered a musical program. It was a very nice program and the first time for a good many of the listeners to hear a harp played.

Last Sunday, Rev. M. Horsch reported on his visit to the mission field in Arizona and Montana. He commented on the success that is derived from such work when the work is done in spirit and truth.

In our community we have had pretty general rain and we can not thank God enough for this moisture, because in places the winter wheat was suffering. The corn crop varies, but in most places they have a small yield and some even pretty fair.—W. R. Penner, Corr.

* * *

MENNONITE CHURCH, MEDFORD, OKLA.

11-23-38

On Nov. 13 we had our annual Sunday School election of officers and teachers.—On Nov. 17 Rev. Al. G. Schmidt, Cordell, Okla., who was recently called as Pastor and Leader by this church, arrived with family and personal belongings to live in our midst. We heartily welcome them. We are thankful to our Lord and Master for his leading. Trust and pray that through Rev. and Mrs. Schmidt's efforts and help from Pastor Emeritus John Lichti, we may all grow spiritually and be a blessing for our community.

On Nov. 17 at night, we had the privilege of hearing Rev. Walt. Dyck, Burrton, Kans., a member of the Peace Committee in a very interesting and instructive talk on Peace. Rev. Dyck is a fascinating speaker. We hope and trust that through his messages many a soul may get straight and decisive on the non-resistance question. On Nov. 24, in the evening, the Ladies aid have their annual Mission Sale.—Pete Neufeld.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Bound in the Spirit

by Rev. H. N. Harder, Pastor of the Grace Mennonite Church, Enid, Oklahoma

"Behold I go bound in the Spirit unto Jerusalem" Acts 20:22.

"Bound in the Spirit!" A very peculiar and unique expression. What did Paul have in mind when he said this to the elders of the church of Ephesus at Miletus? We know that Paul's hands were bound because of the Gospel of Jesus Christ. Paul was also bound in the Spirit with an invisible chain, an inner urge to go to Jerusalem to see and strengthen the brethren.

God's servants have at all times been prompted by the Holy Spirit to do what God would have them do. Men of God were moved by the Spirit to good works, to love and to walk uprightly. Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Joseph on one occasion said: "How can I do this wickedness, and sin against God?"

Today the church of God is promoted and built by such who are bound in the Spirit and moved by an inner urge to follow His leadings and commends and fearlessly to stand up for what they feel is a God given conviction. Martin Luther, bound in the Spirit, addressed the imperial Diet at Worms in these words: "Here I stand. As God is my help, I can not otherwise." God still looks upon us as He did of old asking: "Whom shall I send and who will go for Me?" God's plan and work only too often remains unaccomplished until someone will say: "Here am I send me! the love of Christ constrains me. I am bound in the Spirit, to do thy will, O God."—Amen!

THE REAL HERO

Let others write of battles fought,
  Of bloody, ghastly fields,
Where honor greets the man who wins,
  And death the man who yields;
But I write of him who fights
  And vanquishes his sin,
Who struggles on through weary years
  Against himself—and wins!

Young People's Missionary Union Reports Active Year

The Missionary Union, an organization of young people, is an outgrowth of our annual Union meetings held here last February. By far the largest per cent of members are Mennonites. They meet twice a month at which time reports by the various committees that had been appointed are given, and often a special speaker interested in missionary work is secured to give an address.

Every Saturday afternoon some of the members go to our neighboring towns and cities to give out tracts and sometimes hold street meetings. In the evening they furnish the program for the Fort Wayne Gospel Mission.

Twice a month they sing and speak at a little struggling Mexican church, located a few miles from Berne. The last Sunday of every month they go to the Soldiers' Home in Marion, Indiana, to give a program. The Wells County and Adams County infirmaries are also on their schedule as well as singing for our sick in the community. Offerings are taken at their regular meetings, which is used to buy tracts, pay for transportation and also for missions.

This organization is stimulating missionary interest and is giving our young people an avenue of worthwhile service for Christ.—Reported by Frieda Lehman.

Why Have A Conscience About Liquor

1 Cor. 6:19, 20; Rom. 14:21

Young People's Topic for Dec. 11, 1938

Meditations:

M., Dec. 5. Because drink deals out death. Prov. 20:21.
T., Dec. 6. Liquor rackets and ruin. Prov. 1:10-19.
W., Dec. 7. Liquor the enemy of Christ. Phil. 3:17-21.
T., Dec. 8. Liquor and poverty. Prov. 21:17; 23:-21.
F., Dec. 9. A forgotten woe. Hab. 2:15.
S., Dec. 10. Liquor ruins souls. I Cor. 6:10.

Suggested Hymns:

"Grace, Grace, God's Grace," "Come to the Fountain"

This topic continues the one in the preceding issue dealing with the liquor traffic and its effects. It has been glibly stated by a wit that the most dangerous type of liquor traffic is the traffic of liquor down man's esophagus. Be that as it may, we all do agree that the movement of liquor and the profits of the big liquor manufacturers would stop as soon as enough people develop a *conscience again*st its use!

Regenerated Christians have a definite commission to work for the development of such a mass conscience. In a sense this may be social gospel. In a truer sense it is a personal gospel—the gospel of Christ to save the souls of sinful men! Christ said that He is the bread of life. Christ said that He is the water of life. Christ said that He is the living water and if we drink thereof we shall never thirst.

It is true, of course, that in the battle against sin, particularly the evil of strong drink, that Christians are fighting against heavy odds. It is true that for the moment it seems that the battle is going against us. The eighteenth amendment has been repealed. But let us not give up the gauntlet. The failure of that amendment only goes to show that the effective groundwork—a Christian conscience against liquor—was missing in the former scheme of things.

Let us remember that sinful man can repeal the eighteenth amendment, but he can not repeal the ten commandments. Man made laws can be repealed, the laws of God can not! Therefore let us rally to the cause, let us develop a Christian conscience against liquor for liquor deals out death, Prov. 20:1; its rackets lead to ruin, Prov. 1:10-19; it is an enemy of Christ, Phil. 3:17; it causes poverty, Prov. 21:17; it ruins souls, 1 Cor. 6:10.

How a Christian Conscience Works:

"When Mr. W. J. Bryan, the renowned American statesman, was visiting Japan he attended a banquet to a Japanese admiral and an embarrassing situation arose. The time came to drink a toast. Those present lifted their champagne glasses and there was a gasp when Mr. Bryan raised a glass of water. Some one grasped his arm and whispered that such a toast would be considered an insult. The great commoner was equal to the situation. 'You have won victories on water' he said, turning to the admiral, 'and I will drink your health in water; whenever you win on champagne, I shall drink your health in champagne.' " Christian Herald.

INTERMEDIATE DEPARTMENT

Christmas Carols

Intermediate C. E. Topic, December 18, 1938

For Daily Reading

Dec. 12. "Silent Night"—Luke 2:8-14
Dec. 13. "O Little Town"—Matt. 2:1-6
Dec. 14. "Joy to the World"—Luke 2:10, 11.
Dec. 15. "Hark, the Herald Angels"—Lk. 2:13, 14.
Dec. 16. "It Came Upon the Midnight"—Luke 2:15-20
Dec. 17. "Noel!"—Matt. 2:1-11
Dec. 18. Topic—An Evening of Christmas Carols. Isa. 9:2-7

Making the Meeting Different

Make this an evening of Christmas carols. They have come to us from many countries. It will add interest to the carols to present something of the Christmas customs of the country from which they came. Let this be presented by Intermediates dressed in the costumes of these countries, and then ask the society to join in the singing of the carol. Be sure to have copies of the words for all to take part in the singing.

If possible have a lighted Christmas tree or other decorations that will give a festive atmosphere. The meeting should be carried out by candle light or Christmas tree lights.

Preprayer Circle

Read Zechariah 9:9 and call attention to the many reasons we have for singing and rejoicing at this time. Pray that the spirit of the carols might be carried away in the hearts of those who come.

A Suggested Plan for your Meeting

1. Instrumental medley of Christmas carols—"Joy to the World." Follow this with opening prayer and society announcements.

2. Scripture reading—Isa. 9:2-7.

What the leader might say—Christmas is a time of singing. We cannot imagine Christmas without it. We sing in our homes, schools, streets, and churches. Tell how the "good news" was first given to men in song, Luke 2:1-14. Good news always makes men sing. Tell why the coming of Jesus into the world is the greatest "good news" that has ever reached mankind.

Christians have always been moved to sing of the joy that Christmas puts into their hearts. Out of this singing the Christmas carols have come down to us, not from one country but from many countries. Tonight in our imagination we will travel to some of these lands to see how they observe Christmas and sing their Christmas carols. (Let the characters of the different countries enter from behind a screen or platform).

3. GERMANY. (Costume: cross stitch dress, with full skirt and sleeves, apron) "Germany has given the Christmas tree to the world. The oldest Christmas tree seems to have stood at Strassburg in 1605. On it were paper roses, apples, confections and tinsel. The first lights were used in 1757. The use of the Christmas tree did not spread much to other lands until about 80 years ago. The children in Germany love to gather about the Christmas tree and sing carols. One of their

favorites is "O Tannenbaum," (or Silent Night). Piano plays immediately and the song is sung with the character in costume leading.

4. HOLLAND. (Costume: blue dress, white kerchief and dutch cap. Carries a pair of wooden shoes filled with hay and carrots). "In Holland children put their wooden shoes out to receive their presents. In them they put hay and carrots to feed the horse of St. Nicholas. If they have been good he leaves presents and candy. If not they receive switches. From Holland comes the Christmas lullaby, "Sleep, Jesu, Sleep." The Brahms lullaby can be substituted.

5. FRANCE. (Girl dressed in fluffy green dress) The French people love to sing Christmas Carols. They call them NOELS. Noel means Christmas day in France and it is also used as a greeting. When people meet on Christmas day they call "Noel! Noel!" to each other. We will sing "The First Noel."

6. NORWAY. (Boy dressed for cold weather, carrying a very small tree decorated with cranberries, popcorn and other dainties) In Norway children are especially kind to birds at Christmas time. They trim Christmas trees with things that birds like and place them outside, where the birds can find them. Their kindness to the birds is suggested by the love of the heavenly Father who sent his Son into the world. Sing: "From Heaven Above."

7. ENGLAND. (Red capes, hoods and lanterns) The Yule Log of the English people was originally dedicated to the sun as the light of the world. When they became Christians the church did not forbid the custom, but allowed it to be transformed into a Christmas custom. The log was kindled in honor of the birthday of the Light of the World. Christmas carols are sung by groups of children, dressed in red capes and hoods, carrying lanterns. A window lighted with a candle means that the people would like to hear the carolers sing. From England have come many lovely Christmas carols. Sing "While Shepherds Watched Their Flocks" or 'Hark, the Herald Angels Sing."

8. PHILIPPINE ISLANDS (Bright colored scarfs. If the Intermediates have been asked to bring any kind of gifts these might be placed under the Christmas tree during the singing of this song.) "In the Philippine Islands we have an impressive Christmas custom. Just before midnight on Christmas Eve the people form a long procession and march to the Cathedral singing Christmas carols. After they are in the Cathedral and the clock strikes twelve, they all kneel in prayer. "O Come All Ye Faithful" is one of their most used carols. (Arrange ending).

CLOSING. Have a few moments of silent prayer, kneeling if possible, followed by one stanza of "More Love to Thee, O Christ" and the benediction.

JUNIOR CORNER

"GLAD HOSANNA! BLESSED BE THE KING THAT COMES."

Leaders Christmas Prayer:

Thou, who in the fulness of time didst send Thy Son to be the Savior of the world and didst lead us unto Him by the way of the Cross, make our spirits to rejoice in Thy salvation as we near again the wonder of the manger bed; let our souls be quickened with the pulse of divine love and let us find the joy and gladness of the humble shepherds' heart, that we may return "glorifying and praising Thee for all that we have seen and heard," speaking forth the wondrous story of a Savior's birth.

Suggestions for December 18, 1938

There are always those in our midst who look to the coming of Christmas with a sense of sadness and fear, lest the day come and in their hand is no gift to gladden the heart of the little ones. Perhaps you could find such a family and bring Christmas joy to it, not only through gifts but also through the story of the Savior's birth.

Instead of the regular evening meeting, you could arrange for an afternoon gathering making sure, before hand, that the family you have chosen to visit is at home.

You could gather in the basement of the church to decorate a tiny tree to which fund the juniors have been asked to bring a penny each. The decorations, too, should be the contribution of the children, each bringing one small piece. The leader's part is to provide a large bright stocking made of red or green mosquito netting. Into this goes all that the children have brought of personal articles, play things, groceries for the family. Let each child drop its wrapped gift into the stocking. Even a can of corn can be made to look festive in a gown of white and a sash of red. Each package wrapped, the stocking will look happy and especially so if, when filled, it is tied with a big bow of a contrasting netting.

When all is ready, let each head be bowed and God's blessing asked upon the visit and the gifts. The following program could be given at the home:

1. Joy to the World, verse 1 and 3 sung outside of the home.

2. After setting up the tree and putting down the gifts, sing "Silent Night, Holy Night" asking the members of the family to join in the singing.

3. The Christmas story, Luke 2:1-20, read by a junior, using the Bible.

4. Leader's prayer

5. Recitation by a junior, giving verse 1 and 2 of "O Little Town of Bethlehem"

6. Group and family sing verse 3 and 4 of "O Little Town of Bethlehem."

HAVE PROTESTANTS FORGOTTEN HOW TO PROTEST

Dr. Wm. S. Abernethy

One Sunday afternoon a football game was played in Washington between a picked team of local high school boys and a team brought to the Capital City from Georgia. The proceeds were to go to the school children's lunch fund, a very worthy object. The game was sponsored by one of Washington's newspapers working in conjunction with the manager of a large motion picture house. A group of ministers called on Dr. F. W. Ballou, Supt. of Schools, to ask why Sunday afternoon should be chosen for the playing of this high school game. They were told that inasmuch as it was not a regular high school team, but made up of individuals chosen from the several high and prep schools of the city, that the school board could do nothing about it.

The ministers then went to the manager of the movie house and put the same question to him. "Why is this game to be played on Sunday?" He insisted that the object was most worthy, to which we agreed. He began to quote Scripture: "Which of you shall have an ass or an ox fall into a pit and will not straightway draw him up on a Sabbath day." "Yes, Mr. Manager," we said, "but would you call this a work of necessity?" "Why couldn't you play this game on Saturday afternoon?" "Well we tried to, but the managers of the moving picture houses objected!" "So you thought you would play it Sunday, feeling quite sure the churches would offer no objection. Well here we are to protest in the name of the churches against this use of the Lord's day."

The fact of the matter is, they think we do not care. We have kept quiet so long that they think we will raise no objection. In other words they think we don't count. In the name of God and high heaven I protest against the wholesale profanation of sacred institutions, that is going on so commonly. *I protest against another practice. I protest against the way Christian people are aiding and abetting in the destruction of the Lord's day.* The dinners for invited guests that are being given Sunday evenings, the receptions, the social affairs, and so many of these in Christian homes.

Sunday afternoon concerts are now well established and largely supported by church people. Do many of those who go to a Sunday afternoon concert support the Sunday night church service? Not very many. The fact of the matter is the Christian Sabbath is being steadily dragged down to the level of the other six days, and church people are cooperating in the work of demolition. Is it strange that non-church profaners of the sacred day should have arrived at the point where they think we do not care?

The Lord's Day is in danger! Do we want it to go? Can we afford to lose it? *Two things are vitally necessary* if we are to preserve it. *Let Christian people themselves show some regard for it.* Not in a puritanical observance of the day, not in a slavish adherence to the letter of the law but making it a day different from the rest of the week, a day dedicated to the worship and service of God. *And then this in addition. We have not made ourselves vocal. We have a right to protest and with vehemence.* A barrage of letters from church boards and individuals against the flagrant abuses and insults that are being offered us these days will have weight. Have we Protestants forgotten how to protest?—*"Progress."*

CORRESPONDENCE

Reedley, California, November 14, 1938

The California S. S. and C. E. Conference, with the help of Washington, Idaho, and Oregon, have just completed a very interesting and vital project. This is a Missionary project which we feel has heightened, enlarged the horizons of, and made more personal the Missionary interest of Conference members.

Last spring we accepted the responsibility of making up the cost ($700.00) of sending Mr. and Mrs. Aaron Jantzen of Los Angeles to the Foreign Fields of India as our representatives in the Kingdom of God there. Mr. Jantzen is a past president of the California Conference and for several years Retreat Chairman. This project seemed large and very definitely needed faith, plus action to realize its end. At our State Conference Executive Committee meeting November 11th, it was our pleasure to report $700.50—which means that we have met our goal and expect some additional funds which have been promised.

There is a certain happy satisfaction and a deep personal interest in having "Representatives of our States in the Kingdom of God in India."—Helen M. Fast, Missionary Superintendent.

Praise God for the faith, determination, and missionary spirit of our young people. Who is next with a duplicate of so successful a project like this, and in so short a time?—Editor.

* * *

MENN. CHURCH, FORTUNA, MO., 11-21-38

On Sunday evening, Nov. 6, we had with us the male quartet from Bethel College, also Willis Rich and missionary Samuel J. Goering. The quartet sang several numbers and both Brother Goering and Rich brought us short messages. The entire program was enjoyed very much.

On Tuesday evening, Nov. 8, we began a series of revival meetings with Brother Walter Gering of Moundridge, Kansas, as speaker. We received many blessings through these meetings. We are grateful to God for sending to us this man of God and pray God's blessing upon him and the people of the Eden Church, with Ps. 103:2, "Bless the Lord, O my soul, and forget not all his benefits."—Mrs. Jacob Unruh, Corr.

DEATHS

HARRY G. LUGIBIHL, of the Ebenezer Church, Bluffton, Ohio, passed away on Sept. 18, at the age of 53 years. He had served our church approximately twenty years as choir director, also as trustee and treasurer for a number of years. His wife Metta (Moser) preceeded him in death three years ago on the day. His passing left three orphaned children, Susanna, MaDonna, and John. Funeral services in charge of Eli Steiner, Bluffton; funeral proper in charge of our pastor, assisted by a cousin of the deceased, Rev. Walter Lugibihl of Peoria, Ill. How we miss him!

DAVID S. SPALLINGER died at his home near Bluffton, Ohio. Age 79 years. Funeral services were conducted by Rev. P. A. Kliewer, assisted by Rev. John Tosh. Burial in the Ebenezer Cemetery. Surviving are his wife, Anna King Spallinger; four sons, Chauncey, Homer, Hiram and Richard; three daughters, Mrs. Naomi Burkholder, Mrs. Sylvia Basinger and Mrs. Walter Haas; also one half brother, Amos Garmatter, of Bluffton. His cross was hard and heavy.

PAUL WIDMER, born September 12, 1897, died at the home of his parents, Mr. and Mrs. C. U. Widmer, Upland, California, November 5, 1938. Funeral services were held at the Stone Mortuary Parlors, Wednesday, November 9, at 11 A. M. Rev. Lester Hostetler, the pastor, officiating. Interment was made at Bellevue Cemetery, Ontario.

JACOB HORSCH, born March 6, 1862, in Germany, died at his home in Cucamonga, California, following some months of illness, November 6, 1938. Surviving are his life companion, Elizabeth Lichti Horsch; four children: Rudolph Horsch of Ontario, Calif.; Emil and John Horsch of Upland; and Henry Horsch of Yates Center, Kansas. He also leaves one brother, the Rev. M. M. Horsch, Beatrice, Neb., and two sisters, Mrs. John Landes of Upland, and Mrs. H. J. Kliewer of Newton, Kansas. Funeral services were held at the First Mennonite Church, November 9, 2 P.M. conducted by the pastor, Rev. Lester Hostetler. Interment at Bellevue Cemetry, Ontario.

THE MENNONITE

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» » JOTTINGS « «

A WORD OF APPRECIATION

The editor thoroughly appreciates and heartily thanks his many helpers who supply him so liberally with different kinds of contributions for THE MENNONITE, particularly also for the "Jottings." Card messages of this kind, with brief news items that interest readers not only locally but throughout the Conference are always welcome.

—*The Quakertown, Pa., Ministerial Association* has sponsored the formation of a Union Choral Society for the rendition of the Messiah, early in December.—During the summer months, the choir leaders from the different churches in the town and community got together and secured Mr. J. Edward Moyer, Perkasie, Pa., a former Bluffton College student, now directing many choirs and a student in the famous Westminster Choir School, Princeton, New Jersey, as Director.—Weekly rehearsals began early in September. Now a choir of 120 voices, made up of singers from the churches in this community, is expecting to render the concerts in the High School Auditorium, Sunday afternoon, Dec. 4th and on Wednesday evening, Dec. 7th.—On Thanksgiving morning, in connection with the Union Thanksgiving Service, the Union Choir will render the chorus: "But Thanks Be Unto God" from the Messiah.—Rev. A. J. Neuenschwander is president of the Ministerial Association and active sponsor of the Union Choral Society.

—*The Eastern District Brotherhood* has elected the following officers: Pres. Walter Temple; Vice Pres., W. H. Mohr; Sec., Ely Fretz; Treas., H. M. Detwiller. The organization will again contribute $250.00 to John Boehr's student expenses at Bluffton College. Hon. Maxwell Kratz addressed the 200 men present upon the subject, "Our Task as a Brotherhood."

—*Hereford Mennonite Church, Bally, Pa., 11-20-38.* —"Last Sunday (Nov. 20) the children in the Primary Department brought apples and oranges as a Thanksgiving offering to be presented to the Old Folks' Home at Frederick. More than 2 bushels of apples and eleven and a half dozen oranges were taken to the Home. They were gratefully received there and all donors are thanked for their gifts."—Mae Latshaw.

—*Bowmansville, Pa.*—On Nov. 6 we had the pleasure of having a community gathering in our church. A very entertaining program was rendered by "The Sunshine Gospel Singers" of our community, and a short message by our pastor, R. V. Stubbs. The church was filled to its capacity. All the churches from the village and the nearby neighborhood were well represented. Praising the Lord in this neighborly way brought joy to all. Sincerely yours, Correspondent.

— FREEMAN COLLEGE SPONSORS HANDEL'S MESSIAH IN THE COLLEGE AUDITORIUM— AND BY REMOTE CONTROL OVER WNAX, YANKTON, S. D. ON SUNDAY, DEC. 4, 3:30 TO 4:30 P. M.—A chorus of 112, accompanied by an orchestra and two pianists, directed by the college's music instructor, Prof. Gerhard Toews, will render this wonderful oratoria. The soloists are: Mrs. M. J. Wollman, soprano; Mrs. Otto Schrag, alto; Mr. W. A. Erickson, tenor; Mr. Willard Waltner, bass. The pianists: Mrs. Oscar Gering and Violet Miller.

— *The Eastern Conference Brotherhood* made an agreement with the President and Faculty of Bluffton College, to provide, during the current year, ten treatises, five on Bluffton Needs and five on Mennonite teaching: Separation of Church and State, Baptism, Simple Life, Foreswearing of Oaths, Principle of Non-Resistance. The first and last of these have been reprinted in the Mennonite.

— *Mrs. Frieda Regier-Entz of Newton, Kans,* treasurer of the Women's Missionary Societies of the General Conference, was a visitor at the mission and attended services at the three stations on Oct. 16.

— *Rev. P. A. Wedel, pastor of the Mennonite Church at Aberdeen, Ida.,* spent November 12-17 with the congregation at Madrid, Nebraska. While there he conducted the installation of Rev. J. Sawatzky as minister of the church, received the new pastor, his wife and children into its membership, was the main speaker at a mission and thanksgiving festival, and held evangelistic meetings.

— *The American Bible Society of New York, N. Y.* is asking the Christian people and churches of our land to observe Sunday, December 11, as *Universal Bible Sunday.* This God-sent Bible House has just completed the 1000th translation of the Bible, either whole or in part, into so many languages and dialects. In 1937 Bible Societies distributed over 23,000,000 Bibles or parts of it.

— "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the *Word of Truth.*" 2 Timothy 2:15. That is *Adult Education for the Kingdom of God.* Better equipped workers are needed. Conquering Christians are needed. Happy Children of God are needed. Believing *Church* members are needed. The *Word of God* is bread, light, water, meat, milk, honey, a sword, a hammer, a fire. What do you propose for the *Salem Church* to make it a *Bible-Studying, Christ-centered* institution. The troubles of the world call for a Church wholly given over to the Gospel. In no other way can we fulfil our high calling and meet a sick world's needs.—*P. R. Schroeder.*

Married on November 16, 1938.—Rudolf Horsch, Jr., Aberdeen, with *Caroline Hofmeister,* American Falls, by Rev. P. A. Wedel, in First Mennonite Church of Aberdeen Idaho.

— BAZAR AND FOOD SALE AT WICHITA, KANS. CHURCH.—Kindly announce that a Bazar and Food Sale is to be held by the Ladies of the Lorraine Avenue Mennonite Church at Wichita, on the 3rd of December at the Richards Paint and Paper Shop, 143 North Market St. The proceeds are to go into the New Church Building Fund.—Mrs. R. K.

— *Rev. A. S. Rosenberger,* up until recently of Bluffton College, is reported to have accepted a call to the pastorate of the Salem Mennonite Church at Dalton, Ohio.—This is a good choice and we wish the new pastor and the church God's richest blessings.— Editor.

— In Kansas three of our churches are looking for a new pastor: The Johannestal Church near Hillsboro; the Gnadenberg Church, near Whitewater, and the Mennonite Church at Buhler, Kansas.

— *Extract from a letter by Wilhelmina Kuyf:*—"The times are not normal, but we do as much as we can, and so far have not been much restricted by the powers that be. So many Christians have experienced such special protection, and have escaped so many things that non-Christians have had to go through, that folks will listen to the Gospel with more attention than in times past. They have seen that 'it is a great God with whom we have to do'. Keep up the work of intercession for the work and workers here. How about getting your class secretaries to write me a letter asking me the things about China or our work, that you would like to know. Tell me, too, about what you are doing."—Bulletin, First Church, Philadelphia.

— Presbyterians are raising $10,000,000 to stabilize their 53 colleges and 52 university centers,.

HOME MISSION TREASURY REPORT FOR OCTOBER

General Treasury:

First, Chicago, Ill., $11.78; Zoar, Langham, Sask., $20.00; Bethlehem S. S., Bloomfield, Mont., $4.30; Bethlehem Church, Bloomfield, Mont., $39.00; Bethlehem S. S., Bloomfield, Mont., $14.44; Herold, Clinton, Okla., $10.42; Bnj. F. Welty, Nickols Contract, Int., $7.25; Grace, Lansdale, Pa., $51.81; Hopefield, Moundridge, Kans., $13.92; Bethesda S. S., Henderson, Nebr., $19.99; Grace, Pandora, Ohio, $75.00; First, Wadsworth, Ohio, $32.25; Calvary, Mechanics Grove, Pa., $11.86; Flatland, Quakertown, Pa., $7.00; Bethel S. S., Fortuna, Mo., $6.89; First Mennonite of Christian, Moundridge, Kans., $66.50; S. S. Classes 1-3, Lehigh, Kans., $8.00; Benj. F. Welty, Nickols Contract, Interest, $7.25; Johannesthal, Hillsboro, Kans., $13.53; Swiss Mennonite, Whitewater, Kans., $6.50; Kathryn Mumbauer, Quakertown, Pa., $1.00; Goessel Mennonite, Goessel, Kans., $17.25; Pulaski, Bloomfield, Iowa, $9.00; First, Philadelphia, Pa., $29.93; Emergency Relief Board, $10.00; First, Berne, Ind., $94.20; Arlington Mennonite, Arlington, Kans., $20.50; First, Paso Robles, Calif., $15.61; Wymark, Sask., $11.50; Swift Current, Sask., $11.50; Menno S. S., Lind, Wash., $6.36; First, Upland, Calif., $15.29; Mennonite S. S., Bluffton, Ohio, $18.19; Bergthal Church, Corn, Ohka., $3.08; Bethesda, Henderson, Nebr., $49.53; Swiss Mennonite, Alsen, N. D., $23.60; St. John, Pandora, Ohio, $40.00; Richfield Mennonite, Richfield Pa., $15.50; San Marcos Church, Paso Robles, Calif., $14.44; Salem S. S., Freeman, S. Dak., $50.00; Bergthal Church, Pawnee Rock, Kans., $14.12; Bethel S. S., Hydro, Okla., $3.76; Bethel, Inman, Kans., $45.00; Mennonite, Butterfield, Minn., $38.57. Total $985.62.

Special: Eastern District S. S. Union, toward Dallas Church, $11.67.

Paid direct into Canadian Treasury, Rev. David Toews, Rosthern, Sask., Canada: Rosenort Church, Sask., $40.00; K. J. Sawatzky, Whitewater, Man., $10.00; H. J. Dahl, Rosthern, Sask., $5.00; North Star Church, Drake, Sask., $34.40; Peter Epp, Hussar, Alta., $11.55; Great Deer Church, Laird, Sask., $8.72; C. J. Reimer, Glidden, Sask., $7.00.

Disbursements:

Salaries, rents, and loan, $1990.02.

All gifts gratefully acknowledged. The Lord bless the giver and the gift.

J. J. Plenert, Treas.,
429 Knorr Street, Philadelphia, Pa.

FOREIGN MISSION RECEIPTS FOR OCTOBER

Vereinigten Ch., Waterloo, Ont., $5.00; Whitewater Ch., Man., Can., $18.00; Christian S. S., Moundridge, Kans., $38.90; Young Ladies C. E. Soc., Lowe Farm, Man., $30.00; Eden C. E. Soc., Moundridge, Kans., $19.79; Fairplay Ch., Peabody, Kans., $27.00; S. S., Lehigh, Kans., $8.96; Bergtal Ch., Pawnee Rock, Kans., $12.50; New Hopedale S. S., Meno, Okla., $11.03; S. S. Class No. 10, Delft, Minn., $25.00; First Menn., Ch., Pretty Prairie, Kans., $226.25; C. E. Soc., Salem-Zion Ch., Freeman, S. Dak., $160.00; First Menn. Ch., Lima, Ohio, $26.29; First Menn., Ch., Berne, Ind., $372.20; New Hopedale Ch., Ringwood, Okla., $5.57; North Star Ch., Drake, Sask., $60.00; Eden Ch., Moundridge, Kans., $246.05; West Swamp Ch., Quakertown, Pa., $66.00; Ladies Aid, Zoar Ch., Langham, Sask., $20.00; Hebron Ch., Buhler, Kans., $25.50;Bethany Ch., Kingman, Kans., $25.11; West Zion Ch., Moundridge, Kans., $39.00; Christian Ch., Moundridge, Kans., $111.50; Zoar Ch., Goltry, Okla., $5.06; Bethlehem S. S., Bloomfield, Mont., $84.40; Menn. Ch., Richey, Mont., $28.88; San Marcos Ch., Paso Robles, Calif., $13.81; Zion Ch., Kingman, Kans., $6.04; W. J. Flickinger, Pretty Prairie, Kans., $50.00; Salem-Zion and Salem Chs., Freeman, S. Dak., $197.44; Friedensthal Ch., Tampa, Kans., $19.28; Menn. Ch., Dallas, Ore., $10.00; Menn. Ch., Hanston, Kans., __9.75; First Menn. S. S., Bluter, Pa., $2.60;; Herold Ch., Clinton, Okla., $15.24; Arapaho Women, Okla., $13.63; Arapaho Ch., Okla., $7.18; Longdale Ch., Okla., $3.47; Fonda Ch., Okla., $3.52; Refund, $33.25; Bergfelder S. S., Mt. Lake, Minn., $10.00; First Menn. S. S., Mt. Lake, Minn., $117.42; Hoffnungsau Ch., Inman, Kans., $57.08; Bethlehem S. S., Bloomfield, Mont., $5.00; East. Dist. S. S. Union, Bally, Pa., $195.00; Jr. C. E. Soc., Halstead, Kans., $8.00; Kirchlicher Ch., Manitou, Man., $14.50; Ebenfelder Ch., Herschel, Sask., $17.50; Blumentaler Ch., Spring Ridge, Alta., $100.00; Zoar Ch., Langham, Sask., $32.29; Bethesda S. S., Henderson, Nebr., $20.70; Menn. Ch., Deer Creek, Okla., $20.75; Zion Ch., Souderton, Pa., $150.00; Zion Ch., Elbing, Kans., 180.65; Bethel College Ch., Newton, Kans., $26.34; Grace Ch., Pandora, Ohio, $75.00; First Menn. Ch., Mt. Lake, Minn., $61.13; First Menn. Ch., Paso Robles, Calif., $22.72; Emmaus C. E. Soc., Whitewater, Kans., $6.60; Tabor C. E. Soc., Goessel, Kans., $19.46; Tabor Ch., Goessel, Kans., $22.60; First Menn. Ch., Beatrice, Nebr., $236.50; First Menn. S. S., Beatrice, Nebr., $398.81; Blumenorter Ch., Gretna, Man., $50.00; S. S., Whitewater, Man., $7.50; Nordheimer Ch., Winnipegosis, Man., $5.75; Schoenwieser Ch., Rivers, Man., $25.00; Gnadenberg Ch., Whitewater, Kans., $15.15; Grace Ch., Albany, Ore., $6.41; Boys' Interm. S. S., Salem-Zion Ch., Marion, S. Dak., $6.75; John P. Goering, Moundridge, Kans., $27.86; Grace Ch., Lansdale, Pa., $39.65; Collection at Altona, Man., $15.17; Collection at Gretna Man., $9.30; Missionsfest, Lowe Farm, Man., $80.57; Collection at Plum Coulee, Man., $10.75; Collection at Morden, Man., $11.07; Collection at Winkler, Man., $16.54; Collection at Halbstadt, Edenburg and Gretna, Man., $26.93; Collection at Altona, Man., $2.30; Missionsfest, Winkler, Man., $89.93; C. E. Soc., Homewood, Man., $10.00; C. E. Soc., Rosefarm, Man., $8.50; Missionsfest, Altona, Man., $68.25; Collection at Gretna, Man., $5.25; Immigrant Group, Glidden, Sask., $10.25; Calvary Ch., Mechanics Grove Pa., $11.86; Bethesda Ch., Henderson, Nebr., $56.45; Menn. Ch., Burrton, Kans., $4.49; Inman Menn. Ch., Inman, Kans., $16.59; P. D. Dirks, Burrton, Kans., $10.00; Johannestal S. S., Hillsboro, Kans., $27.05; B. B. Neumann, Marion, Kans., $25.00; Philathea S. S., Wayland, Iowa, $8.00; Edward B. Waltner family, Freeman, S. Dak., $35.00; Flatland Ch., Quakertown, Pa., $11.00; Menno Ch., Lind, Wash., $15.00; B. F. Welty Pt. Legacy, Tacoma, Wash., $14.75; Ebenfelder Ch., Herschel, Sask., $10.20; Menn. Ch., Pratum, Ore., $80.00; Westheimer Ch., Rosemary, Alberta, $150.00; Salem Ch., Munich, N. Dak., $30.09; Menn. Ch., Wymark, Sask., $11.50; Menn Ch., Swift Current, Sask., $11.50; Immanuel Ch., Los Angeles, Calif., $43.00; First Menn. Ch., Philadelphia, Pa., 59.87; First Menn. Ch., Berne, Ind., $282.60; First Menn. Ch., Upland, Calif., $34.41; Bergthal Ch. Corn, Okla., $17.46; Springfield Ch., Coopersburg, Pa., $20.00; Germantown Ch., Philadelphia, Pa., $9.35; B. B. Neumann, Marion, Kans., $25.00; Alexanderwohl Ch., Goessel, Kans., $92.48; Whitewater Ch., Lena, Man., $10.00; Menn. Ch., Pulaski, Iowa, $9.00; Sr. C. E. Soc., Alexanderwohl Ch., Goessel, Kans., $15.00; Menn. Ch., Hillsboro, Kans., $17.59; Menn. Ch., Starbuck, Man., $6.00; Rudnerweide Ch., Altona, Man, $15.45.

Group, Clearwater, Man., $7.85; Menn. Ch., Homewood, Man., $13.44; Group, Oak Lake, Man., $5.66; Schoenwieser Group, Rivers, Man., $4.20; Group, McCreary, Man., $3.00; Nordheim Ch., Winnipegosis, Man., $3.20; Hoffnungsfeld Ch., Petaigen, Sask., $1.28; Hoffnungsfeld Ch., Glenbusch, Sask., $1.30; Bethanien Ch., Watrous, Sask., $2.65; Nordheim Chs., Dundurn, Pleas. Point, Sheldon Farm, Sask., $16.31; Rosenorter Ch., Osler, Sask., $4.45; Menn. Ch., Herbert, Sask., $1.28; Emmaus Ch., Swift Current, Sask., $3.29; Emmaus Ch., Wymark, Sask., $2.08; Group, Namaka, Alberta, $10.00; Menn. Ch., Coaldale, Alberta, $14.60; S. S., Coaldale, Alberta, $3.00.

S. S., Gem, 35c; Blumentaler Ch., Spring Ridge, Alberta, $10.00; Menn. Ch., Yarrow, B. C., $4.54; Menn. Ch., Sardis, B. C., $8.02; Menn. Ch., Abbotsford, B. C., $1.37; Menn. Ch. Coghlan, B. C., $1.05; Menn. Ch., Vancouver, B. C., $1.75; Menn. Ch., Black Creek, Vancouver Island, B. C., $7.16; Mr. Jacob J. Brooks, Jr., Vancouver Island, B. ., $5.00; Mrs. Jacob H. Brooks, Vancouver Island, B. C., 50c; First Menn. Ch., Colfax, Wash., $5.78; Elizabeth Richert, Goessel, Kans., $10.00; Sew Soc., Missionsfest, Pt. Rowan, Ont., $50.00; Menno S. S., Lind, Wash., $12.70; Nordheimer Ch., Dundurn, Sask., $30.00; Emmanuel Ch., Meadow Lake, Sask., $12.42; Friend, Sanger, Calif., $45.00; St. John Ct., Pandora, Ohio, $80.00.

Eigenheim Ch., Rosthern, Sask., $16.00; Bergtal Ch., Pawnee Rock, Kans., $10.58; Alberta Comm. Ch., Portland, Ore., $20.00; Friend, Allentown, Pa., $50.00; Ministers' Conf., Richfield, Pa., $11.06; Sew. Soc., Copeland Ch., Main Centre, Sask., $5.00; Missionsfest, Copeland Ch., Main Centre, Sask., $6.00; Orphanage Soc., East. Dist. Conf., Philadelphia, Pa., $50.00; A Friend, Los Angeles, Calif., $5.00; Bethel Ch., Inman, Kans., $108.75; Missionsfest, Bethel Ch., Lustre, Mont., $17.58; Immanuel S. S., Los Angeles, Calif., $25.53; Friend, Bridgewater, So. Dak., $5.00; Friend, Dolton, So. Dak., $5.00; First Menn. Ch., Butterfield, Minn., $33.46; Swiss Ch., Alsen, N. Dak., $37.83.

Eden C. E. Soc., Moundridge, Kans., $13.85; Menno Elem. S. S., Lind, Wash., $6.50; Salem S. S., Freeman, So. Dak., $100.00; Children's Club, Waldheim Ch., Waldheim, Sask., $15.00; Agnes Dueck, Dallas, Ore., $25.00; Menn. Mission, Enid Okla., $12.21; Int. and Rent, $143.25; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $478.23. **Total, $7,199.88.**

Balance on Hand, October 1, 1938		$ 731.80
Gifts for General	$6,493.33	
Gifts for Spec. Support	419.50	
Interest and Rent	143.25	
Pensions	38.55	
Sundries	105.25	7,199.88
		$7,931.68
Paid out on Orders		7,350.02
Balance on Hand, November 1, 1938		$ 581.66

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR. OCT. 1938

Foerign Mission General Treasury—Miss. Soc., Monroe, Wash., $12.67; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $174.02; Coll. Women's Miss., Program, Western District Conf., Enid, Okla., $13.00; Bethel Ladies' Aid, Langdon, N. D., $10.00. **Total, $209.69.**

Home Missions—Miss. Soc., Monroe, Wash., Gen'l Treasury, $6.34; Eden Ladies' Aid and Miss. Soc., Moundridge Kans., Gen. Treas., $87.02; Coll. Women's Miss. Program, Western Distr. Conf., Enid, Okla., Enid Mission, $13.00; Jr. Miss. Band, Berne, Ind., Canadian Menn. Ch. Bldg. Fund, $20.00; Miss. Soc. Trenton, Ohio, Poor People, Chicago Mission, $5.00; The Friends' Miss. Circle, Goessel Ch., Goessel, Kans., Chicago Mission, $15.00; Bethel Miss. Soc., Mountain Lake, Minn., Chicago Mission, $10.00; Bethel Ladies' Aid, Langdon, N. D., Chicago Mission, $10.00. **Total, $166.36.**

For India—Women's Bible Class, Bethel College Ch., Newton, Kans., Orphan, $30.00; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $30.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Biblewoman, $10.00; Bergtal Sew. Soc., Wnikler, Man., Biblewomen, $30; Menn. Sew. Soc., Hillsboro, Kans., Native Worker, $35.00; Bethel Sew. Soc., Mountain Lake, Minn., Retired Evangelist, $10.00; Jr. Miss. Band, Berne, Ind., Girl, $30.00; Rosefarm Girls Soc., Canada, Leper Home, $5.00; Rosefarm Sew. Soc., Canada, Leper Home, $9.70; Bergtal Sew. Soc., Winkler, Man., Leper Home, $10.00; The Friends Miss. Circle, Goessel Ch., Goessel, Kans., School Bldg., Basna St., $15.00, for evangelistic work, Birra St., $15.00; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St., Clothes, $10.00, for Rev. P. W. Penner, $10.00; Bethesda Sew. Soc., Langhorn, Sask., Where needed, $48.15. **Total, $297.85.**

For China: Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $25.00; Bergtal Sew. Soc., Winkler, Man., Widows and orphans, $10.00; Menn. Sew. Soc., Hillsboro, Kans., Needy, $5.00; Bethel Miss. Soc., Mountain Lake, Minn., Needy, $10.00; The Friends Miss. Circle, Goessel Ch., Goessel, Kans., X-ray, Hospital, $15.00; Miss. Sew. Soc., Pretty Prairie, Kans., X-ray, Hosp., $5.00, for poor Patients, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Hospital, $10.00, for Elizabeth Goertz, $5.00. **Total, $90.00.**

Christmas Fund—Miss. Soc., Gretna, Man., $23.70; Girls' Miss. Soc., Wadsworth, Ohio, $4.00; Bethel Sew. Soc., Fortuna, Mo., $10.00; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $10.00; Cradle Roll S. School Class, Medford, Okla., $2.50; Jr. Miss. Band, Berne, Ind., $20.00; Miss. Soc., Berne, Ind., $135.00; Miss. Sew. Soc., Pretty Prairie, Kans., $20.00; Miss. Soc., Trenton, Ohio, $15.00; Salem Sew. Circle, Dalton, Ohio, $10.00; Sichar Miss. Circle, Cordell, Okla., $5; Bethel Sew. Soc., Mountain Lake, Minn., $85.00; Oakleaf Miss. Soc., Mountain Lake, Minn., $25.00; Bergtal Sew. Soc., Pawnee Rock, Kans., $5.00; Miss Soc., Reedley, Calif., $10.00; Menn. Sew. Soc., Hillsboro, Kans., $10.00; The Friends' Miss. Circle, Goessel Ch., Goessel, Kans., $19.02; Miss. Soc., Upland, Calif., $39.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $15.00; Dorcas Soc., Pulaski, Iowa, $20.00; Miss. Soc., Donnellson, Iowa, $8.00; Happy Hour Circle, Hopeview Ch., Buhler, Kans., $23.80; Immanuel Ladies Aid, Loon Forks, Sask., $20.00; Girls Sew. Soc., Lost River, Sask., $12.00; Bethel Miss. Soc., Mountain Lake, Minn., $75.00; Sew. Soc., First Ch,. Newton, Kans., $15.00. **Total, $637.02.**

Expenses of Ex. Comm. and "Miss. News and Notes"—Brudertal Sew. Soc., Hillsboro, Kans., $2.00; Miss. Soc., Reedley, Calif., $5.00; Eden Ladies' Aid Soc., Schwenksville, Pa., $1.50; Grace Ladies' Aid and Miss. Soc., Lansdale, Pa., $3.60; Sew. Soc., Henderson, Nebr., 90c; Hebron Sew. Soc., Buhler, Kans., $4.50; Miss. Soc., Lustre, Mont., $1.40; Menn. Sew. Soc., Hillsboro, Kans., $2.10; The Miss. Friends Circle, Goessel Ch., Goessel, Kans., 20c; Mrs. Willis Bishop, Lansdale, Pa., 10c; Mrs. Edna Swartzendruver, Bloomfield, Iowa, 25c; Mrs. Jacob C. Kaufman, Marion Jct., S. Dak., 25c; Miss Justina Baergen, St. Catharines, Ont., 10c. **Total $21.90.**

Miscellaneous—Miss. Sew. Soc., Pretty Prairie, Kans., Traveling expenses of Missionaries, $10.00; Ladies Aid, 1st Menn. Ch., Hillsboro, Kans., S. School Supplies, G. A. Linscheids St., Okla., $5.00; Ebenezer Miss. Soc., Bluffton, Ohio, Retired Miss. Fund, $13.10; Coll. Women's Miss. Program, Western Distr. Conf., Enid, Okla.,, Retired Miss. Fund, $26.00, for Expenses of Lit. Com., $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Oraibi St., Ariz., 10.00; Bergtal Sew. Soc., Winkler, Man., Rev. E. Kuhlman, China, for Needy, $10.00; Miss. Soc., Trenton, Ohio, Needy in Canada, $10.00; Salem Sew. Circle, Dalton, Ohio, Needy in Canada, $5.00; Saron Sew. Soc., Orienta, Okla., Freight on Clothes to Canada, $4.00. **Total, $103.10.**

Grand Total, $1,525.92.

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII NORTH NEWTON, KANSAS, DEC. 5, 1938 NO. 49

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Advent

Again we are in the Advent season, looking forward to Christmas, the anniversary of the coming of our Savior Jesus Christ. In the old world they make a good deal more of this event than we do here. For four weeks before Christmas the sermons, the singing and music in the churches, all herald the great event more or less. It is a beautiful custom which we here would do well to emulate more generally. There are really three ADVENTS, three comings of Christ: His coming nearly 2000 years ago which God had foretold by so many of His faithful ones, for example Zech. 9:9, "Rejoice greatly, O daughter of Zion; shout, O Jerusalem, behold, thy King cometh unto thee: he is just and has salvation." Even Job hundreds of years in advance, with eyes of faith scanning the future, says, "I know that my redeemer liveth and that he shall stand at the latter day upon the earth." Job 19:25.—Then there is His second coming as Lord and Judge of the world, "Behold, the Lord cometh with ten thousand of his saints. To execute judgment upon all . . . " Jude 14. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7.—Thirdly, there is His coming into our hearts. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. Christ's first coming is all-important, so will his second coming be. For us, as individuals, however, the most important is His coming into our own lives. If we don't open our hearts to his wooing and let him find an abode there, his first and his last coming will avail us little. Upon the acceptance or non-acceptance of Christ as our own personal Savior depends our own eternal weal or woe.—A saintly man has wisely said, "No man rightly desires Christ's coming but he that has assurance of benefit at His coming. To him the day of Christ's coming is as the day of deliverance to the prisoner; as the day of coronation to the king; the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To him the Lord is all sweetness, as wine to the palate . . . says Solomon; honey to the mouth, says St. Bernard; music to the ear, and a jubilee in the heart."—Grosse.

Different Conception of Salvation

DO Most people believe in some kind of a life after death, but are mistaken as to how to obtain this ETERNAL LIFE. They believe they must DO certain things. The heathen lie on "boards of spikes" to please their gods. Even in civilized lands, people want to DO things to be saved. They are moral, benevolent, etc., and so hope to earn their salvation.

DON'T Another group wants to get salvation by DON'TS—Don't lie, don't steal, don't swear, don't break the Sabbath. But MAN AT HIS BEST comes short of God's Divine Measure—"Be ye therefore perfect." Man hath whereof to glory but not before God.

DONE Another group believes—We can't save ourselves by things we DO. We can't save ourselves by the things we DON'T do. The only way we can be saved is by accepting the thing that Jesus has DONE for us on the cross. Grace points us to the cross where Christ hath redeemed us from the curse of the law—benig made a curse for us (Gal. 3:13), where CHRIST died for our sins according to the Scriptures (1 Cor. 15:3). God loved and gave—man believes and lives. Here is DELIVERANCE. Believe it, receive it.

"What then? Shall we sin because we are not under the Law but under Grace?" God forbid. (Rom. 6:15). Now we "DO" and "DON'T" not FOR Salvation but BECAUSE OF Salvation. It is our joy and desire to please Him who did so much for us—who released us from the GRIP of Sin. (Rom. 6:13)—*Homer Leisy.*

OUTLETS FOR OUR YOUTH.—Youth needs outlets for their energies and emotions, opportunities for self expression, for putting their dreams into action. At about sixteen a girl wants to do something to express her longing to give herself, which grows more intense each year. The boy has the urge of chivalry, the longing to do heroic things. If the home, the Sunday School and the church can provide work of a worthwhile nature, with a challenge for sacrifice, and the satisfaction of achievement, the young lives will ordinarily be quite safe.

Churches are increasingly recognizing the fact that they can definitely help youth by providing varied and interesting opportunities of service, and then ask youth to do things. Many of the noblest workers in God's kingdom made their beginning in the service of the church, where they served their apprenticeship. Those first self-givings are like tiny mountain brooks making their way to the valley, where eventually they unite their waters into a stream that irrigates and fertilizes the land it traverses. Many apparently tiny efforts, when united, can accomplish big tasks. Even a child in the primary group may give its mite to share the adventure of saving souls in Africa or India.

* * *

CHRISTIAN PERFECTION does not mean that the Christian is free from sin. "If we say that we have no sin, we deceive ourselves and the truth is not in us." (I Jno. 1:8). It means rather that our ideal is perfect. Christ is our ideal and He was without sin—the only perfect man that ever walked the earth. We are to be like Him. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is a goal impossible to reach, but forever worth striving after. A goal you can reach is too low. It results in self-praise, self-satisfaction, self-righteousness. In order to grow, we must accept high ideals, then, with Paul, press toward the mark for the prize of the high calling of God in Christ Jesus. . . .

"WHOSOEVER IS born of God doth not commit sin." (I Jno. 3:9). This verse cannot be understood except as one considers the background. It was directed against those who taught that one who truly knows God can indulge in sin and it doesn't matter. Sin does matter; and one with a true Christian experience seeks only to get rid of it. "Whosoever is born of God doth not commit sin" thinking it does not matter.—*Lester Hostetler.*

MISSIONAY WIENS TO VISIT CHURCHES

Arrangements have been made that I visit the following churches during December, 1938.

I. Kansas

December 4. Gracehill Church.
December 5. Bethany Church, Kingman.
December 6. Zion Church, Kingman.
December 8. Bergtal Church, Pawnee Rock.
December 11. First Ransom, Ransom.
December 12. Einsiedel Church, Hanston.
December 13. Ebenfeld Church, Montezuma.
December 14. Pleasant Valley, Kismet.

II. Oklahoma

December 15. Friedensfeld, Turpin.

III. Texas

December 18. Bethel Church, Perryton.

P. J. Wiens.

FOREIGN MISSIONS

P. H. Richert, Sec.

"THE LOVE OF CHRIST CONSTRAINETH"

It was in the cool season at sunset, when a rich high caste Hindu from Sariepalie called for medical help. Dr. Dester and I answered the call and spent the night at Sariepalie. By morning Dr. Dester went back to our mission hospital which was filled with inn-patients, one patient seriously ill with pneumonia. I stayed in Sariepalie to give what help I was able to offer, and by evening a little three pound baby girl was born asking for service. The family had a son about four years old, but had lost all their other children. The parents were much disappointed at this very weak pre-mature baby and begged me to stay and take care of the infant in their home for a month and thus save its life if possible. I did not have the necessary things with me to take care of the baby, and my ideas of cleanliness did not agree with those of the home, where my sterilized cup and medicine dropper for feeding the baby were wiped with the end of the sari of the grandmother. It seemed difficult for me to think of living in an Indian courtyard for a month, eating rice and highly seasoned vegetables, cookies and drinking tea. There were other duties at the hospital to consider.

After thinking about the problem a few minutes, I suggested that I would be willing to take the baby along and take care of it in my own bungalow for about a month, and that they should bring the mother to the hospital in a few days. The mother wept and did not want to let the baby go away from the home, contrary to Hindu custom, yes turning it over to a stranger, a foreigner, seemed impossible to her. However, the grandmother was not one of the old school, who wanted everything done the old way. She declared that she did not know how to take care of such a weak, premature baby. Finally, the father decided that I take the baby along, and that one of their faithful women servants should go along. Probably the servant was to see what would happen to the baby. The baby had been put into a small suitcase filled with cotton and hot water bottles, and in this way we transported the little one sixteen miles to our mission compound, on an old Ford car, the afternoon of the next day. The baby was fed by medicine dropper at first and kept warm by a lantern placed under the baby's suitcase. The parents daily sent a man on a bicycle to take back the latest news concerning the baby, until the mother was brought to our mission compound, after a week. The mother was anxious tc take over the care of the baby at the earliest possible date, and she tried hard to learn to care for it, according to our directions. After a month the happy parents took their baby home, which had meanwhile gained in strength and weight and was doing well under conditions. They paid their hospital fees and something extra and thanked us for what had been done for them.

About half a year later there was again a call for help. This time the Sariepalie road-contractor's brother's child, three years old, was ill with dysentery and they feared for his life. I prepared to stay several days upon the request of the parents. The family asked me to consider their home my own home during my stay, and they tried to show me the best hospitality and friendship. As the little boy was recovering slowly there was time to learn to know this family more intimately. There was the mother, her three sons and one daughter with their families in one courtyard. One day the older brother, whose baby I had nursed in my bungalow, related "I love my little daughter better than any other child, even more than my own son, first, because she is so sweet and beautiful as a flower, and second because she cost us much money and trouble to save."

Then the father continued to ask about our religion and said among other things, *"Do you not think there was a connection between you and our daughter in the previous life?"*

The Hindus believe in rebirth of souls. I answered that we Christians did not believe in transmigration of souls. "Then why did you respond to our call for help and serve us. You did not do it for the money, for you told us that the fees were for the hospital when we wanted to pay you?"

I had asked God to direct me to witness for Him and here was my opportunity. I explained that our religion taught us to follow the example of Jesus Christ to love and serve those who need our help. The road contractor responded, "We appreciated the loving care our baby received, but not one in a hundred would have helped us as you did, as I know people. God must have sent you here at our time of need."

Sincerely yours,

Augusta Schmidt.

THE MENNONITE

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The Minister as a Citizen Community

Paper read by Rev. Arnold Funk at the recent W. D. Minister's Meeting at Meno, Okla.

This paper is to deal with the duties and opportunities of the minister as a member of a social group having common social, economic,educational, political and religious needs. It must be evident that the geographic limits of a locality, called a community, may vary greatly. Someone has ventured the suggestion that a rural community embraces all territory within a "team-haul" of a given center. But that definition would hardly be useful in our day of cars and trucks. So the statement with which we began, namely: a social group having common social, educational, economic, political and religious needs, however large or small the geographic area of this common interest may be, seems to define a community.

Now one question is, what is the place of the minister of a church living among such a group by virtue of his position? It is not so difficult for us to come to some agreement as to the place of the faithful and devoted lay citizen in a community. Of such a citizen we would expect, and rightly so, that he would give of his time, his energy, and his support to such public undertakings as are designed to foster the development and enrichment of the community. He will vote, hold office, support, participate in, or direct various community enterprises, whether they are directly connected with any religious body or church or not.

But what about the minister? Does his position as a minister of a church in the community exempt him from the usual legitimate duties of the average citizen? There are those who would say that it does to a large extent. They would argue, that of all men the minister should be a man apart from the common, so-called secular activities of the community. He is the special representative of the church. Although it would be impossible to think of a church without lay members, *he is the minister.* His is the task to look after the religious and spiritual welfare of his flock. Let him get tangled up in all manner of extra ecclesiastical activities and he will lose the respect of the community for himself and for the church. The affairs of the church and state, i. e. all activity outside of the church, should always be separate and distinct in person as well as in fact. Did not Jesus refuse to serve as a probator of wills, and did not Paul admonish Timothy that, "no soldier on service entangleth himself in the affairs of this life"? Let the minister stick to his church, his work and his preaching, that is where he belongs.

But there are those who disagree most heartily with such a limited conception of the minister's task. In fact they would argue that just the opposite is true.

Instead of exempting him from the duties which naturally and rightfully fall to the conscientious citizen of the community, they would hold that the minister should be in the very forefront of all community activity. Despite the fact that several years ago a committee of leading educators laid out the work of the minister as of necessity falling into six compartments, none of which included social engineering in the community, there are not a few ministers, and laymen too, who insist that such engineering is a vital part of the minister's job. If the church and its program is to be central in the life of the community, it of necessity follows that its leader must also lead in all the other affairs of the community, and in a locality where all needful and worthwhile community activity had been woefully neglected or corrupted and when no one seemed equipped or courageous enough to lead out in a program of wholesome, upbuilding social work, it could well be the minister's opportunity to gather about him a faithful group and lead out. But wise is that minister who knows when, and is willing, to turn the active direction of this work over to others as soon as possible.

If then the minister as a citizen of the community has certain obligations that take him outside of his immediate church, how is he going to meet these obligations? What method or methods should he employ?

History and experience teach us that a minister cannot fulfill his rightful place in the community if he devotes all of his time and energy solely towards the preaching of a personal and domestic piety. These are important. A genuine, wholesome, reasonable personal piety must come first in any permanent reconstruction of community life. But for a minister to stop there is to close his eyes to a large and important part of his task. In the study, "Six Thousand Country Churches in Ohio," prepared by Gill and Pinchot, this fact is tragically revealed. This study is largely the story of 18 counties, in south eastern Ohio, where churches are more plentiful in proportion to the population than in any other part of the state. And yet at the same time it is also the part of the state where illegitimacy, illiteracy, tuberculosis, veneral diseases, corrupt politics and superstition are most in evidence. The reason for this is not to be found in bad economic conditions. It is due to the prevalence of a type of religion which exhausts itself in excessive emotionalism without relating itself to matters of conduct. To quote directly from the book, "For the most part the farm people of these 18 counties are very religious. This is attested to not merely by the large number of churches but also by the frequency of well attended revival services held in spring, summer, autumn and winter. Yet a normal wholesome religion, bearing as its fruit better living and *all-around human development*, and cherished and propagated by sane and sober-minded people is rarely known." Surely the minister's job does not end with the redemption of individuals. It must also include the transformation of the social conditions, yes, the community, in which those individuals live.

But how shall this be done? There are those who hold that the solution to this problem is to be found in instruction, and that most of all in the sermon. Let the minister inform himself as to the social conditions of his community and then let him speak out courageously and fearlessly. Let him expose the evils as they exist, encourage the forces of right, and if he is capable of doing so, suggest ways of action in his sermon. In the words of a recent book, "A message that is calculated to make employees socially minded and to secure a fairer distribution of the product of labor will contribute directly to the end of developing in the community a sense of collective responsibility for the welfare of the poor and of generating the moral power necessary to the relief and prevention of poverty." In other words, the minister has merely to speak and his hearers are sure to act.

But there are others who, having less faith in the willingness of the listener to put into practice the admonitions of the Sunday sermon, and realizing that only part of the community is ever present to hear the message, are convinced that community progress can come only as the minister leads out in action. And impatient or unwilling to let others do it, though they might be better fitted for it, they plunge in, and use methods beneath the dignity of their calling and casting reflection upon the good name of the institution that has ordained them. And not infrequently an amused public is entertained by the antics of a "fighting parson," with very little constructive work resulting.

Yet the fact remains that there is much needed work for the minister in every community, work that cannot be done within the four walls of the church. Knowing this, the minister may readily admit that he is completely unequal to the task if attempted alone. But it may be that it is right here that the minister's greatest strength lies. The transformation of a community so that conditions in it will not hinder but help in the development of true Christian character can never be the work of one man alone. So let the minister use the opportunity of the pulpit in addressing himself to the life situation of his people. Let him secure the services of informed persons to present information on the problems of the community. A forum discussion on a Sunday or week-day evening will do much to inform the public and stir it to action. Let him encourage others to grapple with the problems, and if need be, give them the benefit of his inspiration and counsel. The words of an experienced minister in just such work as we are discussing might be in place here. "There is no particular reason why a minister should lead a boy scout troop or direct a basket ball team. He is apt to be busy with other things. But he can engineer the project, get it going, and furnish it with good advice when it falls into difficulty." The same might be said concerning many other community projects.

Of course there are many organizations in every community that have not been dependent upon the minister to get them started or to keep them going. Some of these may be pushing a program of so-called community welfare that can hardly be harmonized with Christian ethics and virtues. Here another problem may arise for the minister. He may be asked to sit on platforms, to deliver invocations, in general to lend respectability to Sunday proceedings as a bit of ecclesiastical decoration, with the hope that he will not say anything to disturb the program laid out by the leaders. What is he to do? While a minister should seek to have it understood that he is willing to cooperate in all worthwhile community enterprises, merely to accept every request for his services or appearance without discrimination and to think that thereby he is serving his community, may well be a matter of question.

In conclusion, it might be said as a principle for action, that whatever contributes to the true enrichment of life, whether in the church or not, deserves the minister's interest and cooperation. The event of that cooperation and active participation in a given endeavor will no doubt be influenced by his own personal interest in the cause, his ability and aptitude in that particular work, his information on it, and his time for it. But in all things let the minister remember that he is a servant called to serve not only his immediate church but to go out into the highways and hedges as well.

A Pastoral Letter

J. E. Kaufman

Sincerity is a primary element of right character, a fundamental value that is the soul of every other virtue, without which the most beautiful grace, however fair it may seem, is only empty mockery and offence. To be sincere is to be real, just what one seems and professes, free from deception and affection and falsity, from all unreality, presenting not a painted or veneered surface but the same all the way through.

The etymology of the word in English, Latin and Greek is obscure, but it may help us to understand it. The word sincere, has been thought to be from sine, without, and cera, meaning without wax. This has been taken to refer to honey from which all the wax has been strained out, leaving it pure; or to use wax as a putty to fill up cracks and holes in furniture. Another meaning is derived from the Latin words signifying to be wholly separated, presumably from all impure or fictitious elements. Taking the Greek word in Phil. 1:10 where Paul prays for the Philippians that they "May be sincere" we find that there are two suggested derivations giving equally interesting meaning, "tested by sunlight." The other is from the root meaning, "turned around" or shaken so as to sift out all chaff or other impurities.

A sincere person then, is pure honey without wax or one out of whom all wickedness has been strained so as to leave pure sweetness; or one in whom are no holes or cracks covered up and concealed; or one who can be tested and searched with penetrating sunlight or turned around and shaken but no defects are discovered. The insincere person is one that is waxed and puttied and painted until you cannot tell what is reality and what is appearance, what is genuine and what is false. Or the insincere man when shaken up, say in some social snarl or loss of position, will reveal some deception or misrepresentation or cunning shrewdness or fraud that you never suspected was in him.

If what we seem to be on the surface is different from what we are in the core of the heart, if our life is in conflict with our profession, if our conduct is at war with our creed, if our piety and seeming holiness does not produce the fruits of the Spirit, if we get people to believe we are one thing while we are another thing, all our life is on a false foundation, its root is rottenness and its blossoms shall go up as dust.

Our religion should be reality, the same inside and outside and through and through. If it is a creed that is put on as a mask, if it consists mainly of putty and paint that covers up holes and rotten places in our character and conduct, then it is insincerity of the worst kind and degree. No doubt there are some persons that join church and profess religion for the deliberate purpose of using their religion as a cloak of respectability to conceal their rottenness. But many of us are in danger of a less shocking but more subtle insincerity. Insofar as we willingly are worse than our religion, as we let our conduct lag behind our profession, we are guilty of this sin. We should strive to make our practice fit our creed and our character to draw nigh and attain unto our ideal and thus we shall ever seem and be sincere.

Pretense and mere professions, seeming piety and hallo holiness, deceptions and humbugs of all kinds are out of date and we must know and tell and live the truth. Your Pastor.

—*Inman Menn. Church, Inman, Kansas,* Reverend J. E. Kaufman pastor, has a Friendship Circle meeting once a month, and a Men's Chorus, a Ladies' Chorus, a Mixed Chorus, and an Orchestra, each meeting once a week for practice.—Their Mixed Chorus will render the Christmas cantata, "A King is Given" by Dale, December 18.

Sunday School Lesson

A. S. Bechtel

December 18, 1938

CHRIST'S NEW COMMANDMENT

Matt. 5:43-48; 22:34-40; John 13:34, 35; 15:12-14

Love in Christ's Kingdom Matt. 5:43-48

Jesus declares that we owe Christian love to all. The Old Testament plainly taught the law of love toward one's neighbor (v 43). The Jewish teachers interpreted "neighbor" to mean only fellowcountrymen. They assumed also that enemies should be hated. Many professing Christian today hold tenaciously to this teaching and practice it. Jesus declares a new doctrine and a new way of dealing with an enemy (v 44), the way of Christian love. Under the law of like for like, enemies remained enemies. Hate and ill-will continued. Jesus' doctrine overcomes hatred and tends to make for friendship. We must, by our friendliness, win our enemy as a friend. Our love must express itself in sincere prayer for enemies.

Jesus is contrasting the evil law of the natural man with the good law of the Kingdom of heaven. His teaching was revolutionary and only God's grace could enable them to follow Him. In doing as their Father did and desired them to do, they revealed themselves to be His children (v45). He loves and cares for all because His love is broad enough to do good to and for all. Members of God's kingdom are to surpass those who are not in the kingdom in showing friendliness and love (vs 46, 47). Jesus sets forth a manner of life which we are able to follow by the help of the Holy Spirit. In our love, intentions and purposes we are to be perfect. Each one can practice unfeigned and honest love. Complete spiritual obedience and trust in God is the perfection required of us.

The Supreme Commandment vs 34-40

The Pharisees, anxious to confuse Jesus, had one of their number ask Him a supposedly clever catch question, hoping to lead Him into an argument with them (v35). The question (v36) was an important one and Jesus gave a definite and convincing answer (vs 37-40). This commandment includes all commandments. This first and great commandment was in force before any of the others were written. Man's first duty is to God, who is infinite, and it can be summed up in one word—LOVE.

There is a second, like unto the first—not equal to it—the central word also is LOVE—love for fellow man. We are to have the same desire for and delight in the welfare of our neighbor (1 John 4:20, 21). Man's duty to God is that of undivided love, his duty toward fellow man is that of active good-will. Love is the fulfilling of the law.

The New Commandment Jn. 13:34, 35; 15:12-14

Jesus said the most profound things in simple language. Love for one another is one of these. He is leaving a law of life, the law of love—"a new commandment" (v34). The law (v39) said we should love our neighbor as ourselves. Jesus goes much beyond that—a new measure of love—love one another as He loved us. Jesus' standard is a love ready to sacrifice self for others. Our showing a love that is akin to Christ's, is an evidence that we are His disciples in truth. This is a test of our discipleship.

Jesus Himself is the supreme demonstration of love. There is a vital union between Him and the believer, a relation that should be revealed in the love believers manifest toward each other. Jesus loved His own even unto the end. His love went all the way to Calvary. Genuine love is active, shows in deeds. God loves, He gave His Son. Love gives itself, spends itself. Sacrifice is the measure of true love, a universally accepted measure. Jesus' standard has no limit to the price it will pay. Christ takes His followers into a covenant of friendship with Himself. They are His friends who will do whatever He commands them to do. Love as He loved is set first and foremost by Him. Are we His friends?

BLUFFTON COLLEGE PLANT AND NEEDS

The Bluffton College campus is ideally located on the west side of the village of Bluffton. It consists of forty acres of rolling land covered with a natural forest of oak, elm, beech, buckeye, and maple. On the east side of the campus meanders the Little Riley Creek, which abounds in a wealth of material for Biological study.

The plant with present equipment is capable of accomodating three hundred students. The buildings are, for the most part, in good repair.

College Hall, the main building erected in 1900 is a pleasant, conveniently arranged structure. In it are found the chapel with a seating capacity of about 400, class rooms, administration and faculty offices, art studios, Y. W. C. A. room, and a book shop.

Science Hall, the heating plant and the two dormitories are built of rough-faced pressed brick in the colonial style of architecture. Science Hall houses laboratories and class rooms for chemistry, physics, biology and home economics.

Roop Hall, the girls' dormitory, has rooms for about fifty students. The college dining hall, with capacity for about one hundred and fifty, is in the basement. Suites of rooms for the Dean of Woman, the Matron, a spacious lobby, and reception rooms are on the first floor.

Lincoln Hall houses about one hundred men. A large, cosy lobby very convenient for Y. M. C. A. meetings, and a suite of rooms for the Dean of Men occupy most of the lower floor. The campus further has four frame buildings, including temporary quarters for the music department and gymnasium.

Musselman Library, a building of Georgian colonial style, was donated by Mr. and Mrs. C. H. Musselmen and constructed in 1929-30. On the first floor are located the Mennonite Historical Library, two seminar rooms, two offices; on the second floor is located the main reading room accommodating 100 readers. In the reading room are shelved the reference works, and also the periodical files. Three tiers of stacks, providing for the shelving of 30,000 volumes, are located in the rear of the building. In the basement there is a large fire proof vault.

The Newly acquired Grubb library will also be housed on the first floor of this building.

The library is centrally located on the campus, accessible to all students, days and evenings. It contains about 12,000 volumes and about 100 current periodicals. Many of the courses are so organized that voluminous reading, original selection and organization of material is required.

The plant as a whole is, therefore, quite adequate for our present needs. Our most pressing needs now are twofold: First, we can and should accomodate more students; and secondly, more funds must be made available for current expenses.

Regarding the student body, it would cost the college very little more to operate at full capacity with 300 students than it does to handle the present group of 200. The entire organization could function more economically and efficiently with its full student capacity.

The goal could probably be attained by throwing caution to the winds, as many schools have done, and concentrating on numbers regardless of quality or methods used. This, Bluffton College is not willing to do, and as a result we have all we can do to hold our own in the scramble for students.

This situation will be remedied only when Mennonite communities become convinced that the best place for their young people to get a college education is in the church school. The young people themselves have no background from which to make such a decision. They need the instruction and encouragement of parents and friends who are interested in the cause of Christian education.

The second need, money for current expenses, is growing acute, The Ohio Association of Colleges has informed us that our endowment is inadequate and that our salary schedule is far too low. Student tuition pays only a small part of the actual expenditures. This means that an endowment fund must be raised which will assure the college of an adequate income year after year. A campaign to raise such a fund is now being planned.

Only when these two needs are met will Bluffton College begin to render to the Mennonite Church the service of which she is capable.—*Eastern District Brotherhood Topic for December 1938.*

The Best Cure for Worry

By William H. Joyner, D. D.

Worry is universal. Everybody worries. The most common thing among people is worry. Worry belongs to no one class. Some one has said, "Poor folks worry," but so do the rich. Cultured folks worry, but so do the illiterate. Old folks worry, but so do the youth in life's morning. People in good circumstances worry, but so do those who are in harsh and trying circumstances. There are some in the church who worry, and there are some outside the church who worry."

Then we worry about all sorts of things under all condtions of life. We worry about how we are going to get money. We worry about how we are going to keep it. We worry about what we do not have. We worry about the things we have. We worry about what we have said, and we worry about what we have failed to say. We worry about what we have done and about what we have failed to do. We worry about our bodies. We worry about our souls. We worry about our families. Some worry because they are married. Others worry because they are not.

What Worry Does

Two things ought to be said everywhere about worry:

1. It is utterly useless and unavailing.

Worry gets us nowhere. Jesus indicated the utter absurdity of worry when He said, "Which of you by taking thought (or worrying) can add one cubit unto his stature?" If you are five feet tall and would like to be six feet, can you add a foot to your height by worrying about it? Nay, verily. Worry does not do the slightest good in any conceivable direction. It never accomplishes anything worth while.

Dr. B. H. Carroll made the statement that we should not worry about those things that we can help. We should rather get up and busy ourselves doing them. He also says that we should not worry about those things we cannot help. If you cannot help them it will do no good to worry about them. Worry is devitalizing.

Of course, we are not to make a joke of life. We do wrong to have a flippant and happy-go-lucky attitude toward life. The business of living is serious business. For it we need moral earnestness.

Certainly we are to grieve over our sorrows and losses. However, we are not to fret and fume. We are not to be feverish and over-anxious. If you cannot help something that comes into your life to distress you, then accept it as a part of God's plan for your life. Be submissive to His will and wisdom. Never lose faith in the goodness of God. God's way for you and me is always best. It is best even though we cannot understand why. May God give us vision to see "the rainbow through the rain." Let us cultivate the habit of looking for the good, the best and the beautiful, in everything and everybody.

2. It is positively hurtful.

In Psalm 37 we read, "Fret not thyself, it tendeth only to evil-doing." Worry never does anything but harm.

It hurts the individual who worries,—YOU

It is a terrible form of dissipation and prodigality. It is damaging physically, mentally and spiritually. It fills the whole human system with poison. Some one remarked to me about a man on whom I had called in the hospital, "He is worrying over his debts." I replied, "Worry kills peopls and we ought to fight against it." The friend to whom I was talking said, "Yes, it scientifically poisons the system and wrecks it."

Worry is your common foe. It produces an ocean of tears. It is our bitter enemy.

It hurts our fellows,—OTHERS

If we could get off into a place of isolation all by ourselves, it would not be so bad to worry. Oh, it would be bad enough. There ought to be a pest-house for all who habitually worry and will not be comforted. However, you cannot separate patients with this disease from others. They infect others inevitably. When you worry you make other people about you down-hearted. You carry them into the depths of despondency and gloom. Could this ever help anyone anywhere?

It hurts God,—OUR HEAVENLY FATHER

It is evil. God is hurt by all that is evil. When one claims to be God's child it is a shame for him to fret and mope and grunt as if his Father had gone into bankruptcy or had lost His heart. We show that we do not believe God when we worry continuously. If we believed Him certainly we would trust Him, "Commit thy way unto the Lord, trust also in Him and He will bring it to pass." To please God is far better than hurting God. Which had you rather do—please or hurt—help or hinder? Let us seek to avoid anything that would wound the blessed heart of God.

IMAGINARY CALAMITIES

Often we worry over real trouble or calamities. More often still, we worry over trouble and calamities that never take place.

There is no doubt that the vast majority of our worry is about troubles that are purely imaginary. A boy had to pass every day on his way to school a house where lived a crazy man. Usually he did not see him when he passed the house but usually he was scared within an inch of his life. Sometimes he would see him standing at the window or on the porch. One morning the man was at the gate. The man tore out after him in a run. The boy ran. Over the fence the boy went, into a field. Across the cotton patch, down the corn rows, the crazy man hard upon his heels and gaining on him every second. At last the boy, seeing he could not escape, turned, and threw up his hands to plead for mercy. Instead of beating him as the boy expected, the crazy man touched him lightly on the shoulder, and scampered away laughing and crossed fingers, saying, "I got you tag! I got you tag!"

How different from what he imagined. Our troubles are not always as terrible as they seem. There are many wrinkles in the face, many white hairs on the head, many cases of premature nervous prostration all because we lose sleep and energy by "crossing the bridge before we get to it." Let us not foolishly worry over unreal troubles as if they are real.

WHAT IS THE BEST CURE FOR WORRY?

There are multitudinous "cures" for worry prescribed today. The best in the whole collection is the one God's Word gives. What is this? *The unloading of our cares on God in prayer.* "In nothing be anxious (in nothing worry) but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus" (Phil. 4:6-7) Revised Version.

Take your worries to Him. Present your requests to Him with thanksgiving, and as you thus pray, God pledges Himself to meet your need. How will He meet your need? Our blessed Lord will either remove that which causes worry or He will give you grace to bear it. He will give "the peace which passeth understanding." This is all-satisfying, indeed.

Heed the following: "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

A very beautiful thought is brought out by the French translation of this verse. Where our version reads "casting," the French translation is "unload." Positively the best cure for worry *is the unloading of our cares on God in prayer.*

He who fed the prophet by the brook, and kept the widow's crust from wasting, and watched over the Israelites in the wilderness, and to whom even the sparrow's fall is not unnoticed—He has us, each one, on His precious Almighty heart. In his epistle James says, "You have not, because you do not pray." (Weymouth's translation.) — Bible Institute Colportage Association.

God gives us power to bear all the sorrows of His making; but He does not give us power to bear the sorrows of our own making; which the anticipation of sorrow most assuredly is.—Maclaren.

Fifty-first Annual Bethel College Corporation Meeting

Held Nov. 25, 1938

The weather was nice and a large crowd attended the meeting both forenoon and afternoon. There were 4,210 votes represented out of a possible 6,355. Reports were given on various phases of the school and considerable time was spent discussing the same. Since the time allowed for the present Five-year program expires with the current school year, a new program was recommended by the Board and adopted by the Corporation. It pertains to the following twelve points: Complete old five-year program, Constituency, Charter and Aims, College Board, Faculty, Students, Curriculum and Instruction, Student Employment Program, Athletics, Physical Plant, Finances, and Accrediting Agencies.

The election for Board members resulted as follows: Conference nominees were Rev. J. E. Entz, Newton, Kansas, and Rev. S. J. Goering, North Newton, Kansas. The latter was elected. Corporation nominees were H. E. Suderman, Newton, Kansas, and C. H. Goering, Moundridge, Kansas. The former was elected.

The following resolutions were adopted:

a. That we express our sincere gratitude to God and all friends of the school for their interest and loyal support in the attempt to achieve a definite program during the last five years. Although not everything aimed at has been accomplished, nevertheless definite progress has been made and Bethel College was finally admittd to membership in the North Central Association in the spring of 1938, for which we are especially grateful to all friends who by contributing money, labor and in many other ways have so prayerfully supported Bethel College in the past.

b. That in view of the very pressing need of more room because of our growing student body and whereas a temporary roof on the Memorial Hall would of necessity involve considerable waste, we, therefore, most earnestly plead for sufficient contributions to proceed with the walls and the permanent roof on this building without delay.

c. That in deep appreciation we express our sincere gratitude for the $5,000 bequest of last March from the late Katherine B. Moore estate of Mt. Hope, Kansas, and the $2,000 bequest of last September from the estate of the late W. W. Regier of Newton, Ks. Truly their good works on earth will continue long after they are called home into the great beyond. May their noble example inspire many to do likewise and remember Bethel College in their Last Will and Testament, thereby immortalizing themselves by increasing the opportunities of Christian Higher Education for young people of this and coming generations.

Good spirit prevailed throughout the meeting and the discussions were helpful and encouraging.

FORUM

The recent editorial in THE MENNONITE under the caption, "SHOULD THERE BE A CHANGE", shows clearly the advantage of the present system of electing members of the Boards of General Conference. It is evident that the delegates do attempt to select men who they feel are best qualified for the work under consideration. It is natural that the district with the largest voting power will have the largest representation on the Boards. That is not because of a desire to dominate the Boards, but rather because they know the ability of the members from their own district best. If delegates are of the opinion that someone from another district has certain qualifications needed by the Board, they do not hesitate to vote for them.

The fact that certain districts are not represented on the Board is a serious hinderance in keeping all people posted on the work of General Conference. But that difficulty can be corrected, if the Board desires, by appointing a person from any district not represented to serve as a representative of the Board in the district. This representative to be kept posted on the problems of the Board, by being given the opportunity to review files of correspondence upon their completion, by reading the minutes of the Board meetings, explanatory correspondence, advanced information on plans, financial statements, etc.

The fact that the Board of Home Missions is scattered, is an ideal condition and works for a more effective operation of the Board at a substantial financial saving to the treasury. In this way a Board member is in a position to actively supervise the work in the various fields by frequent visits at small expense to the Board. When questions arise which require the opinion and counsel of the Board, they have a member who can prepare a report and start the correspondence in an intelligent manner which, no doubt, helps to bring a quicker solution of the problem. At the same time they have some one present to see that the decision is carried out.

Fraternally, Walter H. Temple.

HOME MISSION COMMMITTEE OF WESTERN District

Receipts—October, 1938

Friedensfeld, H. B. Regier, $30.00; Bergtal, Pawnee Rock, H. C. Shultz, $11.56; Pretty Prairie, Jac. G. Graber, $100.00; Second Church, Beatrice, J. P. Jantzen, $14.87; Pleasant Valley, D. H. Koehn, $15.62; New Hopedale, H. D. Koehn, $21.26; Herold, J. A. Harms, $5.73; Sichar, H. S. Ratzlaff, $4.19; Bethel College, Helen Penner, $19.01; First Menn., Geary, W. H. Coil, $8.72; Hebron, C. Plett, $16.34; Brudertal, S. S., P. F. Funk, $50.49; Saron, J. J. Buller, $15.52; Eden, Inola, G. J. Voth, $13.19; Goessel, I. B. Fast, $16.25; Mennoville, Mrs. O. C. Wehmuller, $19.05; B. B. Neuman, $10.00; Vona, D. J. Tanner, $3.75; Bergtal, Corn, C. E. Nickel, $6.50.

Gratefully submitted,
H. J. Dyck, Treas., Elbing, Kans.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

What They Do

REEDLEY, California—*The Workers' Exchange*, official organ for the Pacific District Conference, came out this month in new dress, with a better grade of paper, and better set-up all around. Miss Emma Ruth, editor for the high school program material in our Youth Section, is the editor of *The Worker's Exchange*.

SHAFTER, California — The mid-year executive meeting of the California Sunday School and C. E. Conference met here November 11. Gust Linscheid was president.

ALBANY, Oregon—The Grace Mennonite church had the pleasure of evangelistic meetings under the leadership of Rev. J. J. Esau. Rev Esau, blind for many, many years, has a message for young people that goes to heart. All that know him, love him.

COLFAX, Washington — The C. E. Missionary committee has been giving what they call "News Flashes," of missions at the Sunday evening mission meetings in the Colfax Society. If our memory does not play tricks on us, the Colfax society is in the habit of doing the unusual.

BERNE, Indiana—*The Vine Press*, newspaper for the Middle District Conference, had a splended cover design, prepared by Mac Smith. Lots of Talent!

What are YOU doing? Write us your news! Mennonite Youth Marches on! Keep Marching!

* * *

CORRECTION: Through an error the footnote to the financial report indicating $50 still due on Reverend H. A. Fast's salary was omitted in a recent report.

——*The Cookie Jar*——

A Christian's Day and a Christian's dollar are trusts from God.

"Christian Chimes on Every Continent"

Isa. 11:1-5; Luke 2:25-32

Young People's Topic for December 18, 1938

Meditations:

M., Dec. 12. An angel chorus. Luke 2:8-14.
T., Dec. 13. Before Christmas came. Phil. 2:3-11.
W., Dec. 14. Old songs, new meaning. Psalm 100.
T., Dec. 15. More songs of angels. Heb. 1:5-7.
F., Dec. 16. A song that thrilled the world. Rev. 7:9-17.
S., Dec. 17. Pealing for peace. Rev. 21:1-6.

Setting—

Numerous small evergreen trees (about 1 ft. high) on piano, table, any suitable places, with tall red candles between them.

Worship Service—

Quiet Music—"O Little Town of Bethlehem"
Song—"O Come, All Ye Faithful"
Scripture—Isa. 11:1-5
Prayer
Song—"All Hail the Power of Jesus Name."

Program Suggestions—

Introductory remarks—The Advent season is here again, *on every continent* with its mystery, its sweetness, its quietness, its beauty, glory and holiness. Our hearts open again to receive the Christ-child anew, to let peace, and good will and joy come in. And every one, and *all men everywhere* can share in its blessings. What is needful to share in its blessings, to hear its chimes *on any continent?*

I. THEME: *Seeing*. "And they saw the star," story of the Wise Men. Let the silence of the night come into your heart, wait upon the Lord. Go out into the open spaces, looking for the star, and in the "Silent night, holy night" it may happen that you meet the Christ. "How silently, how silently, the wondrous gift is given. So God imparts to loving hearts, The wonders of his heaven."

II. THEME: *Hearing*. The shepherds heard the angel speak, they heard the angels sing. And hearing, wonder and deep feelings of awe, and a sense of something great, unspeakable, which was happening came to them. Do we listen when God speaks to us, be it through angel song, some bit of beautiful poetry, some friend, some that he sends into our hearts? If we do, we too may have experiences, too precious for words, of the wideness of God's mercy and love, Christmas may deepen in its meaning.

III. THEME: *Going and Finding*. The Wise Men and the Shepherds both went and found. It is still so in every continent, in every nation. The one who searches finds the "Pearl of Great Price," to him who knocks, it is opened. The doors of the Kingdom stand ajar, and whosoever will may enter in—if only the effort "to go, to find" is made.

IV. THEME: *Telling, sharing the good news.*—The shepherds told—how could they do otherwise. It is still so today—whoever has found the Christ must tell; his heart will not keep the good news selfishly—Christianity is a religion of sharing. Christ came to give, and to share.

V. THEME: *Praising and Giving.*—The shepherds praised, the wise men gave. It cannot be otherwise. There is no time like Christmas for giving—it is an inner urge, a desire that must find expression. Love must give, and lives by giving.

VI. Plan some project where your C. E. may give to others at Christmas time.

INTERMEDIATE DEPARTMENT

The Meaning of Christmas

Intermediate C. E. Topic, Dec. 25, 1938

For Daily Reading

Dec. 19. Christ born in us. Gal 4:19.
Dec. 20. The spiritual view. John 6:50-59.
Dec. 21. What really happened. John 17:1-8.
Dec. 22. Christ's coming in us. John 14:15-18, 23
Dec. 23. Providing Christ a dwelling. Eph. 3:14-21
Dec. 24. Christ comes once more. Rev. 3:20, 21
Dec. 25. Topic—Christmas: Its deeper meaning. John 1:10-18.

A Home Meeting

If possible have the members meet at the church fifteen minutes early, and walk to the home of one of the members, singing Christmas carols as you go. Hold your meeting in the home, seated around the Christmas tree.

Preprayer Circle

Let those who come early meet for a few minutes of prayer. Read John 3:17, bringing out the thought of God sending His Son to save the world as the deeper meaning of Christmas. Pray that there may be a true understanding of the meaning of Christmas and a desire to live it.

A Suggested Plan

1. Musical prelude. (If possible have a music box played under the Christmas tree)
   Group singing, "O Come All Ye Faithful"
   Scripture reading: John 1:9-18.
   Song: "The Light of the World Is Jesus"
   Leader: "Though Christ a thousand times in Bethlehem be born, And not within thyself, thy soul be forlorn."
   Special Song: "There's Room In My Heart for Thee" or the fourth stanza of "O Little Town" sung prayerfully.
   Sentence prayers, closing with "Spirit of the Living God" or "Into My Heart"
2. *Topic Presentation*
   a. Leader's Talk. Speak of how the observance of Christmas has become so general that the true meaning of it has often and to many people been lost entirely. Schools, business, newspapers, communities, clubs have adopted Christmas as a part of their seasonal program. This has its advantages and its disadvantages. Tonight we shall try to get under all the customs that have accummulated around the observance of Christmas and find the deeper meaning.
   b. The First Christmas (Four talks)

(1) Unselfish giving. John 3:16. God loved and gave. He gave His gift to those in need and without expectation of return. The acceptance of the gift and the gratitude are His rewards. How much giving is done with expectation of a return of something of at least equal value? How much useless giving is there because something is expected? A group of Christian workers made this Christmas resolution: "To refrain from needless giving to friends and relatives; to use the funds thus saved as a Christmas gift to Christ; and thus to aid the church in giving Christ to the world." Did your Christmas list contain at least as many names of such who could not return the gift as those who would?

(2) Glory to God, Peace, Goodwill toward men. Luke 2:14 gives us the meaning the angels gave to the coming of Christ. Glory to God for His unspeakable Gift to man. How much glory goes to God in the usual Christmas celebration. Does our observance of Christmas foster "peace on earth, good will toward men?" What evidence do we have of it today?

(3) Keeping His word in the heart. Luke 2:19. What did the coming of the Christ child mean to Mary? It did not end with that day. She pondered all these things in her heart. She kept thinking about what she heard and saw. Thoughts eventually result in action. What is wrong with our Christmas observance? Many hear the true meaning, but they do not ponder it in their hearts. Christmas over we forget about it. We need the Christ in our hearts not once a year, but every day of the year.

(4) Happiness in the heart. Luke 2:20. Only a truly happy heart can glorify and praise God. What made the hearts of the shepherds sing? Not the number and size of the gifts they had received. True happiness comes from a revelation of the presence of God in our lives. Why were the shepherds chosen for this significant announcement? "Blessed are the pure in heart, for they shall see God." If our hearts are right with God, if we have felt His presence this day, if we have been used of Him to touch other lives then it has been a happy day, regardless of

what our Christmas may have been in material things.

Some Questions to Answer

1. Is the general observance of Christmas a help or hindrance in the spread of the true meaning of it? Give examples.

2. When do we honor Christ through our Christmas giving? How can we make our gifts to Him?

3. What are some Christmas customs that are definitely unchristian? How do they confuse people as to the real meaning of it?

4. What difference does Christmas make in the lives of people? When does Christmas observance become real worship?

Closing Song

"Christ for the World We Sing" or have someone read, "As with Gladness Men of Old."

Benediction.

JUNIOR CORNER

THE whole world was lost in the darkness of sin;
The Light of the world is Jesus.
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus.

COME to the Light! It shineth for thee;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see;
The Light of the world is Jesus!

"The Lord Is With Thee"

(Judges 6:12)

What a promise to have at the beginning of a new year of work! It is good too, to remember that this promise was not given to Gideon after the work, unto which he had been called, was completed, but it was, rather, to be the very sail that should launch him forth and that should carry him through to the completion of his task. Though the promise had been spoken, Gideon did not understand the full meaning of the words. Not until in the very giving of the call, God made His presence felt and moved the heart to obedience, and not until Gideon actually carried out the will of God day by day in fighting, in subduing, did he learn the power and the richness of God's promise, "The Lord is with thee."

Suggestive Outline for January, 1939

Januray 1: "The Lord Is with Thee." (Gideon)
January 8: "Whither Thou Goest, I Will Go." (Ruth)
January 15: "Speak, for Thy Servant Heareth." (Samuel).
January 22: "The Lord Will Hear When I Call unto Him." (David)
January 29: "To the Wise the Way of Life Goeth Upward." (Solomon)

Verse for the month: The above quotations

Song of the month:

"Trying to walk in the steps of the Saviour,
Trying to follow our Saviour and King;
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring

Pressing more closely to Him who is leading,
When we are tempted to turn from the way;
Trusting the arm that is strong to defend us,
Happy, how happy our praises each day.

Trying to walk in the steps of the Savior,
Upward, still upward we'll follow our Guide;
When we shall see Him, the King in His beauty,
Happy, how happy, our place at His side!"

Suggestions for January 1, 1938

Quiet Music

Call to Worship

1. Chairman speaks: "I was glad when they said unto me, let us go into the house of the Lord." Psalm 122:1.

2. A voice from the group: "Truly my soul waiteth upon God; from him cometh my salvation. Ps. 62:1.

Worship Service

1. The New Year's Praise: Group sings, "Praise Ye the Lord, the Almighty." Verse 1, 3, 4.

2. The New Year's Assurance: Group speaks in unison, Psalm 23.

3. The New Year's Prayer: Leader and group

a. Leader: "Our Father God, from whom come all our blessings, Whose care is round about us night and day, We bow our heads and try to feel Thee near us, As all together we before Thee pray:"

b. Group speaks the prayer Jesus taught us.

c. Leader: "We know our Father, Thou wilt always hear us, No matter if our words are voiced or thought; And now with greater strength and

WISHING all Junior Corner readers a blessed Advent season and the deep joys that the presence of the Savior brings, once born as a Babe in Bethlehem's manger, and again with of power Life and Light in the darkness of human hearts.

true endeavor, We want to live and serve as Jesus taught.

4. The New Year's Promise: Group reads in unison the promise for the evening "The Lord Is with Thee." This can be put on blackboard within a New Year's setting.

5. The New Year's Resolution: Group sings, "Trying to Walk in the Steps of the Savior."

Mission Minutes: Let this be a few minutes prayer for God's blessing on our workers this coming year. You could apportion the various fields to several juniors asking them to say "Dear Father, please bless our missionaries in India; another junior to say: "Dear Father, please bless our missionaries in China, etc., until all our fields have been covered.

Study Period. Aim: to give the assurance of God's presence in our life.

1. Group sings: "He Leadeth Me." Verse one.
2. How Gideon learned that God was with him: Talks by juniors
   a. An angel tells Gideon that God is with him: Judges 6:11-16
   b. The angel shows Gideon that God is with him: Judges 6:17-24.
   c. Gideon wants to be certain that God is with him: Judges 6:36-40.
   d. Gideon knows that God is with him: Judges 7:1-21; Judges 8:28.
3. "The Lord is with thee": Verses promising the presence of God could be distributed before hand and read at this time
4. Special music: "Standing at the Portal"
5. Leader's prayer of thanksgiving.
6. Group sings: "God Be with You." Verse 2.

Note: Small banners could be prepared (of colored construction paper) with the words on it "The Lord Is with Thee." These could be handed to each junior as he leaves the church: It could be the leader's special New Year's thought to the children.

FOURTH JOINT CONFERENCE OF MENNONITES, SCHWENKFELDERS, BRETHREN AND FRIENDS

Schwenkfelder Church, Dec. 5, 1938
Norristown, Pa.

General Theme

OUR COMMON FELLOWSHIP"

With thanksgiving for the universal love of God, we rejoice to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. And with a simple faith depending upon the regenerative power of God rather than upon humanistic efforts or mechanical means of Grace for the constant expression of an humble, equitable and peaceful life, we wish to gather together to meditate and to exhort ourselves "as the Spirit gives us utterance." Also to pray that we may share with every creature *the Gospel* even as our Lord commanded.

TENTATIVE PROGRAM

Chairman for the Day.—Robert J. Gottschall, Minister, Norristown Schwenkfelder Church.

Afternoon Session—4:00 P. M.

Devotional Period. In charge of the local congregation.

Consideration of the Rediscovery of the Message and the Mission of the Christian Church, as the Holy Spirit directs.

Summation of the concerns of the meeting, Douglas V. Steere, Haverford College, Pa.

Supper served by the ladies of the host congregation 6 P. M.—60c.

Please notify Robert J. Gottschall, 1021 W. Marshall St., Norristown, Pa., before 12-3-38, if you intend to be present for supper. (Don't miss the supper fellowship!)

Evening Session—7:15 P. M.

Moving Pictures of the 1934 Schwenkfelder Pilgrimage to Germany, W. Kyrel Meschter, Glensire, Pa.

Address—Our Common Background, Elmer E. S. Johnson, Ph. D., Prof. Church History, Hartford Theological Seminary, Hartford, Conn.

CORRESPONDENCE

SALEM MENN. CHURCH, MARION, S. D.

Dear Editor and Readers: In line with an established custom our church and the Salem-Zion church held a joint Thanksgiving service.—Last Sunday evening the oratorio MESSIAH was rendered by the music lovers of the community. This is an annual event and always draws record crowds. Next Sunday afternoon the same group will again render this oratorio in the College Auditorium and it will be broadcast over Station WNAB at Yankton by remote control.

We are enjoying very nice fall weather. Our crop this year was about a normal one on small grain. Yields were good and quality fair. But our chief and most popular crop is corn and this failed us again this season. In general the feed problem is not as bad as it has been. The thing that raises havoc with our farmers are the low prices paid for grain and farm products. The great federal farm progam that we hear so much about failed us when we needed it most. Prices were high while we were burned out and now when we produced our first normal crop in years our people are selling it at a loss.

Freeman Junior College reports an attendance of 150, which is up to the figure of several years standing. President John D. Unruh is spending the winter at the University of Texas, where he continues his work for the Doctor's degree. During his absence Prof. Benj. P. Waltner is in charge of the administrative work of the institution.

Before closing this let me refer to an outstanding event in our church last summer. It was the visit of Mr. Le Tourneau to our church and community. Mr. Le Tourneau is the head of the great road building machinery factory of Peoria, Illinois. His messages were full of sound Christianity and his life and work is ample proof that not all big business men are Shylocks. He closed a series of lectures at a joint Fourth of July picnic of our two churches.

October 9th our church added 19 members to its list, 13 of which were received through baptism, and six by letter. At the recent Sunday school election of officers Prof. Edwin P. Graber was elected Superintendent and Raymond Unruh Assistant.

John J. Gering

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TABOR MENNONITE CHURCH, 11-28-38

Greetings! Last Pentecost our pastor, Rev. P. H. Richert, baptized and received into our church membership 36 young souls. Never before have there been so many but, as we were building our church last year, some had postponed this step. We have plenty of room now. There were 332 members at the beginning of the year. To these were added 36 by baptism, 4 by marriage, and 2 passed away, so the toal is now 370. Rev. Richert has again started a catechism class. There are 15 enrolled.

At the close of the General Conference, which Rev. Richert attended as our only delegate, he made a mission tour of the west coast. On Sunday evening, Oct. 23, the five delegates that attended the Western District Conference at Enid, Okla., gave a report and Rev. Richert gave a report of the General Conference.

On August 14 the Kansas Mennonite C. E. Convention convened in our church. On August 28, the Sunday school had its annual picnic. On the first Sunday in October our new Sunday school year starts. That is also our Promotion Sunday. Alfador Frey is our Superintendent. There are 21 classes. The teachers meet each Monday evening in the church to study and discuss the lessons, with Rev. Richert as leader.

Two members have passed away this fall, a young sister, Mrs. John W. Frey, nee Woelk, and an older sister, Maria V. Schmidt. The obituaries of both have already appeared in the Mennonite.—Two weddings occurred in our church: Waldo Flaming and Hilda Brandt, Charles Schmidt and Edna Berg. Both were united by Rev. Richert.

Deacon H. J. S. Schmidt has recovered sufficienty to be able to attend some meetings. My mother, Mrs. J. B. Thiesen remains on the sick list. For six weeks she was in the Bethesda Hospital. Visits, cards, letters are welcome for she is lonely. She also requests prayer.

We have three C. E.'s: The Senior, where everybody takes part, the Intermediate now meeting on a separate evening. They have much music. When the Juniors meet, the parents accompany the children and meet at the same time for a Bible Study Hour. Every Wednesday evening the young people meet at the Church for a Bible Study Class. Rev. Richert conducts the class.

On Thanksgiving Day the S. S. gave a program composed of songs of praise and Psalms. Each of the different classes gave a number. We also have a mission collection on that day. The children's collection was $87.00.

Wishing everybody a Merry Christmas and a Happy New Year.

—D. S. Thiesen, Corr., and Church Secr.

DEATHS

HENRY S. SCHMITT, son of Jacob and Elizabetha Schmitt, was born in West Point, Lee Co., Iowa, and passed away at his home in Moundridge, Kansas, Nov. 24, 1938, at the age of 79 years, 2 months, 11 days. His health had been failing for several years, and his death was caused by heart failure.

On Oct. 5, 1873, he was baptized by Rev. Wm. Galle, and joined the Salem Mennonite Church at Dayton, Iowa. In 1880, he came to Kansas with his folks. With the exception of four years residing in Freeman, S. Dak., he has had his home in Kansas, mostly in and about Moundridge, where he engaged in farming, and later in the lumber business.

On Thanksgiving Day, Nov. 27, 1884, he established his own home with Maria Rupp. One child, John D., now of Wichita, blessed this home, which, however, was terminated by the death of the mother on June 13, 1888. Later he married Agnes K. Dirks, with whom he would have celebrated the golden wedding anniversary on April 14, 1939. To this he looked forward with hopeful anticipation. To this union, were born eight children, all of whom survive. Helen and Marguerite of Moundridge, Mrs. Bertha Penner, and Mrs. Agnes Dyck of near Whitewater, Marvin of Oak Park, Illinois, Reuben of Dallas, Texas, and Dannie and Waldo of Newton.

His departure is deeply mourned by his devoted wife, his children, five daughters-in-law, two sons-in-law, nine granddaughters, nine grandsons, one sister, Mrs. Mary Haury of Newton, Kans., one brother, John Schmitt of Stanford, Montana, and numerous other relatives and friends. The family are comforted in the assurance of his implicit faith in the saving grace of Jesus Christ and are thankful that his passing was quiet and peaceful, unaccompanied by a long and painful illness.

Funeral services were held in the West Zion Mennonite Church. Rev. P. K. Regier, his pastor, and Rev. B. W. Harder delivered appropriate sermons. Internment in Greenwood cemetery, at Newton, Kans.

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MRS. ELIZABETH SCHULTZ DIRKS, daughter of Christian and Helena Schultz, was born Sept. 6, 1880 at Pawnee Rock, Kansas. She went to her heavenly home on Nov. 5, 1938. She reached the age of 58 years, 1 month and 29 days. In failing health for many years, she suffered patiently and never complained. She loved her Lord, often talked of the heavenly home and longed to meet her Savior there.

She grew to womanhood north of Pawnee Rock, on the farm with her parents, sisters and brothers. On February 13, 1898, she was baptized by Peter Dirks and joined the Mennonite Church, of which she remained a faithful member all her life. On February 23, 1898, she was united in marriage with Jacob P. Dirks. To this union were born seven children. Gertie and Elvin, two of the children, preceded her in death.

She is survived by her husband, three daughters, Mrs. T. A. van der Smissen of Buhler, Mrs. Ralph Unruh of Great Bend, Mrs. Garfield Schmidt of Larned; two sons, Elmer of Cimarron and Melvern of Larned; also nine grandchildren. She leaves four brothers and seven sisters and numerous nieces and nephews.

Funeral services were conducted by the Rev. J. B. Schmidt of the Bergtal Menn. Church, Nov. 7, 1938.

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MRS. SUZANNA BERG FRANZ was born on October 2, 1862, in South Russia. In 1874 she came with her parents to America establishing their home in Marion, South Dakota. Upon her confession of faith she was baptized by Rev. Friedrich Schartner and admitted into the fellowship of the Mennonite Church. She was united in holy wedlock with Peter Franz in 1884, with whom she lived until his death, October 20, 1922. This union was blessed with ten children, one of which died in infancy, another Peter, at the age of 30 years, and Martin at the age of 34 years.

Recently while, in company with her daughter Ida Matthies and son John, mother was visiting her brothers George and Cornelius Berg, near Marion, S. D., she contracted pneumonia, after which she passed away to her eternal abode at the home of her sister Agnes Berg, on November 15, 1938, having attained the age 76 years, 1 month, and 13 days. She leaves to mourn her departure three sons, John of Hutchinson, Kansas; Curt of Inman, Kansas; Henry of Corn, Oklahoma; and four daughters, Susie Siemens of Medora, Kansas; Ida Matthies of Hutchinson, Kansas; Elizabeth Janzen of Custer City, Oklahoma; and Agatha Siemens of Moundridge, Kansas. 31 grandchildren and three great grandchildren.

We are confident she is now in her heavenly home. Her life was filled with hard work, privation, and sorrow. But, through it all, she maintained a clear mind to the very latest. Hers was a faith seldom excelled among men. Her life was marked with devotion and sacrifice. Her greatest tribulation during her declining years was her regret over the fact that she was unable to serve others as she had been acustomd to. She fequently expressed a longing to meet her Savior face to face, and a feeling that her departure was close at hand. Her declining years were made beautiful by a devoted family and the kindness of neighbors.

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JOE D. GERING, the son of Daniel and Anna (Kaufman) Gering, was born March 15, 1869, in Waldheim, Russia. The family migrated to America in the year 1874 and came to Yankton, S. D. Later they made their home on a farm near Marion. S. D. —His opportunity for schooling was meager in those days. However, his life revealed his constant endeavor to interest and educate himself with the means at his disposal.—In youth he sought the Lord and gave himself to Him in baptism. He became a member of the Salem-Zion Church.

He was married to Miss Caroline Preheim, June 17, 1914. Six children were born to them. Pearl, Mrs. Christ Kaufman; Linda, Mrs. Kurt Pankratz; Ada, Mary, Earl and Willie, who with their mother mourn the passing of their father and husband, together with the two sons-in-law, two brothers, Jake and Pete, and two sisters, Mrs. Millie Graber and Mrs. Handwerk, their families, and many friends and relatives.

Mr. Gering leaves with us the testimony of a faithful and devoted Christian life. The Lord gave and blessed him in his labors, a happy home life with his family, and the assurance of his salvation through faith in Jesus Christ. In his faith he endured his trials, frequent tests of spiritual and physical nature. He died after years of heart ailment and severe attacks, especially during the last week, having admonished his children and bidden farewell to his family and relatives, confident that by death he entered through faith the heavenly home, where he would meet the Lord, and await his loved ones. The duration of his life was 69 years, 7 months and 25 days. His body was laid to rest in the Salem- Zion Church cemetery on Sunday afternoon, Nov. 13. The Reverends Waltner, Schrag and Claassen spoke words of comfort, and Elias Schrag, Will Ortman, Phil. Krehbiel and John P. Miller sang cheering songs. A very large company of relatives and friends were in attendance.

—*Bluffton, Ohio, Nov. 29.*—Rev. A. S. Rosenberger, until recently president of Bluffton College, and family have moved from Bluffton to Dalton, Ohio, and Bro. Rosenberger has assumed the pastorate of the Salem Mennonite church.

» » JOTTINGS « «

— *WESTERN DISTRICT CONFERENCE PEACE COMMITTEE.* — Following the creation of our "SPEAKER'S BUREAU" the Peace Committee of the Western District has had the privilege of supplying many of our churches with messages on *Peace.* Since May 1 of this year a total of twenty-three churches have been served. The committee is anxious to hear from the remainder of the Western District churches as soon as possible.—*Pastors of churches desiring to avail themselves of this service are asked to write the secretary, Rev. Walter Dyck, Burrton, Kansas, regarding preferable speaker or date.*

— *Zion Mennonite Church, Souderton, Pa.* — J. ALVIN LEBER, aged 47, son of the late Adolf and Amanda Leber, died as a result of an unfortunate fall while making repairs on a barn. He is survived by three children, one brother and three sisters. Interment was at Hillside cemetery.

— *Mennonite Church, Summerfield, Ill.* — "Our Ladies' Aid Society sent 130 lbs. of used and new clothing for Canadian Relief last month, and last Sunday our church took a special offering to help those in distress and need in Canada. We feel this is a worthy cause. The other evening Rev. Sam Goering and Mr. Willis Rich, accompanied by the Bethel College Male Quartet, gave us a very interesting program.—Last Sunday the young people of our church presented the play, "In the Vanguard," by Katrina Trask, to a full house at the school hall. It was well given and made a deep impression. It was directed by Eleanor Camp.

— *Emmaus Church, Whitewater, Kansas.* — On Nov. 14, Alma Regier was married to William Dyck of Paso Robles, Calif., in connection with the silver wedding of the bride's parents, Mr. and Mrs. John E. Regier. The church was beautifully decorated in green for the young couple, and in blue and silver for the other. Rev. H. J. Dyck of the Zion Church, Elbing, officiated and Rev. Theo. Roth of the Swiss Church also spoke.—A. J. Regier, Corr.

— *Giving Cheer to the Sick and Shut-ins* is a worthy type of service. The Sunday Bulletin of St. John Church, Pandora, O., reports: "A nice group from the Ladies' Chorus attended the monthly service at the Hancock County Home. We never go there without taking away greater blessings than the service rendered."

— *Rev. J. B. Epp, in charge of a Bible School at Alsen, N. D.* writes: "Until now the winter here has not been worse than the usual Oklahoma winter weather. But we are promised a stronger dose of it. My MENNONITE serves the whole school, likely also as an inducement to subscribe for it. Shall recommend it.

— *First Mennonite Church, Newton, Kansas, celebrates its Sixtieth Anniversary.* — With thankfulness to God who has prospered the work of their church, during sixty years, the congregation reminisced the experiences on Sunday, Nov. 27, forenoon and evening. The Reverends J. E. Entz and A. Warkentin preached appropriate sermons, representatives of different departments of the church and the aged Rev. Bernhard Regier, gave interesting historical reviews, and Sister Hillegonda recited an original poem which, as all the rest of the program, was commemorative of the work that God has wrought through human effort. Addresses were also given by Rev. Milo Kauffman, President of Hesston College.—The church was organized in 1878 by Rev. Peter Claassen, with 24 members. At this time it has a membership of 556 and an attendance frequently exceeding 700. Charter members still living are: C. F. Claassen, P. M. Claassen, and Mrs. Anna Claassen Regier, brothers and sister.

— *A Pastoral Message.* — Christians in this day must be discerning in considering the world situation. We must not be deceived by false propaganda but we must also realize that vital issues are at stake. The Church stands at odds with the "Zeitgeist" (the spirit of the times.) It stands for justice instead of revenge, for love instead of hatred, for confidence instead of fear, for peace instead of war. The Church must help America "keep her head" in the present crisis.—Erland Waltner, Second Church, Philadelphia, Pennsylvania.

— *Clothing Reaches Canadian Settlers.* — From MOUNTAIN LAKE OBSERVER. Rev. David Toews wries: "We have received your valuable shipment of clothing. You dear people of Mt. Lake never grow tired of doing good. How often you have aided us! . . . Several hundred calls for clothing are waiting to be attended to, some even from old settlers. In spring everything looked promising, but the great drought and the grasshoppers have caused infinite losses. If conditions do not change nearly all the farm lands here will be in the hands of the banks and loan companies in a few years.—This fall we have received much moisture. Rain and snow have made the country roads impassible for cars. In many places fodder is getting scarce.

— *German Propaganda Minister Dr. Goebbels* has publicly warned the Jews that spreading lies about the German treatment of their race only makes their cause worse; that the German nation had again been seriously hurt by false reports about the recent outbreaks in the foreign press; that these outbreaks were the work of an enraged people who had been trying to take the solution of the Jewish problem into their own hands; that the Government had nothing to do with them; and, suddenly as they came, the police forces had been inadequate and unprepared to stop them in time.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Best Gift of Them All

So many gifts at Christmas-tide,
Of value and description:
Bright toys that spin, or crawl, or climb,
A necktie, a subscription,
A book, a necklace, or a dress,
An overcoat or shawl;
God gave to us His blessed Son . . .
The best Gift of them all!

'Tis fine, 'tis noble to have friends
Whom we can thus remember
With tokens of our friendship true
On Christmasday's December.
Thrice happy he who with these gifts
Shuns not Salvation's call,
For God gave Christ, our Holy Lord . . .
The best Gift of them all!

Edwin C. Graber.

God With Us

There were three lights that night:
The star above the darkness, crystal fair,
The foremost angel's garment flaming white,
The baby's circled hair.

Three sounds upon the hill:
A sudden song; low drawn, a woman's sigh;
And, when the midnight deepened gray and chill,
A little, little cry.

Three woes: a witless lamb
Lost from the scattered flock; its mother grieving;
The long deep slumber of the townfolk—blind
And deaf and unbelieving.

Three wonders: dark-browned king
Riding from far; young shepherds' lifted faces;
The silver beauty raining from the star
On Bethlehem's dark places.

There were Faith, Hope and Love:
Faith that had known, Hope that had waited well,
Love that had wrought; and in their trembling midst,
Immanuel!

Nancy Byrd Turner.

Who is Our Christ?

Nearly two thousand years ago a child was born in a manner as no other child. His crib was rocked in the cradle of poverty and reared in obscurity. His life's work was confined to a country about the size of New Jersey. He was so poor that he could truthfully say, "Foxes have holes, and birds of the air have nests; but I have not where to lay my head." As a babe he startled a king; as a boy he puzzled the doctors; as a young man he ruled the course and forces of nature. He went about doing good, healing the multitudes, all free of charge, out of pure love for his fellowmen. He himself never wrote a book. But His life and work were so gloriously blessed and outstanding that more books have been written about him than about any other man or subject. He never wrote a hymn but more poetry or music has been composed with Him as the central idea than any other writer or composer. He is an *Advocate* that surpasses all lawyers. He is the *Star* of Astronomy, the bright and morning star. He is *Alpha and Omega*, the beginning and the end. He is the *Arm of the Lord, Captain of the Lord's host, Chiefest among ten thousand.* He is the *power, the wisdom, the glory of God's light.* He is the *author and finisher of our faith.* He is *God, God manifest in the flesh, God of the whole earth, God with us.* He is *the bread of life, the water of life, the captain of our salvation, the desire of all nations.* He stands forth from the highest pinnacle of heaven's glory, proclaimed of God, announced by the prophets, acknowledged of angels, adored by saints, and feared by the devils, as the living personal Christ and Savior of man. He, for whom there was no room but a stable, is now living in the hearts and directing the lives of countless men, women and children the world over. When he died, few men mourned, but the sun went into hiding for the shame perpetrated on Him. He came as a tangible, personal demonstration of God's unmeasurable love. He came to make us eternally happy, if this be our choice. All that He was, is and does He did for us. What are we doing for Him or those that stand in His stead, the poor, the lost, the friendless, now in this festive season and all along?

A good conscience is a continual Christmas.—Franklin.

Christianity's Greatest Need This Christmas

Christmas is Christianity's greatest festival. It should be a festival of unalloyed joy over the greatest and most precious gift of God to man. Yet, where is there a sincere Christian that does not feel a profound touch of sadness mingle with his Christmas joy, because of the terrible un-Christian situation in Christendom today? Hatred everywhere! Racial hatred, group hatred, national hatred, hatred between different faiths! Selfishness, avarice more general than ever before, with so little regard for those who are in distress, the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned, the least among Christ's brethren (Matt. 26:30ff). And we in America who proudly style ourselves a Christian nation, where are we, with newspapers, stores,, etc., running riot on the *Santa Claus* tommy-rot. In an adjacent town, in a strongly Christian community, with a good many Mennonites, the daily paper heralds the coming of Santa Claus with a cartoon of grotesque figures, and a note that reads in part, "When Santa Claus comes to . . . December 10, with his big new parade which is more than nine blocks long, he will have 20 of the funniest people and animals you have ever seen with him," etc. What a travesty on Christmas, that is meant to be held sacred because it commemorates the coming of our glorious Savior, the great love-gift of God, in thus making Santa Claus, accompanied by grotesque caricatures, the giver and dispenser of gifts! What poison to innocent children's minds! The same nonesense, with all of its harm to youthful hearts, is perpetrated in our public schools and, God have mercy! even in some churches. How long are we, thoughtful Christians, we *Mennonites* going to look on, while this unchristian, heathenish practice is being perpetrated and increasing? Then there are the *Sunday Comics* over which children in Christian homes are allowed to gloat Sunday after Sunday, and grown-ups too, even to the extent of keeping them from church. This is another scheme of the devil, just like Santa Claus, to divert Christians minds from the true things, the godly things, or to make them ridiculous.—If a prophet of the old school were to visit us, he would say, Christians, Mennonites, repent in sackcloth and ashes for permitting such things. Arise, remove them from your midst. Unite in prayer to God, that He may open your eyes to the dangers surrounding you; unite in prayers for peace, for more love to fellow men. Make this Christmas memorable *as a Season of Prayer* that God may have mercy upon you, and that ways may be paved to set this sinful world right.

"He that covereth his sins shall not prosper, but who confesseth and forsaketh them shall have mercy."—Prov. 28:13.

LETTERS

The Mennonite of November 29 took me longer to peruse than it generally does. There were many things of interest in its columns. The editorials on page one were timely. I have too often to think of the unfortunate situation we as German descendants feel we are in when we naturally deplore and protest against the mother country's attitude toward God's people. Let us pray and by voice and vote help keep our nation free from such a situation.

I was wondering who the Mennonite mother is who gave us such "A Timely and Pertinent Word," in the *MENNONITE* of November 29, page two. Very hear more such timely Declarations of Peace! All the other articles, too, were good, though not commented on here.

Thank you, Brother George (Stoneback) for telling us what you are doing along the line of *PEACE* in Goshen, Indiana.

Bro. J. J. Plenert, treasurer of Home Mission work is very thoughtful in giving us his address. Let other treasurers do likewise.

Fraternally yours, Allen M. Fretz.

* * *

Dear Brother Thierstein:

I have been a reader of the Mennonite since the days it had been published in Quakertown, Pa., and Rev. A. S. Shelly had been its editor, and it had still been an Eastern District Conference organ, but, of course, the paper had never been anything like it is today. It was a happy day for our English Conference paper when it was moved to Newton, Kansas, and you people at the College did the editing. I am a graduate of Bethel Academy, in 1911. Haverford College is my Alma Mater. And I have been wanting to tell you personally, Brother Thierstein, and your able assistants, how much we now appreciate the Mennonite. There is not a single department that is not now very good, but Rev. A. S. Bechtel's Sunday School lessons are grand.

I wonder whether you could not enter, perhaps in your "Jottings" a little something of the Upper Milford Mennonite Church, at Zionsville, Pa. This thriving little congregation, one of the oldest rural congregations of our Conference, has for over two hundred years been making steady progress. We have almost from the first been surrounded by much larger protestant churches, and to hold our own against the influence of greater numbers for more than two hundred years is quite a feat in itself. But this small congregation has kept on growing, adding a few members yearly and hardly ever losing any but by death, until we now number approximately one hundred and fifty members, housed in one of the most beautiful Mennonite rural churches, debt-free even during the worst of the depression and, together with the small Allentown Church, support Rev. Howard G. Nice, one of the fine young ministers of our whole Conference. And all this, brother Thierstein, without ever making much ado about it.

We are having weekly church and Sunday school services, monthly meetings of the Young People's Society. Together with a thriving Ladies' Aid Society. Church is always comfortably filled on a Sunday; services, it goes without saying, well appreciated by both members and friends. The missionaries, Moyers, from India, have been with us October 30. Fall communion well attended, and the church has now chartered a bus to convey members and friends to its weekly meetings, the bus brings and fetches the people from Allentown and Emmaus, Pa.

Yours truly, William, S. Geisinger.

* * *

Dear Friend Thierstein:

I have read with interest the brief statement by Olin Krehbiel on "Appreciating Our Heritage," and can't help making a few comments.

I have been greatly disturbed over the fact that there are so many ex-Mennonites all over the country. Our people were among the early settlers of the Colonies. They were a part of the stock which made up the foundation group in Philadelphia and Pennsylvania. It was this stock that later moved westward and settled in Ohio, Indiana, Illinois, etc. These pioneers held within their hands the molding of the basic principles of America. Thus, the Mennonite Church had the unique opportunity of playing a leading role in molding the destiny of America.

This country, however, is filled with ex-Mennonites, not because these folks and their children didn't realize "the value of things Mennonite." They have followed other denominations, or none at all, largely because too many leaders crept into the church who forgot the spirit and saw only the letter of the law. They made the word "peculiar" to mean something "odd" instead of "unique," and so made the church seem impossible to many of the oncoming generations. Instead of holding forth the principles of our Historic Faith, they also introduced too many un-Mennonite ideas. If they had followed the principles of our Faith with the spirit of the Man of Nazareth; if they had been zealous in constructively and progressively building up the church as they were in criticiszing those who didn't agree with them; the Mennonite Church would be one of the largest and most influential churches in the country. What a force we could be for peace at this hour!

Then we have had our quarrels about post- and premillenialism, eternal security, and the like which have caused disension and division and have been the undoing of our churches. Also we have insisted on having congregation government, but we have paid a tremendous price for that privilege.

Our church has no bright future unless this trouble is immediately remedied. And the only remedy lies in colleges like Bluffton and Bethel; and a Seminary from which will flow a source of TRAINED leader-ship which will come into our churches and be tolerant, cooperative, progressive, spiritual, and TRUE MENNONITES.—Sincerely, William H. Stauffer.

Editor's Note: We thank the above three brethren for their interesting contributions, their splendid comments and especially also for their words of appreciation. May we hear from them again.

I WANT A DICTATOR

(Christians would prefer a godly king.—Editor)

I love my country. I try to be a patriotic American citizen. I appreciate the blessing of free speech, freedom of the press, the right to worship as I please, and the privilege of owning private property, but I want a dictator! I want to retain the right to criticize men in public offices and to vote for the men who represent the will of the people in Washington, D. S., but above all, I want a dictator.

I fear Democracy without brotherly love. In America, at the consent of the people, innocent citizens were burned at the stake as witches.

It was the democratic will of the people to buy and sell men, women, and children as slaves. It was to preserve democracy that 10,000,000 men fought and died in "No Man's Land." It was the blundering, plundering will of the people in reply to Pilate's pronouncement, "I find no fault in Him," that shouted in unison "Crucify Him!"

Mass murder, peach seeds saved to make poisonous gas, innocent men lynched without reason or trial—God forgive us for atrocities committed in response to the mad whims of men not motivated by Love.

I want a dictator, a dictator whose heart is tuned to the pulsations of your soul and mine, a dictator for whom the birds sing, and the planet's follow in their courses, a dictator whose eye is on the sparrow and whose soul is in all and above all: one who will humble the proud and confound the wise; one who will heal the leper and give sight to the blind; one who will comfort the broken hearted and strengthen the weak and the weary; one who will turn spears into pruning hooks and swords into plowshares; one who has it planned that the meek shall inherit the earth. I want a dictator who will live forever, one who dwells among men that they might have life and have it more abundantly. I want a sovereign who will bring kindness to an embittered world. I want the liberty of *democracy* guided by the *authority of God* under whose guidance my forefathers came to this blessed land. I want to do justly, love mercy, and walk humbly with Him.—Willis E. Rich.

National Stewardship Convention

(Held in Chicago, Nov. 1-3)

by P. H. Richert

Never before have leading men in all denominations, including Jews, Catholics, and Protestants, been so convinced as today, that a revival in Christian stewardship is needed in the widest sense of stewardship of life, property and service.

This conviction brought the leaders of all these bodies from all parts of the country together, about a thousand of them. The purpose was summed up in "Recovery of Religion and Welfare."

On the first evening the outstanding speaker was the Hon. F. B. Sayre, Assistant Secretary of State from Washington. While I came too late to hear him, through others I learned that he had made an excellent appeal for a penetration of all phases of life, political, social, economic, educational and religious, by the Spirit of Christ, as the only hope for recovery.

On the second day, the first full day, mostly statistical reports were given, which showed how sick the patient was. These reports were so to say "blood tests" to find out just what the ailment is. The diagnosis showed that there were not enough red corpuscles and too many white ones, figuratively speaking.

During the last five years the number of churches in this country has decreased 19%. In one year, 1937, 30,000 churches had to close the doors. Gifts for the Kingdom of God have decreased 28%, for welfare, Red Cross, etc., 22%. In ten years, the attendance of the School and church has decreased 30% in spite of an increase of membership.

During the last five years, on the other hand, the following expenditures have increased:

Autos	188%	Jewelry	24%
Whisky	100%	Armaments	41%
Radios	220%	Tobacco	43%
Beer	602%		

No wonder that the nation is sick in body and soul. For our daily physical bread we expend 17 times as much as for the bread of life for our souls. For the health of the body we expend three times as much as for the health of the soul.

On the last day a number of speakers emphasized the same remedy, especially Dr. Wicky, the General Secretary of the National Conference of the church related colleges. It was really inspiring and refreshing to hear a man in his leading position speak out so boldly and clearly what ails our present schools, namely the separation of ethics from religion, of scholarship from Bible knowledge, in brief, we have divorced education from the Scriptures. If this address could find a place in every home and school in our country, we would soon witness a revival and a recovery of religion and welfare, which was the outspoken aim of this convention.

Constant efforts were made in the addresses to show how much democracy depends on a well educated body of voters. One was reminded of a statement made by an experienced statesman some years ago, "If the voters are intelligent and of good character, a democracy is the best form of government under heaven, but if this is not the case, then it is the worst form of government." Does this perhaps explain the increase of dictatorships in the world? I recall that one of our U. S. Senators a few years ago came home from Washington to Philadelphia so discouraged that he said to one of his friends, "What we need is a king." "What?" said his friend, "a king?" "Yes, a king, but that must be Christ." Why was he so disappointed? Chiefly because lawmakers were so far apart in their aims and opinions that good legislation could make no headway. Selfishness, instead of the common welfare, controlled too many legislators. Only the spirit of Christ can make men unselfish.

The great need for a more spiritual outlook on life was also emphasized. As it is now, the main efforts are to make this world a better place to live in, without paying enough attention to make people fit for a better world. One was reminded of Russia's promise five years ago, to make a paradise in Russia, and at the same time destroy the "opium" of religion, that is destroy all spiritual outlook on life. No wonder that their paradise turned out to be a hell. If other countries will not learn by this example before our eyes, they will have the same experience. If God wanted man, as he is at present, to live in paradisical conditions and to have the abundant physical life without an abundant spiritual life, he could easily place us back into paradise, by making the whole world a paradise. But he loves man too much to do that at this time. Christ's promise of the abundant life is today so often applied merely to physical life, that it almost becomes a blasphemous quoting of Christ, who evidently had first of all the spiritual abundant life in mind, and as a result of that, the physical welfare, and abundant life.

The hospitals and homes for the aged received much attention. The main speaker on this subject claimed that there is danger of depending too much on state aid in this, thus becoming dependent and unfree, which tends to destory democracy and independent thinking besides undermining the spirit of personal benevolence, which after all is essential to real Christianity. He also claimed that on account of medical science and the care of the aged, the average length of life has increased so rapidly, that, while fifty years ago it was 30 years, and 20 years ago 40 years, it is now about 45 years. Where five young men today carry, so to say, one old man on their back, he claimed that by 1975 or so, each young man would have to carry one old man on his back, and we should prepare for this now by supporting the home for the aged program, that is, the church program.

The church colleges also received much attention. It was pointed out that the increase of attendance in state schools made competition between church and state schools so keen, that the very life of the church schools was in danger. It would require redoubled efforts to keep church colleges going by equipping them as well as the state schools. On the questin of college debts an experienced college man said, that they should never be made, and if they had been made, they should first be wiped out. The indispensibleness of the church colleges for church and state, as bulwarks of democracy was especially emphasized.

One thing was somewhat disappointing, namely that not more time was taken for stewardship of money. In this connection I must mention among the literature on display, one little pamphlet by Dr. Vickrey, chairman of the Convention. It is entitled, "When and How should one Give or Distribute from Capital?" It deals especially with wills, and is very good. It can be ordered from: *THE GOLDEN RULE FOUNDATION, 60 East 42 St., New York.*

The motto of this leaflet is taken from Eccl. 5:13-15: "There is a grievous evil which I have seen under the sun, namely, riches perish by evil adventure, and if he hath begotten a son, there is nothing in his hand. Naked came he into this world and naked shall he return as he came and shall take nothing of his labor which he shall carry away in his hand."

NOT TOO MUCH FOR AN INDIAN

An Indian one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, "Why?" The Indian said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time the love of Jesus."

When we realize what it means to have been privileged to hear the gospel, and when we have accepted Him as our personal Saviour, it should follow that we want to get this gospel to those who have not been so fortunate as we. And this brings to mind another story which so beautifully illustrates this point.

A Swedish girl was met at Ellis Island, by a faithful missionary and led to Christ. Out of the first month's wages of twelve dollars, she brought ten to the missionary, saying, "I want to help some one else find the Saviour I have found."

"Let every man give as he purposes in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."

Expressions of Appreciation to and Impressions of Churches Visited

by the Bluffton College Gospel Team

Upon the return of our Gospel Team from a ten day Thanksgiving Vacation tour to our churches at Mountain Lake, Minnesota, Iowa and Central Illinois, it was suggested that I write a brief account of this tour for the readers of our church papers.

As a member of this team, I have had the glorious privilege of visiting altogether, in at least forty different Mennonite Churches, distributed over three conferences, in six states and Ontario, Canada, travelling a total of over 15,000 miles. These various trips have left a three-fold, indelible impression upon me.

First, Mennonites have a priceless heritage to cherish. Mennonite beliefs are not outmoded. They are vital to our present day. I was glad to read the article by Rev. Olin Krehbiel in a recent issue of the Mennonite, where he spoke of the heritage of Mennonites.

On our recent trip we had the privilege to visit the churches at Mountain Lake, Minnesota, where we had a wonderful time of Christian fellowship. Most of them are descendants of Mennonites who came from Russia in the seventies of last century. The priceless heritage was dear to them. Then, too, our visit to the Mennonite communities of Ontario, Can, will never be forgotten. Here too we found a sincere group of Mennonites who believe in our historical principles.

To me, these fundamental principles have their root directly in the teachings of Jesus, and I am glad that they are principles rather than a series of do's and don'ts; for they are adaptable to any age and any situation—are cherished by Mennonites in all churches; however, I have wondered if we have truly pondered their significance—the Bible our Absolute Rule of Faith and Practice, a spirit of non-resistance, the simple life, a pure church, and all the others.

The second great impression was perhaps an outgrowth of the first one—the fact that all Mennonite communities are prosperous. I wonder if this may be due partly to our simple living and spirit of brotherhood. The Lord has promised rich blessing for those who truly follow Him. Everywhere we have gone—Mountain Lake, Minnesota, Iowa, Central and Northern Illinois, Central Indiana, Wayne County, Ohio, and Eastern Pennsylvania—we found a large number of thrifty, hard-working, simple living, prosperous communities. Mennonites are not a dead, backward, decadent people; but they have a dynamic, vital, living message.

The third great impression is preeminently the most vivid in my mind—the fact that everywhere we found a large number of young people who are earnest Christians. To me it was a conclusive answer to the despairing, extremely pessimistic philosophy which would have us believe that everyone is "going to the dogs," and that the church is rapidly loosing ground. Like Elijah we need the scales removed from our spiritual eyes and we too will see the 7000 that have not bowed down their knee to Baal.

The Lord has his 7000 among the Mennonites. Young people are eagerly serving their Lord. They are offering their lives in consecrated service. To claim anything otherwise would be to minimize the Gospel of Jesus Christ, which is so attractive in its saving and energizing power, that when presented in its purity, young people are attracted to it.

In closing this brief—and all too sketchy article —let me, through this medium, thank all those good pastors and churches who have so generously received us in their communities. We hope our visits may have been mutually blessed.

Andrew R. Shelly, Senior,
Bluffton College.

Sunday School Lesson

A. S. Bechtel

December 25, 1938

GOD'S GREAT LOVE

Matthew 2:1-12.

The Wise Men Seeking the King vs 1, 2.

The certainty of God's Word is revealed in Jesus' birth as it had been prophecied 700 years earlier. God used the decrees of men to bring the mother of Jesus to Bethlehem at this time. God entered the life of the world in the person of the Babe of Bethlehem that He might reveal himself fully to men. "The Word was made flesh and dwelt among us." All Bible lanes converge toward Jesus who came to bless all nations.

Wise men from the east came to see and worship the new-born King. They were the ancient magi who were students of the stars and may have learned from Jews of the Dispersion of the much-expected coming of the Messiah, a universal King. God used an unusual star to lead them to believe that now this King had come. They followed the light God gave them, gladly making a long journey to worship the King. They recognized Him to be the Lord from heaven, the Savior. They welcomed Him.

The Alarmed King Herod vs. 3-8

The news brought by the wise men should have given him joy, but he was greatly troubled (v 3). He wanted to be king himself. Many a heart is far from ready to welcome Christ as King. The people too were troubled. Jerusalem, the city of the great King, was not ready to receive Him. Many would be troubled today if they knew he were coming tomorrow. Herod at once inquired from the religious leaders and teachers as to where Christ should be born (v 4). He went to the best source of information and the men gave to him the one indisputable authority, (vs 5, 6) God's Word of prophecy, Micah 5:2. We do well to consult God Himself in his Word for such things as may be found therein. Herod was thorough in his search, he was determined to make sure, but he had left God out of his calculations (v 7, 8). He professed a worshipful interest in the new King which however was all hypocricy (cf v 16). He was convinced this Babe of Bethlehem was the promised King and he deliberately planned to take its life and thwart God's word and plan. There are those, the many today who know the teaching of God's Word about Christ, who believe He is the Son of God, but still refuse to accept Him as King in their hearts, as Savior.

The Wise Men Find and Worship Jesus vs 9-12

They left Jerusalem at once to find the King. God led them, they kept their eyes on the star. They followed the light and it led them to the very spot where the young child was (v 9). They were accustomed to observe stars closely and God adapted His leading to them. He still guides men to Christ, his only begotten Son. He has nothing better to offer.

The wise men rejoiced exceedingly when they found the child (v 10). How marked the contrast with verse 3. They sought the King and welcomed Him, while Herod and Jerusalem did not. Frequently those who enjoy the largest and finest privileges, do the least appreciate them. Often those who have the least light are most eager for more light.

These wise men showed their appreciation in a tangible way (v 11). They saw the child, they had no doubts, their hopes were satisfied, they worshipped Him. The worship went further than mere expression of reverence and adoration. They did not come empty-handed, for after worshipping they presented gifts out of their precious treasures—very costly gifts, the best possible—and their hearts. Christ is always worthy of our best. The true order for us is, first worship, then giving, worship in giving. The wise men sought Jesus, they found Him, they rejoiced over Him, they worshipped Him, they gave gifts to Him. Our best gift to Him is our heart and life—all our love. God in His supreme love gave His Son to us. We too should love Him whole-heartedly.

May the Lord bless us all as we begin another year of life and usefulness.

—Dr. Wicky at the Stewardship convention in Chicago: Horace Mann, one of the early founders of our present public school system, who lived 100 years ago, once said, "After our country will have had the public schools a hundred years, the crimes will have disappeared." On this assumption the system was built. What has been the result? Crimes have increased 500 per cent since Horace Mann lived.

Publication

The Board of Publication of the General Conference has recently caused to be sent to the churches samples of the projected new

INTERMEDIATE S. S. QUARTERLY

publication of which will begin early in the New Year and orders can be filled for the second quarter and the rest of the year of 1939. In a letter and through the Mennonite the churches, resp. Sunday Schools, have been kindly asked to save their orders for literature for the intermediate ages for this new Quarterly. We confidently hope that they will cooperate with the Boards of Education and Publication in doing this. Orders for 2nd, 3rd and 4th quarters can now be placed any time.

There have also been sent out to the churches about 1800 copies of the new

JUNIOR MESSENGER

successor to the Kinderbote and Junior Messenger for our English churches. The copies distributed are the first number of the paper for 1939. Single subscribers to whom their copies have been sent as usual, were requested in a letter enclosed with the paper to save them for that number. To churches and clubs several samples were sent for examination, especially also to places where the German-English paper has not been read. This has reference to the Eastern, Middle and Pacific Conference *generally*, as well as to other parts of our Conference.

May we hope and pray that this paper, which is considerably improved over the old one, find entry and use in a very large number of our General Conference homes, either singly or through club orders by Sunday Schools. We are confident that the editors, with the help of God, will make this a positively blessed piece of literature for our children and young people.

To avoid the confusion that has so long existed in connection with subscriptions to our publications, particularly the church papers, the Board of Publication has engaged *Bro. J. M. Suderman,* a well reputed minister of the Western District, *as Subscription or Circulation Manager,* with office at Newton, Kansas, where in the future all orders for subscriptions and money paid for them are to be handled. Bro. Suderman was to begin work now. He is under the doctor's care at present, but is steadily improving and hopes to begin his duties about the first of the year or soon after. More definite information later.

By order of the Conference the Board of Publication are also to provide a *Kinderbote,* or a successor to it, for the churches that need or prefer a German children's paper. The Board met with several of the leading brethren in the Canadian provinces at Saskatoon. As they were not quite sure as to the character of the paper they wanted, they agreed to appoint a committee which should consult with others, study the needs, and then lay their plans before our Board. But to date we have not yet heard from them.

For the Board of Publication,
J. R. Thierstein, chairman.

"Mennonite Radio Hour"

At the recent Western District Conference in Enid, Oklahoma, the Committee on Schools and Education was delegated to feature some radio programs pertaining to Mennonites. Dr. A. Warkentin found that Station KFH, Wichita, Kansas was willing to let us use the station for such a purpose on Saturday of each week, from 9:30 to 9:45 a. m. So the Committee appointed the Brethren J. N. Smucker, D. C. Wedel and Menno Schrag as a radio committee to arrange for the programs. And with the help of others they have succeeded in giving several. Though the efforts were amateurish, a good many people expressed their appreciation of them to the Station.

A couple of weeks ago the management informed the Radio Committee, they could no longer permit these programs as coming from the church, as other churches were requesting the same privilege. However, if Bethel College were to present the programs, they might be continued under the caption "Mennonite Radio Hour."

This change has now been made and a series of programs will be presented during the coming weeks by the College, centering around Christmas and New Year. If they please, will the friends continue telling the Station so.—Western District Conference Committee.

ATTENTION !

OUR GENERAL CONFERENCE TREASURERS

As there are some complaints as to who and where some of our General Conference treasurers are, we give the list here:

Foreign Missions: Mr. J. E. Regier, Newton, Ks.

Home Missions: Rev. J. J. Plenert, 429, Knorr St., Philadelphia, Pa.

Publication: Mr. E. W. Baumgartner, Berne, Ind.

Education: Dr. P. R. Schroeder, Freeman, So. Dak., *not* Prof. P. H. Richert, North Newton, Ks.

Emergency Relief: Rev. P. H. Unruh, Goessel, Ks.

Trustees: Mr. Karl A. Richert, Newton, Ks., who is also *Conference Treasurer.*

Committee for Doctrine and Conduct: Rev. J. E. Entz, Newton, Kansas.

Peace Committee: Prof. L. J. Horsch, Upland, Calif.

Women's Missionary Society: Mrs. Frieda Regier Entz, Newton, Kansas.

Sixty-Fourth Eastern District S. S. Union

Zion Menn. Church, Souderton, Pa., Sept. 24, 1938

(Abbreviated)

THEME: "LEARN-THEN-SERVE"

Business:

The Mission Secretary reported a total of $817.52 had been raised on our pledge of $750.00. The amount in excess of the pledge was divided on the same basis as the pledge was made, i. e. 1-3 to each of the following: Native evangelistic work in China; American Indian Mission; aid for the new church at Dallas, Oregon.

The Mission Project for this year is:

For Rev. J. H. Janzen, for sending out his "Letters to my people" in Canada, $220.00;—For a mechanical refrigerator for the use of Drs. Bauman in Champa, India, $300.00;—For the return passage of Missionaries S. T. Moyer and Mrs. Moyer to India, or for any special purpose that Missionary Moyer may suggest, $330.00;—Total, $750.00.

Resolutions adopted:

1 and 2.—The usual expressions of gratitude toward God and the host church.

3.—RESOLVED: That in view of the disturbed conditions all over the world, we renew our stand for evangelical teaching, Christian conduct and Mennonite principles, (in particular, non-resistance) and that we encourage Sunday Schools to take a firm stand in this regard.

4.—RESOLVED: That we recommend to all teachers and scholars the reading of the pamphlet on Peace, as prepared by Rev. E. J. Bohn.

Other resolutions adopted earlier in the convention:

2.—Resolved: That a wire of congratulation be sent to Brother Charles H. Moyer of Philadelphia, who was the first treasurer of our Uunion sixty-four years ago.

3.—RESOLVED: That if the Union accepts the project to accumulate money toward the erection of buildings, etc. on our new retreat grounds, that we vote to authorize our treasurer to draw an order immediately to donate $100 toward this project from our general treasury.

4.—RESOLVED: That a synopsis of convention and formal resolutions be sent out to each Sunday School Superintendent for his information and use at his discretion.

6.—RESOLVED: That we authorize the incoming executive committee to contribute $25.00 to the Retreat Committee and to pay the expenses of the members of that committee, who represent this Union.

8.—RESOLVED: That the Evangelistic effort be continued and made a definite part of the Sunday School.

9.—RESOLVED: That we continue to be interested actively in the support of the Mennonite Book Concern and the publications of the General Conference.

10.—RESOLVED: . . . . that this Association desires to cooperate in the plans for the entertainment of the General Conference in this District in 1941, in any way they feel we may be of service, and that we make the sum of $25.00 available toward the advance expenses in planning for the sessions.

The convention was addressed in the afternoon session by Rev. Erland Waltner, Pastor of Second Church, Philadelphia. His lecture was based on the Convention Theme, "Learn-then-serve."

Some outstanding impressions received:

"We find that many of those who sit under our instruction as Sunday School teachers do not carry out the things they hear. They are hearers and not doers. Learning and Serving on the part of the teacher must be united. Learning is more than the acquiring of knowledge. It is the experience of life.

"The teacher must be "Christian, Consecrated, Creative;" must have natural ability. The teacher must study and set the example.

"The teacher must always have a definite goal and must know how to proceed with the presentation of the lesson material. The teachers must be regarded as shepherds; must lead the pupil to have a desire to study the Scriptures.

"Do not feed the child 'apple sauce.' but plant 'apple trees.'

"Finally, the teacher must know, live and teach the truth."

The evening session was addressed by Rev. Harold Burkholder, Pastor of East Swamp Church. His discourse was also based on the Convention Theme.

Officers of the S. S. Union for year 1938-1939:

President—William H. Shelly, 2nd Church, Phila.; Vice-President—Walter M. Nace, 1st Church, Phila.; Secretary—Mrs. Florence Schultz, Schwenksville; Treasurer—Raymond Stauffer, Zionsville; *Field* Secretary—Walter H. Temple, Germantown; *Mission* Secretary—Miss Huldah, Meyers, West Swamp.

—*Dr. Peter D. Thieszen of Marion, So. Dak.* died recently at the age of 80 years. Dr. Thieszen was known far and wide. A number of years ago an effort was made to stop his practice, because he could not procure a license. The case was taken before the state legislature, and a bill to restrain him from practice was introduced. When this became known, so many members of the assembly remembered cases in their neighborhood where the Doctor had brought relief, and the sentiment in his favor became so strong that the measure never even got a first hearing. His father Derk Thieszen was one of the best bone setters and anatomy experts known. His charges were 25 cents and no charges on Sunday. The Thieszen's have a clinic in Marion and three of Dr. Peter Thieszen's sons have offices there. To help suffering humanity is their sole purpose.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J. Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Select Projects for Young People Groups of General Conference

North Newton, Kans.—A Y. P. paper, prayer calendar and Y. P. follow-up system have been added to the list of mission projects which are now being engaged by the Mennonite youth of the General Conference.

The proposed paper is to be a means of uniting more effectively the young people's groups in all the districts of the conference. Present plans are to substitute the "Our Youth Says" in its present form with a separate publication put out by the Y. P. Union in cooperation with the Board of Education and the Board of Publication.

The prayer calendar and follow-up system are being worked out in response to the new program adopted by the young people in their recent session at Saskatoon. The purpose of the follow-up system is to keep in contact with young people leaving their home for school or work by placing them in contact with Mennonites in their new locality.

Divide Missions Funds

An appeal is being made to the various young people's groups for the regular mission projects. Missions receipts are being divided into three ways. One portion goes to China for native workers; another goes to India for the mass evangelism fund; the third will be used to support city mission workers in the employ of the home mission board.

These projects have been accepted by the young people's committee in its program of cooperation with the foreign and home mission work of the General Conference.

Later articles will explain the proposed follow-up system. It is hoped that readers will send comments and questions on it to "Our Youth Says," North Newton, Kansas.

Young People's Committee Decides to Assume Full Debt Payment

"Due to an oversight in the report of the former treasurer the Y. P. Committee announces that it is in the red. The former committee left unpaid part of the salary of the field secretary, the amount of which was $50.00.

"The new committee is taking over this debt and so needs funds right away in order to carry on its work. The offering taken at the conference has covered part of the deficit. It has been decided that the deficit be taken care of by making this appeal to our young people's societies so that the work may go forward.

"We trust that our Mennonite Youth will respond to this need and to the new endeavors of our Young People's Union.

Yours "toward a united Mennonite youth in Christ,"

William Juhnke, treas. of Y. P. Union

DECEMBER

Though the earth has grown old with its toil and its strife,
In December, it always is young.
It is then that it seems to take on renewed life
For 'tis then that the cheer of our Christmas is rife,
And the sweetest of carols are sung.

It is then that the feet of mankind should be led
To the path that the Savior has trod.
It is then that the poor should be sheltered and fed,
It is then that our every good deed should be sped,
For we are the children of God.

—Harvey Peake

INTERMEDIATE DEPARTMENT

Looking Forward

Intermediate C. E. Topis, January 1, 1939

For Daily Study

Dec. 26. Solomon's wish. I Kings 3:5-14
Dec. 27. Elisha's request. 2 Kings 2:8-15
Dec. 28. The ambition of James and John. Matt. 20:20-24
Dec. 29. Paul's aim. 2 Cor. 5:4-10
Dec. 30. Paul's plan of work. Rom. 15:14-21.
Dec. 31. Steps in growth. 2 Peter 1:2-11
Jan. 1. Topic—"The Person I Hope to Become." John 1:12; Phil. 3:7-14.

Something Different

To make this topic personal, you might try this: After the discussion, allow about 10 minutes before the close of the meeting. Provide each Intermediate with paper, pencil and an envelope. Ask them in all seriousness to describe, "The Person I Hope to Become." This can include the career as well as the character. These are then put into envelopes, sealed and addressed to themselves with the date January 1, 1949 in one corner. Give them into the keeping of the pastor or some other person who will be interested enough to preserve them and send them to each of the writers 10 years hence.

Preprayer Circle

Read II Peter 3:18. Pray that your meeting may help each one to see what kind of person he may become in Christ Jesus. Pray that there may be a sincere interest in the topic.

Praise in Song

Select several songs of praise and aspiration.

Announcements. (President in charge)

Quiet Worship

Piano: (softly) "Jesus Calls Us"
Leader: John 1:12
Special music: "I'm A Child of the King"
Scripture lesson: Phil. 3:7-14.
Song: "I'll Live for Him"
Sentence prayers, closed by the superintendent.
Offering: "We Give Thee But Thine Own"

Presenting the Topic

1. For the leader. What I am tomorrow I am becoming today. Tomorrow it is too late to change what I am becoming today. When harvest time comes a man may wish to reap wheat instead of the corn he has planted. But it cannot be done. So it is with character. "Whatsoever a man soweth, that shall he also reap." We need to realize that we are building today the kind of person we shall be in the future. Illustrate with the skill of a violinist, which he must acquire when very small. Are we sowing the seeds now of what we expect to reap in the future?

2. Character or career.

a. 1 Kings 3:5-14. Do you consider Solomon's wish a wise one? Why?

b. Matt. 20:20-24. What was wrong with the ambition of the two brothers? Which did they put first, their character or career?

c. What is the difference between the character of a person and his carreer? Which is the more important? Why should we be more concerned about our character in the thinking of the person we hope to be?

3. Determining our future. (short talks)

a. The soil. John 3:7, a regenerated heart. It must be a changed heart by the power of God. If you expect to make something beautiful you must have good material to start with. II Cor. 5:17.

b. The seed. 2 Peter 3:18. How does our growth depend upon our knowledge of His word? What part does the Quiet Hour play in determining our future?

c. The cultivation. 1 John 3:3; 1 Tim. 4:12. How is our future affected by our thoughts; our habits; faithfulness in little things; our ambitions?

Closing Moments

Build it straight and strong and true—
"We are building every day,
In a good or evil way;
And the structure as it grows
Will our inmost soul disclose.

Till in every arch and line
All our faults and failings shine—
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss—
That can be both dark and fair?
Lo, its name is Character.

Build it well whate'er you do,
Build it straight and strong and true,
Build it clean and high and broad;
Build it for the eye of God."
—Unknown

Benediction: Ps. 19:14.

JUNIOR CORNER

"Whither Thou Goest, I Will Go"

(Ruth 1:16)

Consecration Meeting, January 8, 1939

Quiet Music

Opening service. Brief because of consecration service.

1. Song service of favorite hymns
2. Responsive reading: Psalm 91:1-12
3. Leader's prayer

Mission minutes: Recent reports from the field. Brief discussion of project to be taken up. Please remember that to your District Mission Secretary (Women's Mission Society) has been given the task of suggesting projects for the endeavors. To find who your representative is, just look at the heading of the Junior - Intermediate page of Mission News and Notes.

Study period. Aim: To deepen the longing to become a follower of Jesus.

1. Group sings: "Whosoever Will May Come." Verse one.

2. Learning from the Book of Ruth: At the pre-

vious meeting let it be announced that each one read the book of Ruth and bring one question to this meeting. At this time these questions could be read one by one and answered by the one who first raises a hand. The answer should be proved by the scripture passage.

3. Group sings verse two of "Whosoever Will"
4. Learning from Ruth: Talks by juniors
   a. Ruth makes a right decision: Ruth 1:1-10, 14-22
   b. Ruth serves faithfully: Ruth chapter 2
   c. God blesses Ruth: Ruth and her mother-in-law are provided for (chapter 2); Ruth finds a husband (Ruth 4:13); Ruth comes into the family into which Jesus was born. Ruth 4:12.
5. Group sings verse three of "Whosoever Will May Come."
6. Discussion: "When can God bless me?" The answers should be drawn out of Ruth 2:13: When we make the right decision to walk with Jesus, when we serve Him faithfully, when we stay so near to him as though we were under His wings.
7. Solo voice (from the rear, unseen): "Under His Wings." Verse 3 only.

Consecration Service: Lights out. Candles lit.

1. Quiet music plays while candles are lighted. Use the music of "Under His Wings"
2. Recitation by a junior using verses 1, 2 and 4 of "Jesus Calls Us"
3. Response by a group singing "I can Hear My Saviour Calling." Verse 1 and 4.
4. Leader's Heart-talk: Speak the words of the song, "Give Me Thy Heart."
5. Response by group singing verse 2 and 5 of "Just As I Am"
6. Leaders' closing statement: "Ruth said to her mother-in-law, "whithersoever thou goest, I will go." She profited by her decision to be true. May God lead our hearts to say to our Saviour, "whithersoever Thou goest, I will go." It will be profitable for us to be true to Him.
7. Groups response: "I Would Be True to Thee, Lord." Verse 1.
8. Parting prayer by group.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Eastern District Ministers' Meeting

held in Mennonite Memorial Church, Altoona, Pa.

December 9, 1938

Afternoon Program, 2:30 o'clock

Devotions ---------- Rev. Emerson F. Slotterback
Hymn ---------------------------- Congregation
Theme — "What is Necessary for a Good Church Organization?" ------ Rev. Freeman H. Swartz
Music -------------------- Smith Corner Church
Theme — "What is the Work of a Layman in the Church?" -------- Rev. Erland Waltner
Music -------------------------- Altoona Church
Theme — "What Should be the Attitude of a Church that is without a Pastor? ------ Mr. Samuel Snyder

Fellowship and Evening Meal

Evening Service, 7:30 o'clock

Devotions ----------------- Rev. Arthur Snyder
Music ------------------ Roaring Spring Church
Sermon — "The Congregation's Responsibility to the Pastor or Elder." -------- Rev. John Raugh
Music ------------------------- Altoona Church
Sermon — "The Pastor's Responsibility to the Church" -------------- Rev. John J. Plenert
Hymn — "Have Thine Own Way Lord" Congregation
Ordination of Rev. Slotterback -- Rev. A. J. Neuenschwander
Closing Hymn and Benediction

Conference Officers

President — Rev. John J. Plenert
Vice President — Rev. Howard T. Landes
Secretary — Rev. Howard G. Nyce
Treasurer — Mr. Alvin H. Alderfer

RIDING TO A FALL

President Joe Scott of the Oklahoma state board of agriculture doubtless sounds pretty prosy and mossbackish when he says the football team at Oklahoma A. & M. college is far less valuable to the state than the college's livestock judging team. He may be regarded in some quarters as an eccentric old fogey when he adds that the money paid at the college for a coaching staff could better be used to buy a dozen dandy bulls for the improvement of the state's livestock.

But if Joe Scott sounds that way, the colleges themselves, including the coach-baiting alumni, are largely to blame. For many colleges are terrifically over-emphasizing football and in the inevitable reaction that will develop one of these days, there may be no intercollegiate football left.

Some of the college presidents are trying to lead a movement to make football incidental in higher educational display windows. They are exposing their necks to the wrath of those who back the present hysterical college football set-up. But they are far better friends, for all that, of collegiate football than those who are now certainly riding it to a fall.

Non-Resistance and the Service of the Army Chaplain

John Horsch, Scottdale, Penna.

What is the task of the military army chaplain? On account of the circumstance that this question has recently been considered in Mennonite circles, it might be just now timely to draw attention to a writing giving dependable information about this.

The booklet is entitled "Kriegerzweifel, ein Soldatenbuechlein" (Warriors doubts, a booklet for soldiers). The author is Robert Falke, Superintendent (Bishop) of the protestant state church in Wernigerode. It appeared at the time of the World War (1917), published by E. Bierman in Bremen. The booklet brings evidence, that many soldiers, who have received a Christian education in their youth, are subject to serious doubts whether military service can be reconciled to the teachings of Christ. The writing shows that it is precisely the task of the army chaplain to convince the doubter of the ostensible error of such thoughts.

The author first speaks of the various national enemies of Germany during the World War, and then continues:

"To these enemies is added, gradually, another, and he is almost more dangerous than those mentioned. That is DOUBT. Of course, it is not the doubt as to whether we will win the war. After two victorious years of war, we Germans will not pemit ourselves to be deprived of this assurance of victory, and we have unlearned fear.

"It is a different doubt, which is crawling through the trenches and creeping into the hearts of the warrior: namely religious doubt. It makes the heart sick and paralyzes the arm.

The religious doubt, of which the author of this writing here speaks, is the doubt as to whether military service agrees with Christianity. He then continues: "This war has become a gruesome murder. Millions of Christians have been buried in the ground. Frightful distress has come over the peoples.

"When the German warrior meets the Frenchman, the Englishman and Russian in close combat, he runs the cold bayonet through his body or shatters his head with the gun-barrel. How does such murder agree with the command to love ones enemy?

"Those are warrior's doubts! They have arisen mightily in the course of the long duration of the war, and disturb the mind of many a brave man. They have written us from the trenches and have begged us to help them in their distress.

"Jesus commands: 'Love your enemies.' Is it not quite impossible to keep this command in war? Many a warrior has scruples on account of the contrast between the command of Jesus and the mass murder during the world war.

"Here one must, first of all, clearly and definitely admit: Jesus has given this command only for relations between individual persons, but not for the relations of peoples for each other. In personal relations a Christian shall try to love his enemy by not rewarding "tit for tat," but by forgiving and forgetting.

"But in warfare between the nations the love of one's enemies has an end. In such a battle the individual soldier should have no qualms of conscience. He does not bear the responsibility for his killing, but the government. As long as the battle rages, Jesus' command of love is completely annulled. It is not valid during the hours of battle."—So far the author of the book under discussion.

"The command of Jesus completely annulled.?" Then one must ask with Luther (in his catechism): "Where, in the Word of God is this written?" The author of this writing gives no answer to this question. Neither does he make an attempt to answer this question. It is obvious, that this matter is a miserable commandment of men.

The author continues in the same manner: "For us, during the engagement on the field of battle, this commandment to love our enemies, has no longer any meaning. The less consideration we use in wielding our weapons, the more merciful it is, for the sooner the war is ended. The killing is no sin in this case, but a service to the fatherland, a Christian duty, yes, a service to God. The waging of war becomes itself a commandment of love.

"In love to our fatherland and in love to our kaiser, we want to use all means to strike down the enemy, and make it no matter of conscience.

"Of course, murder in itself pleases no honest Christian. The soldier, too, feels a horror when he thrusts the cold steel through the breast of his opponent or smashes his head with the gun-barrel. Only the beast finds joy in murder, not the Christian. The soldier is in a terrible transport while he is spreading wounds and death about him. When the battle is over, he prefers not to think any more about the slaughtering and murdering. It is a bad dream, of which we dislike to be reminded.

"The war has disclosed the true nature of our enemies, their hypocrisy and their lying, selfish disposition. It is therefore a service to God and a holy duty, to punish all our opponents with tremendous force, and if necessary to annihilate them. In this battle satan himself is fighting as the ally of our enemies." As long as the cannons thunder in this world war, the commandment of Jesus: "Love your enemies" has no longer any validity. It is the greatest blessing for our enemies, if they are defeated, for then they come to realize their wrong, repent and become better than they formerly were. So away with all conscientious scruples."

So far the author of the booklet under consideration. Is it not almost unbelievable, that one tries to excuse military service with this kind of reasons? And is it not very remarkable, that a man who confesses himself to be a Christian, and who on top of that holds a high office in a Christian church, can call the waging of war murdering and at the same time a Christian duty, yes, a service to God, And is it not equally strange, that the assertion is being made, that the commandment to love one's enemies is in war completely annulled, and the Christian is not responsible before God for the hatred and the deeds of hatred which he commits as a warrior? Are not the reasons which are here put forward to defend military service altogether flimsy in nature?

The booklet brings evidence, that many soldiers' conscience revolts against the murdering in war. It is especially remarkable, that those concerned have been taught from their youth that military service is their Christian duty, and yet with many conscience will not be silenced in the long run. It is the task of the army chaplain to help the soldier to overcome such "warrior's doubts." For such soldiers, who in their youth have received Mennonite religious instruction, the service of the army chaplain must be even more indispensable than for the others. From the military standpoint the service of the army chaplain in the army is simply indispensable.

CORRESPONDENCE

BETHANY CH., FREEMAN, S. DAK. 12-6-38

Rev. Louis H. Linscheid and family are settled in their new home at Freeman, where Rev. Linschied has charge of the Bethany Mennonite church. His former home was Butterfield, Minn. At the dedicatory services on December 4th, Rev. H. Albert Claassen gave the opening sermon followed with a response by Rev. Linscheid. Special music was furnished by Men's Chorus of Freeman.

On December 5, at 7:30, the members of the Bethany Church surprised the Linscheids with a special service at the church. The newly arrived pastor and family were welcomed with many useful gifts.

Theo I. Kleinsasser, Secretary.

* * *

BETHEL MENN. CH., PERKASIE, PA., 12-4-38

The Ladies' Aid and Mission Society sponsored the annual contributions by the church for the Home for the Aged at Frederick, Pa. The contributions were brought to the church on the Sunday before Thanksgiving as a Thank Offering. Donations were generous and represented a wide variety of food supplies, including canned fruits, vegetables, preserves, groceries, sugar, and flour, and reading material.

In the evening, the C. E. period was occupied by the Junior C. E. group. In Pilgrim costume they presented a Thanksgiving pageant under the able direction of their superintendent Mrs. Stanley Swartz.

Among our older members, Mrs. Wm. Fulmer is confined to her home by illness.

May we pray for her recovery.—F. E. Landis, Cor.

DEATHS

ELIAS P. WEBER, son of Peter and Maria Krehbiel Weber, was born near Donnellson, Iowa, January 13, 1862, and passed away on November 17, 1938, at his home where he resided all his life but for 10 years spent in Kansas. He attained the age of 76 years, 10 months and 4 days.

On September 26, 1875, he was baptized by Rev. Christian Schowalter, and received as a member of the Gion Mennonite Church, Donnellson, Iowa.—In January, 1887, he was united in marriage to Charlotte Krebill of Donnellson. They moved to a farm in the vicinity of Moundridge, Kansas, where they made their home until the death of his wife on October 31, 1896, when he returned to Donnellson, Iowa. To this union five children were born, two preceding him in death. On February 12, 1899, he was united in marriage to Anna Krehbiel of Donnellson. Two children were born, one dying in infancy.

He died after a lingering illness which he patiently and uncomplainingly endured for nearly five years. He was very thoughtful of his family and planned and sacrificed for their best interests.

Surviving are his widow, one son, Edgar R. Weber, three daughters, Mrs. Erna Lowenberg, Mrs. Hilda Lowenberg and Miss Melinda Weber, two grandsons, Harold Lowenberg and Edwin Lowenberg, all of Donnellson; also three sisters, Mrs. Clara E. Krebill of Donnellson, Mrs. Anna Lowenberg of New Boston and Mrs. Emma Galle of Oskaloosa, and a host of relatives and friends. His parents, three brothers and two sisters preceded him in death.

* * *

THEODORE EHRESMAN, son of August and Catherine Imhomm Ehresman, born at Trenton, Ohio, August 10, 1873, died Nov. 16, 1938; on January 3, 1899 he united in marriage with Emilie C. Augsburger, who preceded him in death four years ago. In his youth he united with the Mennonite Church remaining a loyal and faithful member until his death.

Mr. Ehresman leaves to mourn his early departure, four sons and one daughter; namely, Carl, Homer, Walter, Paul and Frieda; one brother Simon, one aunt, Miss Fannie Imhoff.

Rev. J. E. Amstutz conducted the funeral services at the Mennonite Church, basing his remarks on John 11:25, 26.

SAMUEL W. GROSS of near Plumsteadville, Pa., died November 28, 1938, aged 84 years, 10 months and 25 days. He is survived by his widow Emma L. nee Hunsberger, four adopted children, Joseph G. Moonteny, Eli, Paul and Mary Emma Hunsberger; also one brother, 2 sisters and 2 half-brothers. Brother and sister Gross were formerly members of the Old Mennonite church at Deep Run, but on account of their activity in the temperance cause they were disowned there and united with the *New General Conference* Deep Run Church, in which they were for many years active in Sunday school, Young People and Mission work. On September 10, 1899, Pastor Allen M. Fretz ordained him as deacon, in which capacity he and sister Gross served faithfully until bodily infirmities disabled both, when he was elected *Deacon Emeritus*. Funeral services in charge of Pastor Fretz, assisted by Rev. F. H. Swartz, a son of the congregation, were held Dec. 1. The text Phil. 1:20-21 was applied.

* * *

Mrs. Katharina Braun, daughter of David and Helena Peters, was born in Schönhorst, Russia, May 15, 1857. She was united in marriage with Gerhard D. Braun in 1878. In 1879 she accompanied her husband first to Manitoba, Canada, then to Dallas, Oregon, then south to Reedley, California, and again back to Oregon, where Father Braun departed this life.

After some years of moving about among her children, mother Braun made her home with her daughter Margaret in Los Angeles, also Elizabeth who was her constant companion until she went Home to be with her Lord.

The spiritual attitude of the parents is reflected in the pursuits of the children. Three daughters have been engaged in active mission service. One is a minister's wife, one a nurse helping the poor and afflicted, and the other, after offering herself for missionary service, found herself making a home for her mother while teaching little children. Both sons are ordained ministers in active Christian service.

Mother Braun passed away November 4, at the age of 81 years, 5 months and 20 days. She was buried by the side of her husband at Dallas, Oregon. She leaves her 8 children, Helena, Elizabeth and Margaret, and Mrs. Anna Gerig, all of Los Angeles, Calif., Mrs. Katharine Kliewer, of Bluffton, Ohio, Mrs. Marie Smith of Dallas, Oregon, son Gerhard of Independence, Ore., and David of Newman, Calif. Also 13 grandchildren and 4 great-grandchildren.

She was the eldest of six sisters and one brother, and the first to lead the way Home to the heavenly Father. They are Elizabeth, Anna, Maria, David D. Peters and Mrs. Margaretha Remple, all of Dallas, Ore., and Mrs. Helena Wiens of Van Couver, B. C.—The Children.

MRS. MARY ANN EHRESMAN, daughter of Henry P. and Helen Deuschcer, was born Feb. 9, 1865 at Trenton, Ohio. On January 20, 1885 she was united in marriage with Otto I. Ehresman, who preceded her in death, January 15, 1933. To this union were born three sons, Clarence D., Victor, and Herbert O. all of Trenton, Ohio. These with one grand-child, and two sisters, Mrs. Elizabeth D. Twitchell and Mrs. Ella. S. Berk of Hollywood, California, survive her, along with other relatives and friends. Mrs. Ehresman, a loyal and faithful member of the Mennonite church will be greatly missed in the church, in the home and community where she took an active part until her illness prevented her.

Mrs. Ehresman departed this life on November 26, and funeral services were conducted at the home Nov. 29, at which time Rev. Amstutz spoke words of comfort to the bereaved, basing his remarks on 1 Cor. 2:9-11.

» » JOTTINGS « «

—*Responses to Samples of Junior Messenger* recently sent out: "The new *Junior Messenger* is SWELL."—"I congratulate you and the editors. The Junior Messenger is fine! The children will claim this as their own paper."—From a Junior: "I read the paper all through this Sunday afternoon. I think it is a fine paper."—"Best wishes! The new paper for children, *Juuior Messenger*, is splendid. It should be taken in all of our Mennonites homes."

—*Deep Run, Pa., Mennonite Church.*—On the fall communion occasion in the Deep Run Church the following nine young people were baptized by Pastor Fretz: D. Gerald Mill, Mary Grace Mill, Chester Myers, Elsie M. Stover, Ida H. Charles, Eveline Derstine, Horace Derstine, Marvin Wasser and Willard Rosenberger.—On Sunday, Dec. 4, Rev. Olin Krehbiel of the Lansdale church gave a very interesting and inspiring report in our church, of the General Conference at Saskatoon.

—*Pleasant Valley Mennonite Church of Kismet, Kansas*, held a series of evangelistic meetings the second week in November. Bro. Clyde H. Dirks of Hutchinson, Kans., was the speaker, and he very ably conducted the services. The results were gratifying, the interest and attendance fine from beginning to end.—Rudolf Schmidt.

—*Friends of Missionaries Brown, China*, will be interested to hear that their daughter Jessie successfully passed through an appendix emergency operation on Nov. 12. By God's grace she was sufficiently recovered that she could come home from the hospital Nov. 28.—J. C. Mueller.

—*Butterfield Mennonite Church, Minn.*—"This church and community is looking forward to two weeks of Daily Bible School, beginning Dec. 4. Rev. Schultz will conduct the studies and "the Mississippi Four," a negro quartet, will present the messages in song. Following a devotional service, studies like "Doctrine of God," dispensation, child study, personal evangelism will be the day program and the evenings will be devoted to the Book of Revelation. Please pray for these meetings.—Corr.

—*A card from Bro. C. H. Friesen, Buhler, Kans.*—"Dear Brother: Please put John A. Reimer, Buhler, Kansas, on your mailing list as a new subscriber. I'll try to find some more subscriptions. I am glad to be able to point out truthfully the valuable reading matter *The Mennonite* brings under your editorship." —Thanks for subscription and word of appreciation. —Editor.

—*Wayland Mennonite Church, Iowa.*—"The varied program of song, music and address, given by the Bluffton College Gospel Team, was very uplifting. The art work demonstrated by Prof. Claassen speaks highly for the college.—The Rev. William Penner family, Taftsville, Conn. arrived Nov. 28. We are exceedingly happy to have them with us. During the opening service Dec. 4, we had a blessed time of worship and fellowship. May this spirit continue to grow.—Mrs. C. K. S., Corr.

— From *Christian Advocate.*—"The increase of anti-Jewish feeling in this country is largely the spread of personal prejudice, often based on single incidents involving individual Jews.—The Jews are not wholly blameless. But they suffer, as the Negroes do, from being so easily labeled. When a man of Irish, British, or Scandinavian descent misbehaves, the papers do not mention his race. But almost without exception they say *Negro* if a man of African descent is concerned, and they have more ways than one in saying *Jew.*

— The Bluffton East Coast Club Banquet was held in the West Swamp Church on Saturday evening the 26th. Speakers were Rev. S. T. Moyer and Prof. Paul Stauffer. Mr. Stauffer is teaching at Bluffton College. Brethern Jacob R. Fretz and W. H. Mohr, Trustees of the College were also called upon for a few remarks. Considering the inclement weather, the meeting was very well attended.—H. G. Nyce.

—*Bethel College, NORTH NEWTON, Kans.*—A community chorus of 150 voices, accompanied by a string orchestra, piano and organ, will present Handel's Messiah Sunday evening, Dec. 11, in the college chapel, under the direction of Prof. W. H. Hohmann.

— Three prominent citizens of the Berne, Ind. neighborhood passed away recently: John Neuhauser, at the age of 76 years; Christ P. Hirschy, at the age of 74, and Abraham Egly, at the age of 76. Father Hirschy was a brother of Dr. N. C. Hirschy, the first president of Bluffton College.

—*Grace Church, Lansdale, Pa.*—A nice assortment of clothes consisting of four large boxes was made up and shipped to the General Conference Mennonite Relief Board for Canadian distribution. Have you read the Mission article in the November issue of the Mennonite? After reading it, are we doing our part toward Foreign Missions?

—*Fist Church, Upland, Calif.*—*Gambling* was discussed recently at one of the Young People's meetings. A summary is to be compiled and submitted to *The Mennonite* for publication. *World Peace* will be discussed several Sunday evenings, after which a public program on the subject will be given, to take the place of a regular worship service.

— CHANGE OF ADDRESS: Rev. Wilbert A. Regier, pastor of Immanuel Church, Los Angeles, Calif., and bride have moved to 8506-78th Street, Los Angeles, California.

THE SEED OF THE RIGHTEOUS

Israel Saphir, a learned Jew of Budapest, was converted to Christ in 1843 at the age of sixty-three. His son Philip, who lived but a few years of physical weakness, started the schools out of which grew the great educational mission of the Scottish Church in Hungary. Another son was the brilliant and spiritual London preacher, Adolph Saphir, famous as an expositor of Scripture. One sister Maria was the wife of a clergyman greatly used, and mother of the novelist, Maarten Maartens. The younger sister Johanna was the wife of C. A. Schoenberger, for fifty three years missionary to the Jews in the great capitals of Europe. Their daughter, Mrs. Herman, was author of important devotional works, "Creative Prayer," "The Meaning and Value of Mysticism," and the like.

REPORT OF THE EXECUTIVE COMMITEE OF MISSION SOCIETIES
NOVEMBER, 1938

Foreign Mission General Treas.: Bergtal Sew. Soc., Corn, Okla., $60.00; Miss. Soc., Glidden, Sask., $15.00; Sew. Soc., Gretna, Man., $30.00; Oakleaf Miss. Soc., Mountain Lake, Minn., $30.00; Sew. Soc., Morden, Man., $10.00; Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., $15.00; Sew. Soc., Sardis, B. C., $10.00; Sew. Soc., Dundurn, Sask., $30.93; Ladies Aid & Miss. Soc., West Swamp Ch., Quakertown, Pa., $15.00.—**Total, $215.93.**

Home Missions: Bergtal Sew. Soc., Corn, Okla., Home Miss. Gen'l. Treas., $55.00; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Do., $15.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Neb., Chicago Mission, $4.00; Jr. Mission Band, Berne, Ind., Do., $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $15.00; Bergfeld Miss. Soc. of Mountain Lake & Delft, Minn., Do., $25.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., Do., $5.00; Bethel Miss. Soc., Fortuna, Mo., Do., $5.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Do., $5.00; Mission Study Circle, First Ch., Newton, Kans., Do., $5.00.—**Total, $144.00.**

For India: Sew Soc., Waldheim, Sask., Biblewoman, $30.00; Eight O'clock Stitchers Club, Mountain Lake, Minn., Biblewoman, $40.00; Sew. Soc., Altoona, Man., Biblewoman, Janjgir St., $40.00; Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., Biblewoman, $48.00; Master Servants S. School Class, Medford, Okla., Biblewoman, $25.00; North Star Sew. Soc., Drake, Sask., Evangelist, $30.00; Sew. Soc., Laird, Sask., Orphan, $30.00; Tabea Sew. Soc., Tampa, Kans., Biblewoman Work in General, $10.00; Ladies Aid, Aberdeen, Sask., Wards, Basna, Hospital, $15.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Do., $5.00; Chr. Menn., Sew. Soc., Moundridge, Kans., Do., $50.00; Ladies Aid Soc., Hanston, Kans., Basna St., Where Needed, $5.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Do., $1.00; Sew Soc., 1st Ch., Beatrice, Nebr., Rooms, Basna School, $12.00; Sew. Soc., Halstead, Kans., Do., $15.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Basna Hospital, $20.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., Do., $5.00; Sew. Circle, Herbert, Sask., Leper Home, Champa St., $26.50; Sew. Soc., Laird, Sask., Do., $5.00; Sew. Soc., Upper Milford, Zionsville, Pa., Champa St., for Clothes, $10.00; Sew. Soc., Laird, Sask., Janjgir St., Where Needed, $5.00; North Star Sew. Soc., Drake, Sask., India, for Clothing, $10.00; Eigenheim Sew. Soc., Rosthern, Sask., India, Where Needed, $10.00; Happy Home Circle, Buhler, Kans., Native Workers for Christmas, $11.10; Miss. Soc., Butterfield, Minn., Rev. P. A. Penner, $5.00; Int. Miss. Band, Berne, Ind., Miss Martha Burkhalter, $5.00; Do., Mrs. H. E. Dester, $5.00; Do., Miss Helen Nickel, $5.00.—**Total, $478.60.**

For China: Sew. Soc., Altona, Man., Biblewoman, $40.00; Sew. Soc., Bloomfield, Man., Biblewoman, $36.96; Eigenheim Sew. Soc., Rosthern, Sask., Biblewoman, $30.00; Miss. Soc., Enid, Okla., X-Ray Machine, Kai Chow Hospital, $10.00; Jr. Miss. Band, Berne, Ind., Do., $10.00; Miss. Soc., Butterfield, Minn., Do., $10.00; Bergfeld Miss. Soc. of Mountain Lake & Delft, Minn., Do., $25.00; Meeting of Northern Ind. Women's Miss. Societies, Berne, Ind., Do., $20.00; Bethel Sew. Soc., Mountain Lake, Minn., Do., $10.00; Sew. Soc., Sardis, B. C., Do., $10.00; Jr. Miss. Band, Berne, Ind., Kai Chow Hospital, $10.00; Bergfeld Miss. Soc. of Mountain Lake & Delft, Minn., Do., $25.00; Jr. Miss. Soc., Henderson, Nebr., Do., $10.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Do., $5.00; Sew. Soc., Laird, Sask., China, Where Needed, $10.00; Miss. Soc., Butterfield, Minn., Rev. H. J. Brown, $5.00; Do., Miss Aganetha Fast, $5.00; Do., Two Pannabecker Families, $10.00; Gnadenberg Sew. Soc., Whitewater, Kans., Rev. W. C. Voths, $10.00.—**Total, $291.96.**

Christmas Fund: Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., $6.00; Bergtal Sew. Soc., Corn, Okla., $25.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $25.00; Bergfeld Sr. Miss. Soc., Mountain Lake, Minn., $5.00; Ladies Aid & Miss. Soc., West Swamp Ch., Quakertown, Pa., $70.00; Ladies Aid, 2nd Ch., Philadelphia, Pa., $5.00; East Swamp Ladies Aid Soc., Quakertown, Pa., $5.00; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, $15.00; Salem Ladies Aid, Marion, S. D., $10.00; Sew. Soc., Avon, S. D., $4.56; Miss. Soc., First Ch., Nappanee, Ind., $5.00; Miss. Soc., Grace Ch., Lansdale, Pa., $5.00; Bethany Miss. Soc., Kingman, Kans., $20.00; Miss. Soc., (Town Branch), Pulaski, Iowa, $5.00; Dorcas So., Wayland, Iowa, $25.00; Mrs. Erwin Keller, Bedminster, Pa., $1.00; Tabitha Sew. Soc., Beatrice, Nebr., $5.00; Mary Martha Circle, Lehigh, Kans., $2.00; Sew. Soc., Zion Ch., Elbing, Kans., $10.00; Sew. Soc., Upper Milford, Zionsville, Pa., $30.00; Happy Hour Circle, Johannestal Ch., Hillsboro, Kans., $6.00; Master Servants S. School Class, Medford, Okla., $5.00; Sew. Soc., Sardis, B. C., $10.00; Miss. Study Circle, First Ch., Newton, Kans., $10.00; Sew. Soc., Dundurn, Sask., $10.00; Newhopedale Sew. Soc., Meno, Okla., $20.00; Hoffnungsau Sew. Soc., Buhler, Kans., $10.00; San Marcos Miss. Soc., Paso Robles, Calif., $10.00; First Menn. Ladies Aid, Hillsboro, Kans., $5.00.—**Total, $364.56.**

Expenses of Ex. Com. and "Miss. News & Notes": Ladies Aid, Aberdeen, Sask., $.50; Bergtal Sew. Soc., Corn, Okla., $2.00; Miss. Soc., Enid, Okla., $.80; Mrs. Anna Hallman, Milford Square, Pa., $1.00; Eigenheim Sew. Soc., Rosthern, Sask., $1.25; Jr. Miss. Soc., Henderson, Nebr., $.40; Miss. Soc., Altona, Man., $3.10; First Menn. Ladies Aid, Hillsboro, Kans., $4.00; Mr. and Mrs. John C. Jantz, Odessa, Wash., $.25; Mrs. H. H. Ewert, Newton, Kans., $1.00; North Star Sew. Soc., Drake, Sask., $5.40; Sew. Soc., Waterloo, Ont., $1.45; M. M. Circle, Bruderthal Ch., Hillsboro, Kans., $.30; Sew. Soc., Mnoroe, Wash., $2.70; Salem Miss. Soc., Dalton, Ohio, $.10; Mission Friends' Circle, Goessel, Kans., $.20; Mr. A. W. Wiens, Inman, Kans., $1.00; Friends, $5.00; Sew. Soc., Laird, Sask., $1.50; Miss Susie Bueckert, Rosemary, Alta., $.25.—**Total, $32.20.**

Miscellaneous: Miss Soc., Monroe, Wash., Retired Miss. Pension Fund, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Do., $19.83; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Do., $5.00; Sew. Soc., First Menn. Ch., Hillsboro, Kans., Do., $10.00; Bergfeld Miss. Soc. of Mt. Lake & Delft, Minn., Travelling Exp. of Missionaries, $25.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., Do., $5.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Stove, Clinton St., Okla., $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $10.00; Bethel Miss. Soc., Fortuna, Mo., Do., $5.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Typewriter, Clinton St., Okla., $5.00; Tabor Sew. Soc., Goessel, Kans., S. School Supplies, Benno Toevs St's., Okla., $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Rev. J. P. Suderman's, Ariz., $15.00; Miss. Soc., Butterfield, Minn., Rev. G. A. Linscheids, $5.00; Do., Mrs. Valdo Petter, $5.00; Do., Rev. R. Petters, $5.00; Int. Miss. Band, Berne, Ind., Mrs. S. T. Moyer, $5.00; Do., Miss Lavina Burkhalter, $5.00; Do., Rev. A. Habbeggers, $5.00; Do., Rev. Sylvan Lehmans, $5.00; Sew. Soc., Laird, Sask., Hotevilla St. Ariz., Evangelization Work, $5.00; Do., Bethel Hospital, Newton, Kans., $5.00; Miss. Soc., Enid, Okla., Enid Church Bldg. Fund, $5.00; Christian Menn. Sew. Soc., Moundridge, Kans., Do., $50.00; Mission Study Circle, First Ch., Newton, Kans., Advertising "25 Years with God in India," $4.00.—**Total, $223.83.**

Grand Total —— $1,751.02

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

RECEIPTS — NOVEMBER, 1938

Greenfield, Isaac Base, $26.65; Kidron, P. W. Koehn, $3.45; Hebron, C. Plett, $15.25; Ebenezer, A. H. Thiessen, $9.75; Herold, J. A. Harms, $9.20; New Hopedale, J. J. Thomas, $2.68; Buhler, J. B. Regier, $13.00; Pleasant Valley, Dav. H. Koehn, $22.10.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIII NORTH NEWTON, KANSAS, DEC. 20, 1938 NO. 50

Entered at the post-office at North Newton, Kansas, as second-class mail matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

This is the Last Number of THE MENNONITE in 1938.—The Editor humbly acknowledges his shortcomings and errors, and with God's help promises to do better the coming year, if his life be spared. To all correspondents and other kind contributors he herewith expresses his heartfelt gratitude. May God reward them. In conclusion, we wish and pray God's blessing upon all readers and helpers during the coming holidays and throughout the coming year.

This Christmas -- And The Star

by Plumb E. Wells

"O little town of Bethlehem!" Today
Shatters your white stillness with the roar
Of modern guns and planes! Not
Shepherds' eager-questing feet nor
Angels' song, nor heavenly Babe's
First cry—not these
The sounds that rock, today, all Palestine!

"O little town of Bethlehem," we lift
Unholden eyes away even from thee,
To Christ Himself! Him only
Would we see; and hear His kingly
Shout! Our hearts burn, too, today,
Emmaus-like,
As He declares all that the prophets say!

"O little town of Bethlehem," above
Your manger's hallowed place of priceless Gift;
Above Golgotha and fair
Olivet; above all "fearful
Sights" and sounds — today we see
Swift-brightening,
The Morning Star! "O come to us"—
Come for us, "our Lord Emmanuel"!

Sunday School Times.

Another Year

by Magaret Armstrong

Another year! the future path lies hidden;
And shadows seem to fall across the way.
PRESS ON! a light before thee shineth
Yet more and more unto the perfect day.

Another year! the days are growing evil,
And Satan's threat'nings dark forebodings send.
FEAR NOT! thy Lord hath surely spoken,
"Lo I am with you . . . even to the end."

Another year! the land is parched and thirsty;
Our souls are faint—low droops the precious grain.
PLEAD ON! Elijah's God will answer,
And pour, in mighty floods, the latter rain.

Another year! we wait with eager longing;
The hour is late—midnight comes on apace.
LOOK UP! redemption's day is dawning;
Perhaps this year we'll see our Bridegroom's face!

Sunday School Times.

Beatitude

We come from dust, we go to dust,
Yet is it less divine—
This heart that battles sin and lust
Until the last sunshine?

From whispers unto echoes run
The words of life we speak,
Yet God Himself, the Holy One,
Preserves the pure and meek.

Our loss is gain, our gain is loss;
We cannot clearly see,
Save that in Christ, and in the Cross
We find our liberty.

If after death comes life always
And joys that never cease,
What wealth is ours if in these days
We share His inward peace!

—Edwin C. Graber.

New Strength for the New Year

We are at the threshold of a new year. Some of us may never cross it, others may cross the border before the turn of another year. While it is a serious matter to think what the future may have in store for us, yet it will not do any good to worry, fear or fret. If we are on the Lord's side, He will see us through safely. So we ought to plan to go with Him, step by step, and many of the errors and shortcomings that mark our path during the waning year, will not be repeated. In Is. 40:31 we read, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." This sounds almost like the elixir of life. Waiting upon the Lord means to keep in continuous contact with him. Then His life will mingle with our life and renew it. Though the hair may turn gray, our Christian life need not suffer decay. It is not the hoary head that makes a person old, but a black heart, a sin-fettered soul. He who ceases to think and thank to hope and trust will soon be a victim of arterioscelerosis. Neglect of contact with one's surroundings, too much moping of the past, failure to look forward and upward, and loss of trust in God, these are causes of old age. Cheerfulness, venturesomeness, eagerness to learn and advance, undaunted faith, determination to do something worthwhile and in the best manner possible, these are signs of prolonged youth.—Another means to acquire strength is to do something challenging, something heroic that calls into activity all the powers and energies at one's disposal. Zwingly once said, "Tut um Gottes willen etwas Tapferes." — For God's sake do something brave.—People grow old when they cease to walk and work with the Master, when they cease to evince care or concern for others. They that wait upon the Lord shall receive new strength. In the measure that we keep alive our contact with Christ, the Life of the world, we will have new strength. May we daily, hourly renew this contact during the coming new year.

"When we walk amid the shadows, and the skies are overcast,
When we linger, half bewildered, 'twixt the future and the past,
We shall always find the Master at the parting of the ways,
We shall hear his gentle whisper, 'I am with you all the days.'
Yesterday, today, forever, he is the same Jesus still,
Guiding, keeping those who love him, shaping all things to his will;
So I follow where he leads me, let him choose my times and ways,
And the promise never fails me, 'I am with you all the days.' "

A New Year Message

H. J. Kliewer

"Redeeming the time, because the days are evil." (Eph. 5:16). If at the beginning of a new year, we remember God and his many blessings, his protection and guidance of the year that has just ended, we are led to thank and praise our loving Father in heaven. But as we look back, alas, we also see many disappointments, failures and sorrows. Such memories of the past make us sad. Therefore it is well for us to ponder how we may have less sorrow and more joy in our life. New Year comes just one week after Christmas. If Christmas means to us, not only that long ago Jesus came from heaven in the flesh at Bethlehem, but that he has also been born in our heart, when we received and trusted him as our personal Savior, then we can also rejoice on New Year's Day, knowing that in Jesus Christ we have forgiveness of our sins and that we may trust him for guidance in the future also. "We know that all things work together for good to them that love God, to them that are called according to his purpose." (Rom. 8:28). So, if we have the true Christmas joy, we will also have the true New Year joy and will ever experience the abundant life and peace in Jesus Christ.

We are told to "redeem" (make wise use of) our time. Only as we follow Jesus as our Lord and Master and obey the teaching of his Word and the leading of his Spirit, can we best redeem or use the time. Each new year reminds us that time is swiftly passing. The time of grace is short and therefore we should use it wisely, to find and serve the Lord. "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90:12). "Today, if you will hear his voice, harden not your hearts." (Heb. 4:7). "Behold, now is the accepted time, now is the day of salvation." (2 Cor. 6:2). "Seek the Lord while he may be found, call ye upon him while he is near." (Is. 55:6). For many this may be the last year of grace, therefore *redeem* the time! You want to be with the Lord in eternity, be with him *now*. Confess him here, that he may confess you there. (Matt. 10:32). In spite of the many good things that God offers now, in this time of grace, especially through faith in Jesus Christ, it is also true, that "the days are evil." All around us we see so much sin and evil of every kind. Satan tries to deceive people in many ways. He offers them enjoyment and satisfaction in fleshly lusts and worldly pleasures and false religions. But he is a liar and never gives what he promises. He seeks pople's destruction and not their salvation. Those who follow him find out sooner or later, that "the days are evil." He is the wrong master to serve. God has provided something better for us in Christ Jesus. He is the good Master. Let us trust, love, follow and serve Him; not only in this new year, but to the end of life. "He that endureth to the end shall be saved." (Matt. 10:22).

A Christmas Message

by R. Petter D. D.

It was 46 years ago, at Christmas Eve in the Cantonment Mission school. Squatting near the Christmas tree were a few Cheyenne old chiefs, who for the first time beheld the burning candles while listening respectfully to the Christmas songs and message. The "Tidings of great joy" brought to men at the birth of Christ the Savior and the Lord were, indeed, new to these men.

That it all impressed them they showed, not only by their attitude then, but also afterwards in attending Christian services and admonishing their people to come and listen. They said then, "New to us is this message, we are too old to grasp it all, but our children will, and it will give them something we ourselves have not."—This said your fathers and grandfathers of 46 years ago. All of them are now gone, but the Christmas message they heard then, you, their children and grandchildren, have heard again and again. Here it is:

"*Be not afraid:* for behold I bring you good tidings of great joy which shall be to *all the people:* for there is born to you this day . . . a Savior who is Christ the Lord." (Luke 2:10-11).

This message of God brought to mankind by God's angel is my Christmas greeting to you, Indian readers of the Messenger, wishing you all a heart, mind and life free from all servile fear, and full with the "great joy" which God gives in Christ the Savior and the Lord.

In the long long ago, at the beginning of mankind, God created the first man and the first woman to *live happy* and absolutely *free of fear,* in a life without death, a joy without sorrow and a light without shadow. At that time they needed not the message "Be not afraid" for they knew no fear. Neither needed they "tidings of great joy" for their joy was then full. Alas this blessed state of fearlessness and full happiness did not last, it was soon lost. The story of this great loss is related in the 3rd chapter of Genesis, as the tidings of sin, sorrow and death. In the 10th verse we read: " . . . I heard thy voice in the garden, and *I was afraid* . . . and I hid myself." Why had now fear filled his heart, mind and life? Because he and his wife had trusted the word of the Evil one more than that of God. They had obeyed Satan and disobeyed God. Result was sin. Like a snake, sin had crawled into their hearts and minds to poison the whole of mankind. This poison of the father of sin (Satan) filled the heart, mind and life of all human beings giving them fear, distrust, superstition, unhappiness, misery, hatred, sickness, bloodshedding, death and fear of death.

Who now, among men, who had all inherited this fear, could ever be so powerful as to abolish it?—Men of all times, of all nations, wise men, great men tried all sorts of ways and religious ceremonies to do away with that fear. Not one ever succeeded until the very Son of God left heaven, became born as man, partook (put on) of the flesh and blood of men so that in it he overcame the poison of sin and fear. And in his death, in his grave, in his rising alive from it, in his going up again to heaven, he, Christ, fully overcame him who has the power of death, that is the devil. Thus Christ became the Savior, the only one who can deliver all who through fear of death are in bondage their life time. (Read Heb. 2:14, 15).

That is why when Jesus was born the heaven opened, the angel of God appeared in a shining light and shouted: "Be not afraid, I bring you good tidings of great joy . . ."

God knows the heart, the mind, the inner feeling of each human being. He knows the sin and the fear with which we all have to struggle, so he had the message of the angel not only proclaimed when Jesus was born, but also written down so it should never be forgotten by men but ever heard again and again. This great message from heaven is distinctly for all nations and tribes of men. Not one is excepted. All are in fear, all can be freed from it. All have troubles and sorrows, all can have the "great joy."

Long before Jesus was born a prophet of God said: "The people walking in darkness shall see a great light. Those living in deep darkness, upon them the light will shine, they shall joy with rejoicing, for unto us a child is born, unto us a son is given." — This has become realized and each Christmas proclaims it to mankind, to each individual man, woman and child. The Indians are not excepted, for they too, are in need of Christ, the Savior and the Lord.—A man or a people that has no sins, no fears, no troubles, no sorrows, no disappointments, no poverty, no lack in anything, no sickness and no death needs not Christ nor a Christmas message. But, say, where is such a man or such a people?

God cares for us for he knows how we feel and wants to give us the best that heaven and earth can give: deliverance, salvation from sin and fear; true joy, full light and eternal life in his son, Jesus Christ, the Savior and the Lord. Let us all open our hearts, reach out our hands to receive the present God has prepared for all, and desires each to have.—*The Cheyenne and Arapaho Messenger.*

SELFISHNESS seeks inlets and limits, but never outlets. *Love* seeks outlets, but is strangely indifferent to inlets and limits; it is self-abandoning, more eager to give than to receive, and knowing no limits but opportunity and capacity.

The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that, in the first place, he read his sermon; in the second, he did not read it well; and the third place, it was not worth reading.

FOREIGN MISSIONS

P. H. Richert, Sec.

THE YEAR 1938 ON INDIA MISSION FIELD

The following extracts from the letters from Bro. W. F. Unruh speak for themselves. Not only do they glorify Christ our Saviour, they have historical value worthy of a place in the Year Book. The dates are of the letters as written. Slight editorial work has been done by me.—S. T. Moyer.

January 11th

Yohushua, who has become an Ariya Samajist, now goes by the name of Chakra, and is doing all he can to keep people from accepting Christ. He is wearing a chutiya (queue) and Satnami string around his neck. He has taken shuddi (Hindu purification) as have also his relatives in Baitari. His wife has suffered very much, but I dared not go there. All I did was to write her a letter of comfort and encouragement to stay true to Jesus. Chakra says he will beat up any white man that comes to him. He now preaches that we Christians spoil caste, that the Christian religion is a deception, missionaries are all tricksters, and that Ram is a saviour, and such "bunk."

March 21st

Christ is going on from victory to victory in Phuljhar, and for this we rejoice greatly. There are reverses and defeats too to be sure, but the Kingdom of God is steadily gaining ground. Week before last we could baptize 26 in one day as a result of our second evangelistic campaign, and there are a few more who want to be baptized. This week — a newly formed Gospel Team—will go to a village 12 miles beyond Girola, where there are eight families who ask for instruction to take baptism. The Roman Catholic master had been there, but they told him they had connections with our churches and wanted to join them. We hope that a church will be born there in the near future. I have three teams of two families each out in the "dehat" teaching the Bible Course to Christian groups and as a result of that we exxpect a great ingathering, because we hear that in Phalsibhari where John Paul and Rajno work, there have been about 23 interested in baptism.

May 2nd

I have tried to push district evangelistic work as hard as possible at such places where people seemed ready to accept Christ, and where there were relatives of Christians. As a result of this work, and working through the Gospel Teams, I could yesterday baptize the 136th person since New Year.

The people who have come out in new villages have come out in Perain, Nawagaon, Bicliya, Murpahar, Putopara, and Kodopali. In most of these villages, people who are related to Christians have come out.

In Bichiya there was a man by name of Mahatao, who was the guru (teacher) of the Garas in the surrounding villages. He taught them the Ramayan (Hindu sacred book) etc. When he came out for Christ, his friends still looked up to him for leadership. I told him I would put him on as teacher, to teach the children and to lead the Christian group in Bichiya and neighboring villages for Rs. 5— ($1.75) per month. He took me up on it. As a result of his work, I could yesterday baptize 10 more people in Bichiya. Now the entire garra caste group in Bichiya are Christians.

When those folks came out for Christ, Chakra and the Araya Samaj Secretary in Saraipoi got busy. The secretary called all the village headmen around Bichiya and Putapara together and told them that no one was to give the new Christians any work, or loans, or rice for seeding, or to have anything to do with them. As a result, many could not find work, and must sell things to keep alive. I was determined not to give Mission help. So I wrote the churches north and told them of this situation and two churches have sent contributions. We decided that we would investigate each case and where the people were stranded, they would give each family 70c worth of thread to weave and earn on that.

HOME MISSIONS

A. J. Neuenschwander, Sec.

MRS. E. J. MILLER WRITES

We have so many things to rejoice over, that it is hard to know where to begin. In the first place, the work done on the church and the really beautiful results has made the community take notice as never before. The congregations increase every Sunday and there are prospects of adding new members.

When we enlarged our church and dug a basement we thought that we had enough room to take care of us for years. But how small was our faith! We are using every bit of available space and could use more, and find it necessary to buy 18 new chairs immediately. In September the average was forty-two. For the last two Sundays we have had over ninety in Sunday School and hope to reach the one hundred mark soon. Four new S. S. classes have been created.

A Junior-Intermediate C. E. has also been organized under the leadership of Mrs. Amanda Anderson, one of our S. S. teachers, who also has charge of the Junior Girls' Missionary club. This club is very active and only a week ago entertained the Women's Missionary Society and their mothers at a very lovely dinner, followed by a missionary play. The two missionary groups cooperated in filling boxes for the American Indian Mennonites.

We are grateful to each one who has given us support in this work, and especially do we wish to thank those who contributed towards the runners for the aisles in the church. They certainly help to deaden the sound of the feet of ninety youngsters. Our request is that you remember the Portland work in your prayers that God may continue to bless it and that it may be a power for God in the community.—Workers' Exchange.

Christian Worker's Institute at Bethel

The Institute for Ministers and Christian Workers which is to be held at the college during the week from January 30 to February 3 (Monday to Friday) is the regular annual Bible week. The program for this year has been enlarged. Dr. Rufus Bowman, president of Bethany Biblical Seminary and Dr. Max Reich, a widely known Bible teacher, have been engaged for the institute.

A daily program beginning at 10:00 o'clock in the forenoon and continuing through the afternoon and evening has been arranged. The institute is planned for ministers, ministers' wives and all others interested in the work of the church.

The regular daily schedule for the week follows:
10:15—Bible Hour—Dr. Max Reich
11:10—Understanding Youth
12:00—Noon
1:30—Ministerial Conference—Dr. R. Bowman
1:30—Women's Hour
2:25—Bible Hour—Dr. Max Reich
3:20—Rural Life and Its Problems
7:30—Music and Worship
8:00—Evening address—Dr. Rufus Bowman.

In addition to the two speakers engaged for the week, a number of faculty members will share in the program. The full program of the institute with all subjects and speakers, will appear in the college bulletin early in January.

This announcement is an invitation to the ministers, the ministers' wives and Christian workers of our churches to come to Bethel and enjoy in the benefits of the institute. It will be arranged that all who wish to do so may secure their noon-day lunch at the college dining hall for a nominal sum. Free lodging in homes on the campus will be provided for those who come from a distance.

Further information concerning the institute may be secured by writing to A. E. Kreider, North Newton, Kansas.

THE TRUE RICHES. God shows us what is His estimate of riches, first, by what He says about them: "A man's life consisteth not in the abundance of the things which he possesseth;" and, secondly, in the condition in which He permitted His own Son to enter and pass through this world. "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

A Mennonite Preparedness Program

by E. L. Harshbarger

A new and unprecedented arms race has begun. Democracies vie with dictatorships in a race for *military* supremacy—all under the slogan of "adequate national defense." Preparedness is again the watchword of our own beloved nation. If you ask, "preparedness for what," the inevitable answer is "peace." Strange, isn't it, that we strain every nerve to accumulate war machines which generate hate and fear, and yet hope for peace. Fear, not logic, hate, not love, dictate such a progrram.

More clearly than ever we should be able to see that there is little fundamental difference between the militarisms, whether they be democratic, communist or fascist. All are based on force as a final resort. The effects of war are equally disastrous under any flag.

To argue about such points in a Mennonite periodical would be superfluous. The point we should consider is, what are we doing to prepare ourselves in a Christian way for that possible eventuality when the preparedness juggernaut gets out of control and plunges us all into the maelstrom of mass murder? What, if any, is our Mennonite preparedness program? What should it be?

The first step in such a program must be individual. Each person must make sure that he has committed himself to the way of Christ; he must see that Christ's way was the way of love, and that a loyal Christian will follow that way even when the clouds of hate and war begin to lower. He should begin now more consciously than ever to practice love and non-violence in his daily life. If he cannot live a life of harmony in peace time, war may find him unprepared. If he lives a life of love now, he is helping to avert the crisis of war.

The second phase of the Mennonite preparedness program should be educational. Peace should be proclaimed more frequently from the pulpits and in Christian Endeavor meetings. Pastors should encourage the formation of reading or study groups for the study of peace. Such pamphlets as Smith's "Christian Peace: Teachings and Practices as Held by the Mennonites for the Past Four Centuries" and Bohn's "Christian Peace: New Testament Teachings outside the Gospels" will make ideal study pamphlets. The last General Conference at Saskatoon passed a resolution to encourage these studies. The Kansas Institute of International Relations has proved itself extremely helpful to those who desire a Christian and well-baanced study of peace problems. Bethel College offerrs a class in "The Peace Principle," the notes from which have received favorable comment even outside of Mennonite circles. The Kansas state Y. W. C. A. secretary has purchased a set of these notes for use during the coming year.

But these things are merely necessary continuations of previous educational projects. I would venture to suggest for consideration a new phase for our educational phase of a preparedness program, namely, the creation of bands or groups of all Mennonite men who are eligible for military draft and who wish to take the non-resistant stand. Every Mennonite community and possibly every Mennonite church should form one of these groups to ground its members in the tenets of Christian peace, to study the trials and triumphs of the conscientious objectors in the last war, and to formulate, as nearly as possible at the moment, possible procedures in the event of another war. Militarists are praparing, should Christ's followers be less active?

The third phase of our preparedness program calls for individual action. The General Conference passed another resolution which every loyal American who loves democracy should fulfill, namely, inform himself on current war-peace issues in Congress, and write his Congressman frequently, urging action most likely to preserve peace. Such action is no longer possible when war is upon us, and due to the totalitarian character of modern war, may not be possible even if we should survive that war. Individuals can also help in arranging peace conferences, and in having peace issues discussed in various public programs. Think peace, talk peace, live peace.

The propagation of these and similar peace programs will go a long way to avoid the embarrassments, perplexities, false moves, and ineffective church action which too often occurred in the World War. Let us prepare for peace through the means by which peace can really be maintained—through a realization of the fact that "our help cometh from the Lord which made heaven and earth," and that Christ would have us "overcome evil with good."

ANNOUNCEMENT

The Lord willindg one of our foreign mission candidates, Bro. Lester Wuethrich, will be ordained as a licensed preacher, also called evangelist, in his home church (Swiss) near Whitewater, Kans., Sunday forenoon, Jan. 1, 1938. The pastor, Rev. Theodore Roth will officiate.

The purpose of this ordination is to introduce him into home mission work while he is a student at Bethel College, until he can be sent into the foreign mission field, perhaps next year. Rev. A. E. Kreider will represent our Board at this service. We solicit the prayers of all mission friends for the brother who assumes the great task of preaching the gospel whereever he is invited.

In the name of the Foreign Mission Board and his home church.—P. H. Richert, Secretary.

"The minister's great employment is to bring the individual souls of men to Christ."—E. W. Kirk.

LETTERS

MAUHADIH, VIA BARADUAR,
C. P. INDIA, NOV. 15, '38

Dear Brother Thierstein:

By the time this reaches you the Christmas season will be near and so I send a Christmas greeting and a business letter all in one. We wish you and Mrs. Thierstein a very happy Christmas.

We are to leave our Mauhadih home in the middle of December, so we will celebrate Christmas in our new home at Basna. The last Workers Conference has stationed us there in place of W. F. Unruhs who are compelled to leave India, because of impaired health. They have done very good work during the short time they spent in Basna, and we are all sorry that they must leave. We hope that the Lord may use us as He has used them so that many more may be saved and brought into the Church of Christ.

Will you kindly make a change of address for the Mennonite. Our new address will be Basna, via Raipur, C. P., India. Thank you for making the change. We always look forward to foreign mail day, the day when we get our "Mennonite" too. It is especially interesting when we are so far away from our American home.

Yours very sincerely, J. R. Duerksen.

ON THE OCEAN HOMEWARD BOUND

"When the evils of the earth were greatest
The Christ-child came from afar;
When the night of the world was darkest
Shone forth the Bethlehem Star:
Glory and peace was its message,
Love and goodwill to men—
A peace beyond their making,
A love beyond their ken!"—Annie J. Flint.

The ship shall carry us over the briny deep for weeks from Nov. 25th, 1938 to Feb. 20th, 1939, between Calcutta and Los Angeles. How true it remains that each one's life being a ship, ushering us onward to the eternal harbor!

The Lord has been most merciful in all His ways with us (Ps. 126:3). On November 18th, 1908 He permitted us to step on India's shore. India with its more than three hundred millions of people steeped in indescribable sin facing us. How quickly those thirty years rolled by! Many are the tokens of love and mercy in times of joy and sorrow, so prevalent and numerous which spurn all attempts to enumerate them. Souls were observed emerging from utter pollution. Satan's oppositions were overcome by them victoriously.

Disappointments cumbered our lives in huge number, however, permanent discouragements none. Presently after spending out of our third term another seven years on the field, the furlough is due in spring of 1940, a great disappointment befalls us. Impaired health disallows us to finish the term according to physican's orders, therefore the beloved field, work and people must be left behind, it is hoped only temporarily. It is anticipated that a long sea-voyage via Java, Australia, New Zealand,, etc., some restful months in the homeland will fully restore and enable us to return to the needy field again. We are in our estimation too young to be unharnessed so soon.

Let us be mindful of His holy will and remain subject to it when quoting, "Speak, Lord, for Thy servant heareth" and be much encouraged by referring to "Not by might, nor by power, but by MY Spirit!" Our darling daughter Nellie continues in India her teaching vocation. Your earnest prayers are solicited unabated.

We remain, yours in His blessed service,
P. W. and Mathilde Penner,
(The address to be—645 E. 79 St., Los Angeles Cal.)

Freeman, So. Dak., Dec. 13, 1938.

Dear Brother Thierstein:

We find that the Mennonite has greatly improved since you have taken charge thereof, and we wish you grace, guidance and strength for the new year.

Personally I would like to give you our own view on the work of the Publication Board as concerns our publications and the attitude of the people toward them as I find them, not as criticism, but as our opinion from our viewpoint.

1. The renewal subscription price is too high for the people to take it gladly. It would be easier to increase the numbers of subscribers if the price would not go beyond a dollar.

2. Good, clean and reliable advertisements would not detract from its acceptability but increase the revenue. Many of our people would rather see that than the deficits and the requests for offerings.

3. Our people here appreciate the simple things. An added youth publication will not be acceptable except at the expense of the dropping off of fewer subscribers to the Mennonite. *They would rather see a church paper that meets the needs of the entire family inclusive of the Missionary News and Notes.* Something that unites young and old rather than divides.

4. A continuous story with healthy and spiritual uplift would in our opinion greatly add to the readability of the Mennonite.

5. A new name for the paper with less distinctive denominational inclusiveness would be helpful to make it acceptable to such who know the Mennonite congregations or people as evangelical, sane and spiritually minded children of God.

Love and greeting and best wishes from a reader who would rather help than hinder, encourage rather than discourage.—H. Albert Claassen.

Sunday School Lesson

A. S. Bechtel

January 1, 1939

Peter Called to Serve

Topic: Answering God's Call

John 1:40-42; Luke 5:1-11

During three months we shall consider the chief events in Peter's career. He was a man of ability, a diamond in the rough, a vivid example of the many who are performing ordinary duties in the lowly walks of life and who would be capable of large leadership if given proper training and opportunity. He was a natural leader. Pentecost was a great day in his life. In these lessons we shall endeavor to see the amazing record of what God wrought through him. Let our study magnify the power of God in him, rather than Peter himself. We shall see how God could use him for the conversion of thousands. Peter met the Christ and responded to His call. It was Jesus who made the difference in His life, and acquaintance with Him transforms any life.

Peter Meets the Messiah vs 40-42

Andrew and John heard John the Baptist proclaim Jesus as the Lamb of God (vs 23-35). Andrew immediately went and brought his brother to Jesus (vs 41, 42). This was as it should be. We should tell, bring others. His testimony was definitely to the point—"We have found the Messiah"—interpreted in Greek, the Christ. Jesus looked into Peter's heart (vs 42), saw him as he then was, "Simon the son of Jona;" saw what he was to become, "Cephas (rock man) a stone." It was a great day for Simon when Adrew brought him to Jesus, who, though He had never seen him before, by supernatural insight read his character and described his future.

It is a very great day in the life of any one when he first comes into fellowship with Christ. He is not with us in visible form, does not speak audibly to us, yet the inner heart peace as we trust Him for salvation is very real. It is a great day when the soul finds God. The path of the just shines with increasing radiance as it leads to the perfect day. Joy is a growing reality as we cultivate the Christian life.

Jesus Preaches from Peter's Boat L. 5:1-3

When Jesus began His ministry in Galilee, large crowds came to hear the word of God (vs 1). It met their deepest needs. Peter was there at his honorable occupation of fishing. To provide food must ever be the chief occupation of the many. The eager multitude brought joy to Jesus' heart, and to facilitate his preaching, He asked Simon for the use of his boat (vs 3). He consented readily and was abundantly repaid for it. Whoever puts himself, his all at Jesus' disposal, is richly rewarded.

Peter Responds to Jesus Summons vs 4-11

The sermon being ended, Jesus summons Peter to let the net down into deep water (vs 4). He is saying this to us today. Many are in the deeps of sin and misery. Jesus' command was a test to Peter and his tired, discouraged companions. To them it seemed useless (vs 5), yet Peter said those magnificent words of obedience and trust—"At Thy word I will let down the net." In these words is the secret of all blessedness, all victory, all achievement. The result, "a great multitude of fishes (vs 6, 7), amazed them. Just a co-incidence, say some—but no, a miracle was wrought bringing Peter face to face with God's power and presence and his own sinfulness (vs 8). They were now ready to listen to Jesus' call to follow Him to a much larger work (vs 10). They knew that Jesus was calling them. They trusted Him who could fill their empty nets. A summons from God is a command, a privilege, a gracious opportunity.

"Come ye after me"—our part: "I will make you to become fishers of men"—Christ's part. "At Thy word I will."

Mennonite Brotherhood Passes Resolutions

At the recent Annual Meeting of the E. D. C. Brotherhood these Resolutions were adopted:

1, 2. Resolutions one and two are the usual expressions of gratitude for favors bestowed by God and the host church.

3. Resolved that we as a Men's Brotherhood thank Almighty God as members of one of the Historic Peace Churches that a great European War has, at least for the present, been averted. We feel that all of our National Senators and Representatives should be informed that we are unalterably opposed to the Billion Dollar Armament Program about to be launched by our Government. We are happy to see that our Quaker Brother, Herbert Hoover, is fighting it. We should work in unity with all peace groups in the great movement for peace, and good will, and always work strenuously against such great radical plans for needlessly squandering and wasting the taxpayer's money.

4. We thank God for our own Christian college, Bluffton College, and what it has done and is right now doing, for the real Christian training for leadership in our Mennonite Church, of ministers, missionaries and also active practical laymen. We regret the resignation of our own Brother Rosenberger as President, but pray God's blessing upon him, that his health might be restored.

5. We would ask Almighty God to guide the Board of Trustees in its choice, that the man whom He has selected, will be made known, and chosen by the Board.

6. We urge the Brotherhood to prepare to assist our E. D. Conference in entertaining our General Conference in Pennsylvania in 1941. We urge the Brotherhood to offer its services in advertising the meetings, arranging for the entertainment of the delegates, arranging for side trips to historic places, and helping enlisting the rank and file of our members in assisting the work of the conference.

7. Our hearts as Christians are often made sad when we see human beings debauch themselves and lower themselves even below the animals, with liquor. Then too our hearts as Christians are heavy, when we see our Lord's Day opened to all kinds of desecration. Resolved, therefore, that we as aggressive and energetic Christians stand true to God, in these matters, and do all possible, by example, by prayer and by hard work to keep our Christian sabbath, as well as our church, and our country clean.

8. Resolved that we as a Brotherhood each and severally aim to interest the members of our churches in going to the polls this November the 8th, and perform their sacred duty in order to rid our fair state of Pennsylvania of those in High Places who would make a mockery of clean decent government, and that good clean people be chosen in their places.

Morris DeHaven,
Harold Rosenberger
Jacob R. Fretz, Chm.

SALEM ZION CHURCH, DECEMBER 13, 1938

The year 1938 will soon be history. We are reminded on all sides, that we are in the Christmas season. All of us had our ups and downs. The big question we should ask ourselves, at the close of another year, is that which was expressed in a reading one evening at the last General Conference in Saskatoon. The title was "Bist du gewachsen Kind?"—"Have You Grown, Child?"

As a church we did not grow so much in numbers; but that is not the main object of a church, if we only grow in grace. The good Lord has provided for us in every way, and he has a right to look for results, for fruit.

There were a number of appendix operations lately, and they all were a success. We thank God that these young lives were spared. God has spoken very definitely to us by four deaths during the last four months, and reminded us of the fact, that this world is not our home. The departed are: Mrs. Jonathan Waltner, a widow; Mrs. Jacob Graber Post; Mrs. Joe D. Gering and Mr. Joe Schwartz. May the Lord be very near to all the bereaved this Christmas time.

Rev. Alfred Waltner has accepted a call to serve the Bethesda church, beginning with the New Year.

Wishing all the Readers a blessed Christmas and happy and prosperous New Year.—B. P. Miller, Corr.

EDITORIAL
Senior Department
B. Bargen
Intermediate Department
Emma Ruth
Junior Department
Mrs. H. J. Andres
STAFF

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke, Secretary
McPherson, Kans.

Christmas Eve

Perhaps the Child of Bethlehem
Will walk tonight
Beneath the city's diadem
Of glaring light,
And find the inns are full! So He must onward go
Down quiet streets where there will be
Darkness and snow.

But if tall candles waxen white
(Oh, heart, light them!)
Gleam on your window sill tonight,
The Child of Bethlehem,
Seeking shelter, will gladly turn
To you; for He has come far—
And high above your house will burn
The Christmas star!

"A Happy New Year"

Ps. 16:8-11; Heb. 3:12-15

Young People's Topic for Jan. 1, 1939

Meditations

M., Dec. 26. Happiness in godly conduct. Ps.. 1:1-3.
T., Dec. 27. Happiness in dealing with others. Rom. 12:9-16.
W., Dec. 28. Happiness in God's law. Ps. 119:41-48.
T., Dec. 29. Happiness in suffering. Acts 5:40-42.
F., Dec. 30. Happiness in fellowship. I John 1:1-4.
S., Dec. 31. Happiness in service. Col. 3:16-17.
S., Jan. 1. What Jesus said about happiness. Matt. 5:1-12.

Suggested Hymns: Ring Out, Wild Bells. I Would Be True. There Shall Be Showers of Blessings.

Dare to go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.
—Robert Brewster Beattie.

Suggested Topics

In addition to those suggested in the daily readings the following are offered: Finding happiness by losing it. The purchase price of happiness; When sorrow leads to joy. Why did Christ lay so much stress on happiness? What are some unreliable sources of happiness? Why is it impossible for a selfish person to be happy? What will be the cause of the happiness of heaven?

There is a universal desire for happiness—joy. Everyone dreads unhappiness. People of every age and clime and every walk of life have sought after happiness. Many have not found it, some have found comparative happiness. So many have sought it where it is not to be found or failed to find the road that leads to it. One should not look too much to externals for happiness, but look within: "Out of the heart are the issues of life." The more we look to the permanent realities of the spiritual world and less to outward things, the more we shall obtain true happiness. At its highest and best, happiness consists of the enjoyment of that which is good. Happiness is never won of itself but is always a by-product. Some may ask whether happiness or duty is the chief object of life. There is no conflict, however, because doing one's duty always results in the highest happiness.

No one can possibly know as much about happiness as Christ. He created us and desires that we be happy. Christ's picture of perfect happiness is found in the Beatitudes, each one of which is a golden nugget of happiness. The "Blessed" of the Beatitudes is the common Greek word for "happy." Christ laid down the terms on which we get this happiness and they are rather startling, but the strangeness is in the terms not the result. It will be noted of course that happiness is not always found apart from sorrow, disappointment or suffering. In Christ's last prayer with His disciples He prayed that His joy might be in them, and that it might be a full joy. (John 17:14) Full of what? Of love, unselfishness, of courage, of wisdom, of peace, of contentment, of satisfaction. It is joy that has in it all the graces and power of the Christian life. Christ desired this perfect joy for us, we should be content with nothing less. At the conclusion of the discourse on the vine and the branches Christ made practically the same statement about joy. The Christian is happy only as he abides in Christ and bears much fruit.

When we make others happy we are taking a long step toward our own joy. "What we give we have." The most miserable of all lives is that of the misers. If we get our own happiness only from our possessions and selfish pleasures, we are at the mercy of many things over which we have no control; but if we live in the happiness of others, we draw our joy from the happiness of the whole world. This joy is solid and permanent and will not vanish over night. "Your joy no man taketh away from you." (John 16:22).

Reading good literature or listening to good music or studying good pictures is a source of happiness to many. Enjoying the out-of-doors brings happiness to many whose lives would otherwise be drab. Fellowship with loved ones and friends leads to happiness. Doing one's daily tasks in the very best possible way brings to anyone a sense of lasting satisfaction and happiness. Dr. Samuel Johnson's prescription for happiness was, "A little less time than you want." By that he meant that the busiest people are the happiest.

"If ye know these things, blessed (happy) are ye; if ye do them." (John 20:29). This Endeavor meeting will not make us happier unless we put into practice what we have heard here. We can make this year "A Happy New Year" by giving ourselves to that which is true and good.

Additional Scripture References

Luke 7:23; 11:28; 12:37; John 20:29; Acts 21:35; Matt. 13:20; 13:44; 15:21; Luke 15:7; John 15:11; 16:20; Ps. 1:1; 2:12; 40:4; 32:1, 2; Prov. 8:32; Heb. 12:2; James 1:2; I Peter 1:8; I John 1:4.

How Did We Get Our Bible

Ps. 19:7-11

Young People's Topic for Sunday, January 8, 1939

Meditations

M., Jan. 2. From the beginning. Ps. 119:160.
T., Jan. 3. The Holy Spirit's inspiration. II Peter 1:20, 21.
W., Jan. 4. The Human medium. Rev. 1:9-11.
T., Jan. 5. The Living Word. John 1:1-4.
F., Jan. 6. Grace and truth from Christ. John 1:15-17.
S., Jan. 7. Law fulfilled in Christ. Matt. 5:17-19.

Suggested Hymns: How Firm a Foundation. Break Thou the Bread of Life. Wonderful Words of Life.

The Bible

Thou truest friend man ever knew,
  Thy constancy I have tried;
When all were false, I've found thee true,
  My counsellor and guide.

The mines of earth no treasure give
  That could this volume buy;
In teaching me the way to live
  It taught me how to die.

Suggested Topics

The History of the Bible or How We Got our Bible; Modern translations of the Bible and their value; What do you understand by inspiration? Why do you believe in the inspiration of the Bible? What will the Bible do for men that receive it? What are some of the main truths the Bible proclaims?

The leader might prepare the following "Bible Facts" on slips of paper to pass out to members who have no other part on the program. These facts should be told and not read.

1. The Bible was first read in English in 1384. It was called the Wycliffe translation.

2. An English law of 1415 reads "It is forbidden under pain of cursing that a man should have or draw any text of Holy Scripture into English without license from the Bishop."

3. The first Bible printed in America was John Eliots' translation of the Bible into the language of the Massachusetts Indians.

4. The first Bible society in the United States was founded in Philadelphia in 1808. Others soon followed. In 1816 thrity-one of these societies were united in the American Bible Society.

5. The Scriptures have now been translated in whole or in part into over one thousand tongues.

6. Less than a score of translations are recorded before 1450 when printing was invented. By 1800 71 languages had seen some printed portion of the Bible. But the next thirty years saw 86 languages receive some part of the Bible and now the thousand mark has been exceeded by at least eight.

7. There are 179 languages with whole Bibles and 212 more with the entire New Testament.

8. There are 488 more languages with at least an entire gospel and 48 with some other whole book of the Bible.

9. In 1937 the American Bible Society supplied 9,744 Bibles and 10,197 Testaments to churches and individuals whose books were ruined in the Ohio flood.

10. It is estimated that there are from five hundred to one thousand more languages into which translations will be needed.

Most books are dead and forgotten within ten years after they are written, but after more than 1900 years the Bible still is the most vital book ever published. Each year it outsells all the "best sellers." This alone proves that the amazing vitality of the Bible is due to its unique worth, and its worth in turn is due to its unique nature and purpose.

The Bible is the inspired record of God's progressive revelation of Himself and His will to mankind. The writers of the Bible were men like ourselves.

But these men were used by the Holy Spirit, who illumined their thoughts and gave them insight and wisdom to record the divine message. This revelation was not given all at once but over a period of more than fourteen hundred years. God revealed Himself to the people in any age only to the extent to which they were able to comprehend the revelation.

The original Old Testament was written in Hebrew. While the New Testament was written in Greek. The first translation was that of the Old Testament from Hebrew into the Greek began in 285 B. C. This translation was called the Septuagint and was used by Jesus and also by Paul and the other apostles. When Rome became the center of church authority, Latin was the language adopted. Therefore, St. Jerome translated the Old Testament from Greek into Latin. This tanslation completed in 405 and called the Latin Vulgate, was used in the church for many years. From the fifth century on a determined effort was made by the clergy to keep the Bible from the common people. However in the fourteenth century, John Wycliffe, an Englishman, was interested in seeing men return to Christ, so he translated the Vulgate into English. As there were no printing presses the work was long and laborious. About fifty years later the printing press was invented. In 1517 the Reformation had begun in Germany and soon after Luther translated the Bible once for all into the German.

The true father of the English Bible is William Tyndale. After much opposition and persecution, he finally succeeded in publishing a translation of the Old Testament into English in 1525. To Miles Coverdale belongs the honor of issuing the first complete printed English Bible. The King James or Authorized version, completed in 1611, was the work of fifty-four translators. Although there have been other translations, notably the English and American Revised Versions, the Authorized is still the most reverent and stately and most loved. Chief among the versions in the English vernacular are the translations of three men, Weymouth, Moffat and Goodspeed. Each of these is a seperate version.

INTERMEDIATE DEPARTMENT

Habits That Help

Intermediate C. E. Topic, Jan. 8, 1939

For Daily Study

Jan. 2. Diligence. Prov. 22:29.
Jan. 3. Patience. James 1:1-3.
Jan. 4. Association with the wise. Prov. 13:20.
Jan. 5. Prompt response to call. Matt. 4:18-22.
Jan. 6. Work with all the heart. 2 Chron. 31:20, 21.
Jan. 7. Faithfulness. Matt. 25:14-23.
Jan. 8. Topic-Habits that help. Phil 4:1-9; Gal. 6:7-9.

Preprayer Circle

Read Isa. 40:31, calling attention to the importance of forming the habit of "waiting upon the Lord" in our daily life. Pray that each one who comes may realize as never before the value and importance of good habits. Pray for the leader and each one who has a part; the work of the society; for the pastor and the church.

Songs of Praise

1. "Who Is On The Lord's Side." 2. "Lead On, O King Eternal." 3. Society announcements. Make your announcements with enthusiasm. If you are interested others will be.

Quiet Worship

1. Leader: "Blessed are the undefiled in the way, who walk in the law of the Lord."
Response: "Thy word is a lamp unto my feet, and a light unto my path."
Leader: "Blessed are they that keep His testimonies, and that seek Him with the whole heart."
Response: "Thy word have I hid in my heart, that I might not sin against Thee."

3. Special song: "Take Time To Be Holy."

3. Sripture reading: Phil. 4:1-9; Gal. 6:7-9 (By two intermediates)

4. Sentence prayers: (Suggest that one of the best habits we can form is to be first to take part, because it makes it easier for others to follow)

5. Offering: (Prayer of dedication by leader)

Presenting the Topic

1. The Leader's Remarks: A large per cent of our activities are governed by habit. Use the daily routine as an example. How many conscious acts do you perform from the time you get up until you go to school. One habit after another is called into play from the time the first shoe is put on until you go out of the front door. When we realize what a large part of what we do is determined by the habits we have formed, we begin to see the value of good habits. They are an asset. Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

"As the stream its channel grooves
And within the channel moves,
So doth habit's deepest tide
Groove its bed, and there abide."

Repeat again the topic for the evening.

2. Talks on "Habits that help us."

Closing Moments

1. Self Searching. In a few minutes of quiet let each prayerfully search his life to see what good habit he needs to establish and decide on one which he will put into practice this coming week. A few simple rules of habit formation can be written on the blackboard.

(1) Take the first opportunity. (2) Begin whole-

heartedly. (3) Make no exceptions. (4) Repeat as often as possible.

2. Song, "Have Thine Own Way Lord." Benediction.

Suggestions for Talks

1. Diligence. (a) Why is the habit of diligence important to a successful life? Compare the student who comes with lessons prepared daily with the one who thinks tomorrow is just as good as today. (b) What are some of the fruits of diligence? Prov. 22:29. The diligent person shall not be in want. He shall be known for what he has accomplished. Positions of responsibility are open to him. Add others. (c) How can we form the habit of diligence? By doing each day the duties it brings with it. "Do not put off until tomorrow what you can do today." Time is a gift from God. If I waste it, I have lost that which cannot be regained. Work is a challenge. "The reward of one duty is the power to fulfill another." The habit of diligence is the ladder by which we climb to success.
2. Patience. How do we grow in patience? James 1:1-3. The modern attitude is, if you are surrounded by difficulties, escape them. If your studies are too difficult, change your course. If your business associates are not congenial, find another job. If someone in your family irritates you leave home. James says we should count it joy if we have trials for it is in this way that we grow in patience. Give an illustration from your observation of how this works out in life.
3. Association with the wise. Someone has said, "Tell me with whom you associate and I will tell you what you are." That can be said of our association with people or with books. We tend to become like those with whom we associate. Acts 4:13 gives an example. Prov. 13:20. Unconsciously we adopt their manner, speech and even thoughts.
4. Prompt response to call. Matt. 4:18-22. Why do we often fail to respond immediately when we are called to do something? Why is it important in life to have the habit of responding promptly to what we know is a duty or opportunity. "Straightway" means without delay. It doesn't give you time to finish what you may be doing at the time. The disciples gave that kind of response to Jesus. That is why he could train them and use them. That is the kind of obedience God expects of us if we are His today.

JUNIOR CORNER

"Speak, For Thy Servant Heareth"

(Samuel 3:10)

Program Suggestions for January 15, 1939

Call to Service by the piano playing: "Come Ye That Love the Lord"

Opening Service:

1. Group sings verses 1 and 2 of "Come Ye That Love the Lord"
2. Chairman speaks: "Serve the Lord with gladness." Psalm 100:2
3. Group sings: "To the Work." Verses 1 and 2
4. Chairman speaks: "Jesus said, Whosoever shall be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant."
5. Group sings: "Give of Your Best to the Master." Verses one and two

Mission Minutes: Stress the opportunities of service. Missions is one large avenue of service. Challenge the juniors to become Prayer-Partners in this large work. Remember some missionary or some need on the field in prayer

Study Period. Aim: to stimulate the longing for service unto God.

1. Special music: "Take My Life." Let four girls carry candles and hold these as they gather about the piano informally to sing all verses
2. Letting God speak to us through His servant, Samuel. Talks by juniors:
    a. Samuel was dedicated by his parents for the service of God. 1 Samuel, chapter 1 retold
    b. The boy, Samuel, serves God in the temple. 1 Samuel 2:18, 19; 1 Samuel 3:1-18
    c. Samuel grows up to serve God. 1 Samuel 3:19-4:1(a)
    d. Samuel listens to God and does just as God wants him to do. 1 Samuel 9:1-27
3. Special music: "Jesus Bids Us Shine." Let the four girls serve again. As the piano plays softly let them walk to four different positions (corners or nooks) with candle in hand, let all sing from their corner "You in your small corner and I in mine."
4. Steps to Service: Heart-talk by leader using chalk-talk method. In a simple way discuss steps that lead to service for God. The steps could be:
    a. Obedience to parents and teachers
    b. Accepting truths (in school, in church)
    c. Accepting Jesus into the heart
    d. Obedience to Jesus
    e. Learning from Jesus
    f. Being faithful in all things

    These steps could then be put upon a *way* by adding a line on each side of steps. This could be the closing thought, "Jesus said, I am the Way, the Truth and the Life. We need Jesus."
5. Repeat in unison verse of the month: 1 John 4:14
6. Group sings: "Stepping in the Light"
7. Closing prayer by leader.

"I fear God, and next to God I fear him who fears Him not."—Saadi.

Universal Week of Prayer

Sunday, Jan. 1st, to Sunday, Jan. 8th, 1939

SUNDAY, JANUARY 1st, 1939

Texts Suggested for Sermons and Addresses:

"That they all may be one" (John xvii. 21).

"Perfectly joined together" (1 Cor. i. 10).

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8).

"Go ye into all the world, and preach the Gospel" (Mark xvi. 15).

"The Kingdoms of this world are becoming the Kingdoms of our Lord" (Rev. xi. 15).

MONDAY, JANUARY 2nd, 1939

Thanksgiving, Confession and Prayer

Thanksgiving:

For the redeeming grace of our Lord Jesus Christ.

For God's sustaining mercy, especially in times of distress.

For all opportunities of Christian service.

Confession:

That we have too often failed in our witness for Christ.

That we have been slothful in prayer.

Prayer:

That those who name the Name of Christ may depart from all iniquity.

That the people of God may have faith in Him, and courage in these difficult times.

That we may earnestly contend for the Faith once for all delivered to the saints.

Scripture Readings: Psalms xcvi, cxxi. Daniel ix. 3-10; 20-22: Luke i. 68-79.

TUESDAY, JANUARY 3rd, 1939

The Church Universal

Thanksgiving:

For the world-wide fellowship of the Church of Christ.

For all the means of grace which we may enjoy through the Church.

For the quickening of the desire for unity among Christians everywhere.

Confession:

That there is too little evidence of cooperation and fellowship between the Churches in the face of a disordered and distracted world.

That the spiritual power of the Church has not been sufficient to prevent the drift to atheism and paganism in many lands.

That the Church has compromised with worldliness.

Prayer:

That the love of Christ may constrain His Church to seek and to save the lost.

That believers may be drawn together in closer fellowship.

That Christians everywhere may have grace to triumph over national and racial divisions.

For those who are oppressed and persecuted for their Chistian principles.

Scripture Readings: Psalm cxxxiii. Ejh. iv. 1-13. Rev. vii. 9-17.

WEDNESDAY, JANUARY 4th, 1939

Nations and their Rulers

Thanksgiving:

For the many in all lands who desire and work for peace.

For those in high places who set an example of justice and integrity.

For all service done for the common good.

Confession:

That public affairs are so little guided by the Spirit of Christ.

That selfishness, arrogance and greed have too greatly influenced international relationships.

Prayer:

That the nations may learn to follow the Christian way in all their dealings with one another.

That hate and suspicion amongst the nations may give way to friendship and trust.

That rulers may govern in justice and truth.

That wars may cease to the ends of the earth.

Scripture Readings: Psalm ii. Isaiah ixiv. Romans xiii.

THURSDAY, JANUARY 5th, 1939

Missions

Thanksgiving:

That God has made bare His Holy arm in the eyes of all the nations.

That multitudes, greater than ever before, are flocking into the Kingdom of God.

That in spite of difficulties, the work of the Church goes on in every land.

Confession:

That so many Christians are still unawakened to their duty to the non-Christian world.

That disunity in the Church weakens its power in the world.

That the Church is not entering doors which God has opened in many lands.

Prayer:

That the Dayspring from on High may visit all who sit in darkness.

That doors may be opened into lands which deny the Gospel.

That God's people may be willing to serve and give for His Kingdom in this, the day of His power.

Scripture Readings: Psalm ixxii. Isaiah ix. 1-12. Matt. xxviii. 18-20. 1 Thess. i.

FRIDAY, JANUARY 6th, 1939.

Home Life and Education

Thanksgiving:

For home, and friendship, and all their gracious influences in our lives.

For all education that leads to good citizenship.

For all agencies which are seeking to bring young people to Christ.

Confession:

That family prayer is so little observed.

That in many schools there is so little of the spirit of true religion.

Prayer:

That parents may truly serve God, and lead their children to Him.

That the coming generation may learn that the fear of the Lord is the beginning of wisdom.

That those who are responsible for schools and colleges may make Christ the center of all education.

Scripture Readings: Deut. vi. 1-13. Mark x. 13-31. Matt. xviii. 1-14.

SATURDAY, JANUARY 7th, 1939.

Home Missions and the Salvation of the Jews

Thanksgiving:

For the faithful witness of Christians to the saving power of Christ.

For the many agencies through which the Gospel is being preached to the people.

For the Jews who are finding in Christ their Messiah.

Confession:

That the Churches have not sufficiently gone out to seek and to save the lost.

That Christian profession has been too little accompanied by practice.

That the Church does not feel the sorrows and persecutions of the Jews as a burden on its heart.

Prayer:

That the Church in our own land may give itself more fully to the evangelization of all the people.

That the multitudes in great cities, as sheep without a shepherd, may be led to Christ.

That the sympathy of Christian people for Jews may bring a new understanding and an opening for the Gospel.

Scripture Readings: Joel ii. 23-32. Romans x. 1-13. 1 Cor. xv. 1-11.

THE MENNONITE

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CORRESPONDENCE

FIRST MENNONITE CHURCH, BERNE, IND.

One of the outstanding features of the Christmas season upon which we have again entered, was the rendition of the beloved oratorio, "The Messiah", by the choral society of 175 voices. This oratorio was sung Sunday evening, Dec. 11. in our church to an overflowing house, about 2500 people. The performance was under the inspiring leadership of Prof. Russell A. Lantz of Bluffton College. The soloists were: Soprano, Mrs. Jewel Lovejoy, Chicago, Ill.; Alto, Mrs. Ola Lugihbil Moser, Dayton, Ohio; Tenor, Freeman Burkhalter, Berne, Ind., and Baritone, Roy Schuessler, Evanston, Ill. Prof. C. L. Edwards of Fort Wayne, Ind. was at the organ and Mrs. Rebecca Reusser Stucky at the piano. The whole performance was one of inspiration, and we trust to the glory and joy of the Lord in whose honor it was given.

As the opening words by the tenor were sung, "Comfort ye, my people", one's mind was taken back 3000 years when Isaiah wrote this message of hope to dispersed Israel, picturing to them the coming of their Messiah with all that He would mean to them, at the same time admonishing them to "prepare the way of the Lord," since all that he was telling them would surely come to pass, for "the mouth of the Lord has spoken it." It was a timely message then; it is a timely message today. Today this same message goes out to the same scattered, hated, persecuted race, hated as perhaps never before, with the Messiah whom they despised and rejected as their only hope. Would that they and all others might accept this message as from the mouth of the Lord who has spoken it!

Our Sunday School is again in the midst of preparations for their Christmas program, and the faces of the children are again aglow with hope and expectation. God bless them.

In our prayer meeting and Bible study on Wednesday evenings we are at present studying the book of Ephesians. It is a special delight to see the faces of so many young people present and noting the interest they manifest.

We are looking forward to the first two weeks in January, 1939, when our special speaker will be Dr. Harry Rimmer.

Since this is the last message from us this year, we wish you all a most joyous Christmas and sincere good wishes for a happy 1939.—Martha Gilliom, Corr.

* * *

LORRAINE AVE. MENN CH., WICHITA, KANS.

September 18 and 19, Rev. Henry Fast gave us three inspiring talks on the work and progress made by the General Conference in its various fields of endeavor.—Sept. 25 we had a Bethel fellowship basket lunch and get-to-gether followed by motion pictures of Bethel College Activities and Campus happenings, under direction of Rev. J. M. Regier, which was made a very enjoyable affair.—Oct. 2, we had the pleasure of having the Buhler C. E. render a program.

Home-Coming Sunday was celebrated on Oct. 23, with a full day of activity. Prof. A. E. Kreider of Bethel College spoke to us in the morning, then came a basket dinner at noon, and a tour through southwest Wichita, where our church is sponsoring spiritual, educational, and material help to the needy. In the afternoon we had two brief messages, one by a layman, H. R. Schmidt and another by our pastor, Edward D. Schmidt.—On the evening program our choir rendered a program of music under the able diection of Mr. Floyd Craft.

Reports at our annual meeting on November 23 showed a nice growth in size and interest of our church and Sunday School. New members recently welcomed into our midst are Mr. and Mrs. Pete Klassen, from Hillsboro, Kansas, and we hope to be able to report other additions shortly.

On Sunday night, Dec. 5, we were happy to have with us the younger men's chorus of the Alexanderwohl church. To all these folks who have been so kind to help us and inspire us, we say, Thank you, and come again.

Since it is only natural that, as a growing mission church we should have mission and extension work at heart, we are truly grateful for the help of the Home Mission Board, and the Education Com. of the W. District, the Extension Department of Bethel College, and the Relief Board of our Conference .

As a church we realize that the Lord is blessing the work here under the direction of our pastor and his wife, and we are eagerly looking forward to the time when it shall be possible to have a larger church building.

To all mission friends we would extend an invitation to come and see the work being done here.

Mrs. Ben C. Frey, Corr.

* * *

FIRST MENN. CH., BLUFFTON, OHIO.

The opening of school in the fall also marks new activities in the church. The students are then back and taking part in our church worship and other services.

We have been privileged to have such speakers as Dr. Cutshall, a former college president, Dr. Curran, who is in charge of the Bluffton College endowment campaign, Miss Catharine Niswander, assistant in the First Mennonite Church of Philadelphia, Pennsylvania, and Mr. Dan West who was in charge of the local Peace Institute.

For the first time in several years we had four of our high school students entered in a local Prince of Peace Declamation Contest sponsored by the Ohio Council of **Churches.**

The Women's Missionary Society gave their annual mite box program at a Sunday evening service. Christian education slides from India were shown. In the near future this group will give a mother-daughter banquet.—One evening service this month is in charge of the high school Girl Reserves for their annual union church service.

Rev. G. T. Soldner was elected president of a newly-organized Men's Brotherhood. About 100 men were present for the first meeting.

Now that the church building decoration is completed, the men are planning to remodel the basement to provide better facilities for Sunday school classes and social functions.

The congregation rejoices that Dr. S. K. Mosiman and Prof. E. J. Hirschler are recovering satisfactorily from long periods of illness.

During the Christmas season the church school is presenting a Christmas pageant, and the College Choral Society is rendering Handel's "Messiah." —Mrs. Paul Stauffer.

* * *

WEST SWAMP MENN. CH., QUAKERTOWN, PA.

Dear Readers of the Mennonite:

The past Thanksgiving season has been a very busy time in our church. Beginning with Thanksgiving Day, that evening the Young Women's Missionary Society celebrated their 13th Anniversary and the Ladies Aid Society celebrated their 50th Anniversary of the organization of the two societies. Mrs. S. T. Moyer, a missionary to India, gave a very inspiring message of the evening. On Saturday afternoon the East Coast-Bluffton College Supper was given in the basement of our church. Rev. S. T. Moyer and Prof. Paul Stauffer were the speakers at that service. On Sunday afternoon, Rev. S. T. Moyer gave the afternoon message at our church; and that same evening at the Young People's Anniversary, Rev. S. T. Moyer showed pictures of the work which has been done with the money which was given by the various Young Peoples' Societies. Mr. and Mrs. Adam Lutzweiler with their marimba played several selections and sang several songs. The East Swamp, Bethany and Flatland Societies also joined in the meeting. In spite of the fact that many roads were still closed as a result of two blizzards, the church was well filled.

With the approach of the Christmas season various Christmas programs are being rendered. We had the Intermediate and Adult program on Dec. 11, in connection with the Christmas program of the Christian Endeavor Society. A fine Pageant was given. The Primary and Junior program will be held on Sunday afternoon, Dec. 25th, in connection with the Sunday school and Church services.

We're wishing everyone a Merry Christmas and a very Happy New Year.—A. Bauman, Corr.

Publication

The members of the Publication Board extend to all subscribers to our conference papers *hearty Christmas Greetings.* "Glory to God in the highest, and on earth peace, good will toward men," sang the angels. This is still the most important message that angels have ever brought to man, because there is no salvation except through Christ, the Son of God.

Christmas is the time of the year when everybody is planning on making others happy by giving them presents. And here is a suggestion. Why not include among your presents a year's subscription to one of our conference papers—Mennonite, Bundesbote or Junior Messenger? In many Mennonite homes these papers have not yet found entrance. So why not provide a pleasant surprise for a relative or friend by having either the Mennonite, Bundesbote or Junior Messenger sent to their address for the year 1939? The price for either the Mennonite or the Bundesbote to a new subscriber is $1.00 per year. And the price of the new Junior Messenger (eight pages, all in English) is 45 cents per year for a single subscription. A postal card will bring you samples. For the present send orders for the Mennonite or Junior Messenger to Mennonite Book Concern, Berne, Indiana, for the Bundesbote to Rev. C. E. Krehbiel, Newton, Kansas.

J. M. Suderman, Sec. Bd. of Publication.

» » JOTTINGS « «

— IS YOUR MENNONITE PAID UP? It is customary to pay papers a year ahead. Is yours labeled that way? If not, don't you think you ought to attend to it, including this among your New Year's resolutions? In any event, should not Christians pay their debts, as far as it is possible to do so?

— *The Mennonite Year Book for 1939.*—Our Berne business office is again handicapped by not having the Year Books ready to be sent out as premiums to advance subscribers. For this we cannot blame the editor, Bro. A. S. Bechtel. However, we are now assured by the printers that they will be out by Dec. 24.

— *Prof. Willis Rich,* for five years the very efficient Director of Public Relations for Bethel College, has found it necessary to give up this position, to take the place of his father in the Rich Mercantile Company of Newton, Kansas. This step of Brother Rich's was found necessary because of the illness of his father.

— *Second Church, Philadelphia.—Pastoral Message.* The Bible is still a "best seller" but where does the Bible go after it has been sold? Nearly every Christian possesses a Bible but how many have made it a text book for their life? America still has the "open Bible" but how often do we take time to open it? The Bible must not only be placed in our homes but into our hearts as well.—The Pastor.

— *Brother H. R. Schroeder* of the Goessel Menn. Church, Kansas, is doing real efficient work as solicitor for our church papers. He does it as a piece of mission work, which we thoroughly appreciate. He relates that after their pastor had read the letter we recently sent to all our ministers, with a set of *"Reasons for Taking Church Papers,"* three brethren who had previously declined to take a paper gave him their subscriptions. Have you, Brother Minister, read that letter to your church? Here are the reasons as found in the *Christian Conservator* again: (1) Can a person be called loyal to his church if he has no church paper in his home? (2) Can he be fair to his children if he does not take a church paper? (3) Is a man putting Christ first if he has secular papers but not religious papers in his home? (4) Would you want Jesus to come and have him see several other kinds of magazines in your home but no religious ones? (5) Is it fair to the church that has helped you in your religious life, to disregard the official organ of the church? (6) Can you be a good Christian, being posted in other lines, but know very little of what is going on in the church?"—Rev. J. L. Towne.

— *Saron Menn. Church, Orienta, Okla.*—Since my last writing, one sister was baptized, Rev. Bergen, Goltry, Okla., officiating, and another was added to this congregation by letter. Other visiting ministers were: Rev. P. P. Wedel, while on tour in the interest of the Peace Committee, and Rev. Carl J. Lanis of the Sudan Interior Mission. The annual mission sale sponsored by the Ladies' Mission Society was held on the evening of Nov. 22.—Corr.

— *From the "Church Messenger," Schwenksville, Pa.*—"Rev. W. S. Gottshall seems to be enjoying his stay at the Home very much. We hope we can have him with us sometime this winter.—The young preachers in our midst are making a good impression in their field of labor. They fit in the team of ministers with remarkable agility for which we are glad."

— *Wayland Menn. Church, Wayland, Ia., Dec. 12.*—A reception for the Rev. Penner family was given. Arnold Rimer served as chairman and welcomed the guests in behalf of the church. Prof. Jones represented our Sunday School. Invited guests included our public school faculty and the ministers and their wives of the town and community. A splendid program was given, consisting in part of Devotions by Rev. Moore, an address on "Partnership," by Rev. Delbert Welty, a short talk by Rev. Kanagey, Wichita, Kans., several musical selections, and a fine response from Rev. and Mrs. Penner and Prof. Ellis. Refreshments and social hour followed.—Mrs. C. K. Schwartz, Corr.

— The average income of the *poorest third* of the families in the United States, about 13,000,000, is $471; for the *middle third,* with incomes of $780 to $1,450, the average is $1,076; for the *highest third,* ranging from $1,450 to more than $1,000,000 per year, the average is $3,000.